



# **NEHIYAWEWIN**

## **CREE LANGUAGE AND CULTURE GUIDE TO IMPLEMENTATION**

**Grade Seven to Grade Nine**

**DRAFT**

Alberta Education  
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# INTRODUCTION

## Message to the Teacher

You are about to explore, with your students, the beauty and diversity of the Cree language and culture.

The Cree people are the largest First Nations group in Canada, with over 80,000 Cree speakers. A significant number of Métis also speak Cree. Cree-speaking people are spread over a vast geographic area so there is a remarkable diversity in the language.

Any language spoken over a large area develops regional differences in pronunciation, vocabulary and grammar. Adaptations of the language materials in this guide may need to be made for your community.

Your students need to be aware that Cree speakers have political and economic advantages, both at regional and national levels, in being able to communicate in more than one language. Cree is one of the core languages for Canada listed in translation services. Cree is also now accepted at several Canadian universities and colleges for second language entrance requirements in certain faculties.

Encouraging authentic voices in the classroom is crucial to the success of this language program. Whenever possible, use Elders and other community Cree speakers to enrich the language learning. Having students interact with other Cree speakers helps students bring their language knowledge out of the classroom and into the realm of communication.

Language learning and retention takes place through using the language. Students need to hear, speak and communicate in the language in order to maintain the language. Therefore, it is important to involve parents and community resources to build a supportive relationship for Cree language learning. Most of all, as a teacher, model using Cree as much as possible.

Please familiarize yourself with the important information in this introduction. It will help you implement a successful Cree language program in your classroom.

## CREE WORLD VIEW

*Ka-ki-kiskêyihêtân ôma,  
namoya kinwês maka  
aciyowês pohko ôma ôta  
ka-hayayak wasêtam  
askihk, êkwa ka-kakwêy  
miskêtan kiskêyihitamowin,  
iyinîsiwin, kistêyitowin, mina  
nânisitotatowin kakiya  
ayisiniwak, êkosi ôma  
kakiya ka-wahkotowak.*

Realize that we as human beings, have been put on this earth for only a short time and that we must use this time to gain wisdom, knowledge, respect and understanding for all human beings, since we are all relatives.

Cree Proverb

The Cree, *Nehiyaw*, world view is not a polarized view but a holistic view. It is not *this or that* but *this and that*. It holds that all life forms are interconnected and that life is sacred. Human beings are not at the top of a ladder but are one part of a sacred circle. Emotional, physical, mental and spiritual realms are not separate but recognized as part of the whole.

Traditionally, responsibility within the *Nehiyaw* culture primarily involved contributing to the well-being and success of the group—the family, extended family and community. Leadership was developed through service to the community—cooperation and helping others was crucial to survival. Traditional *Nehiyaw* culture still revolves around the connection to Mother Earth and the relationship with family and community.

The concept of Mother Earth in Cree world view not only encompasses the land but also all of the animals, minerals, rocks, plant life and all of its interconnectedness with humans. Cree people do not use the products and materials of Mother Earth as commodities but regard them as relatives and they are treated with utmost respect.

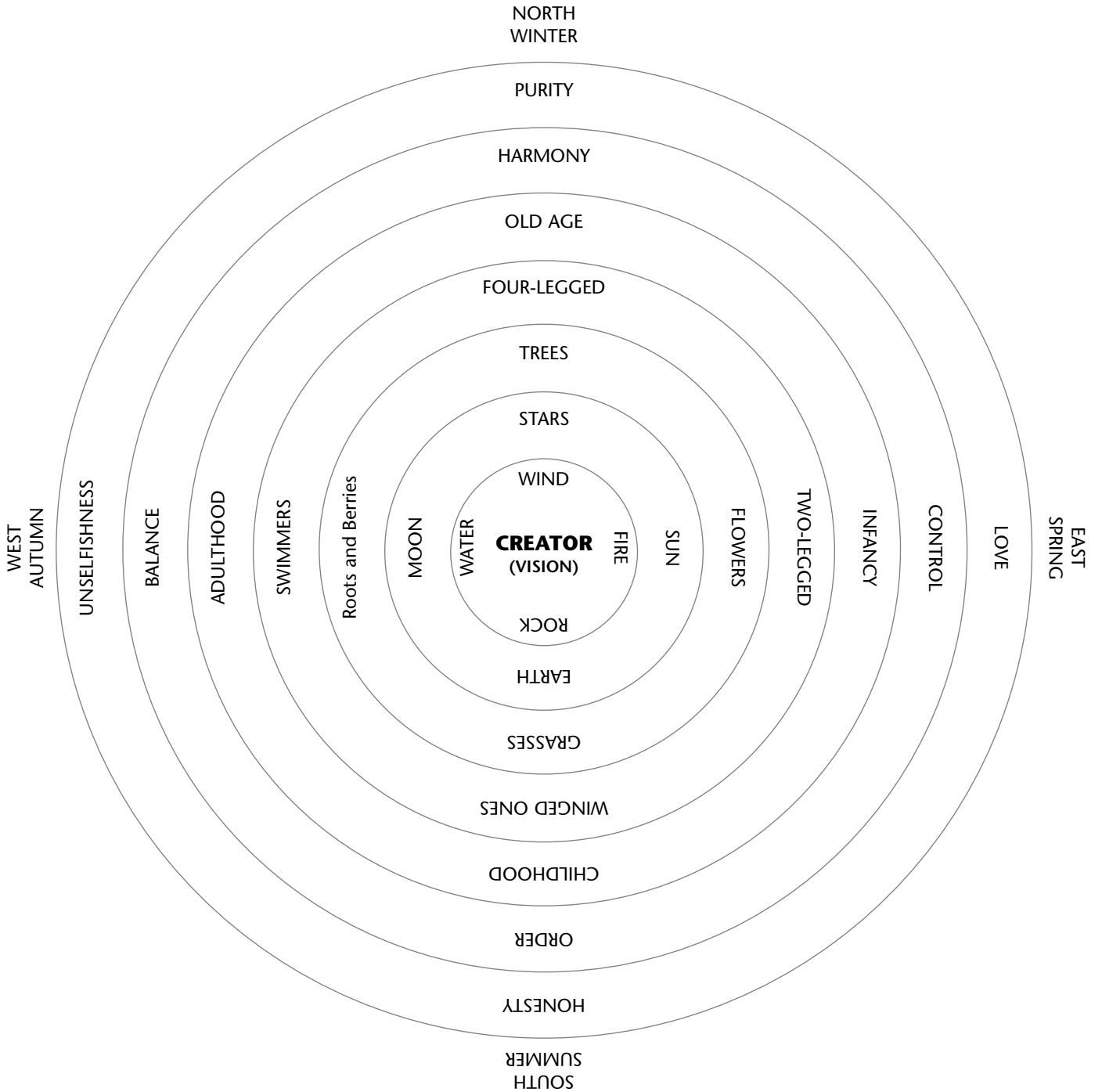
Four aspects common to Mother Earth in the Cree world view that can be honoured in the classroom are:

- interconnectedness of all things
- connection to the land and community
- the dynamic and changing nature of the world
- strength that develops in *power with* not *power over*.

Language proceeds from the world view of a culture. The *Nehiyaw* world view and philosophy is imbedded in the language and culture. This is also evident in the pedagogy or ways of learning.



# CIRCLE OF LIFE



Adapted with respect: Saskatoon Tribal Council

Many aspects of the Circle of Life contain sacred knowledge.  
To explore the circle in Cree it is necessary to consult with an Elder in your community.

## CREE VALUES

The underlying foundation for all elements of this Cree Language and Culture Guide are Cree values—those viewpoints and ways of being that characterize the Cree way of life. They are as important today in educating students in the Cree Language and Culture as they have ever been.

The most important value incorporates the world view that God, Creator, *Kisemanito*, *Omâmâwohtawemâw*—the higher power called many names in Cree prayers—permeates all activities in life. In the Community Membership section of each grade level this is expressed as an overarching value in the outcome—*Students will live peacefully with Mother Earth, self, and others, guided by the Creator*. Cree values are spiritual in nature and not necessarily religious, although one can practise spirituality through religion. The underlying Cree spiritual values in education is an issue to be dealt with by each education authority or jurisdiction of the community.

These values mark the Cree world view and concern for Mother Earth. They underpin the way the Cree expect that people will act in the world. These values are fundamental to the way Cree parents, Elders and the Cree community, intend their children to be brought up and educated.

The primary Cree values are:

- Wâhkôhtowin* - kinship**
- Mîyo wîcehtôwin* - getting along together**
- Mâmawohkamâtowin* – working cooperatively**
- Manâtisiwin and manâhchitowin* – respect and respect for each other**
- Pikiskwestamowewin* - speaking on behalf of others**
- Kiskinwahasimôwewin* – accepting guidance**
- Kiskanowapâhkewin* - a keen sense of observation**
- Nanahihtamowin* – obedience, to listen with an open heart**
- Kisewâtisiwin* – compassion, loving-kindness**
- Tâpwewin and kanacisowin* – honesty and clean living**
- Wîchitowin* – sharing**
- Okihtowihewin* – generosity**
- Tapateyimisôwin and ekakisteyimisowin* - humility**

First and foremost is the concept of Kinship or *Wâhkôhtowin*. Who is your family? *Wâhkôhtowin* involves respect for one another and a way of interacting. This is often dictated by how you are related to others especially in small Cree communities.

From *Wâhkôtowin* or Kinship flow other key values. Getting along together or *Mîyo wîcehtôwin* is what makes a community work—and the way we get along together is by working together cooperatively or *Mâmahwohkamâtowin*. By cooperatively we mean that people help each other. This occurs in the community and with students in the classroom. In cooperative learning, students work together in pairs, small groups or as a class—where they learn more from that process, and trusting one another, than doing something alone. This is learning where positive feedback, not negative, is given; where competition, if it exists, is friendly and not a win for one person or group, and a loss for another; where students are encouraged to take risks when they are ready, and not before.

We respect ourselves and others, we willingly share with others and we have compassion for whatever circumstances people face in their daily lives.

Cree Elder

Respect with its many shades of meaning, *Manâhchitowin*, *Manâtsiwin*, *Kihceyihitowin* - is one of the most highly regarded values in the *Nehiyaw* culture and drives every aspect of relationships, whether it is traditional kinship to each other and Mother Earth or more modern personal friendships and professional associations. Showing respect for self, all people and every living thing is an important value to share with the world. Respect is important to be seen in the classroom and must reflect the way respect is seen in the community. Specific examples include listening attentively, keeping quiet, sitting silently without fidgeting, greeting Elders appropriately and answering when requested.

A *Nehiyaw* value that is rapidly being lost is the value of humility or humbleness—*Tapateyimisôwin* or *namôya kisteyimisôwin*. In traditional Cree culture you do not speak about your accomplishments. You do not need to boast or brag about what you did, you let your life speak for itself. You wait to speak until someone asks you to speak. Within the value of humility is the focus and ability to praise other peoples' work and accomplishments. It is also connected with *Nanahitamowin*—obedience and listening with an open heart.

*Pikiskwestamowewin* is speaking on behalf of other people. Leaders and Elders use it in advocacy—speaking on behalf of others or speaking to the Creator in prayer. It is used in kinship relations and negotiations. In the classroom this may show up as apparent shyness. A student may have the expectation that another older student or those with more authority should speak on his or her behalf for permission or for a favour. This value is not appreciated by modern culture where people are expected to speak for themselves.

The value of sharing is expressed in various Cree communities as *Wícihitowin*, *Pahkwenamâtowin-wichihtowin* or *Nîsohkamâtowin*. Sharing food is a common outward expression and also ties in with generosity—*Okihtowihiwewin*.

*Kisewâtisiwin* is compassion and loving kindness, a value that Elders make part of their highest goals.

*Sâkíhitôk mina wícihitôk*

Love one another and help one another.

Cree proverb

Cree values focus on a keen sense of observation, of being observant—*Kiskanowapâhkewin*—about the world around us. This observation may last longer than is acceptable in school situations and must be accommodated and facilitated in the Cree language classroom as a valid way of learning. As students, as community members, as Elders, the Cree gather information about what is seen, then draw conclusions about it without rushing to assumptions and judgments. That characteristic is fully supported by another value—the ability to ask for, receive and accept guidance—*Kiskinwahasimôwewin*—from parents Elders, teachers and other members of the community.

## NEHIYAW PEDAGOGY

Traditional Cree pedagogy—methods of teaching and ways of knowing and learning—is based on the principle of oneness with nature. It is a holistic approach that encourages the idea that everything interconnects. It involves mutual respect, attention and the desire to learn.

It is important to see the classroom as an extension of this philosophy and as a vibrant part of the community.

The language used in the classroom needs to be inclusive, gentle and encouraging. Traditional *Nehiyaw* education took place in small groups with extended family and community involvement. Teaching and learning involved observation, listening, modelling, demonstration—with multi-sensory and hands on experiences. It was daily task-based learning that engaged children’s curiosity. It was *kiskonohamâsôwin*, encouraging critical thinking where children listened, observed and analyzed a task until they felt ready to do it themselves. Oral tradition was highly developed in Cree culture in comparison to European culture, where teaching and learning was based strongly on written material.

From an early age, children were taught the art of listening and remembering. Oral tradition and memory retention helped people to be self-reliant in a land where one mistake could cost them their lives. Children learned how to survive in their environment by listening to the stories of the Elders/*Kihtheyayak*.

Traditional pedagogy relied on the idea *if children ask they are ready to know*.

Children were surrounded by Elders and adults within the community circle. An Elder might say, 'Come here and I will explain. This is something you need to know.' Elders provided knowledge and it was lifelong daily learning.

Cree Elder, Kehewin First Nation

Children went to *Kihtheyayak* and community adults to gain knowledge and skills in areas where they were interested and willing to learn. Children were also invited by *Kihtheyayak* to come and listen and observe—*Kihtheyayak* and parents sensing that a child was ready and needed certain knowledge. In line with *Kiskonohamâsôwin*, the *Kihtheyayak* and community adults balanced education between instructing the children and providing enough information for children to learn for themselves.

In the classroom, having students help decide what they wish to learn would fit closely with Cree pedagogy. The teacher sets the learning environment by planning ahead and being fully prepared. Instruction builds on what students already know and what they are curious about. Units and lessons are planned but open to student input. This task-based learning underscores the current educational philosophy that ties in with the traditional Cree pedagogy of focusing on student needs, abilities and interests.

Cree communities view curriculum development and pedagogy as a means to have relevant and successful experiences for Cree students in any school system. The policy paper, Indian Control of Indian Education 1972 written by the National Indian Brotherhood/Assembly of First Nations states:

*“Unless a child learns about the forces which shape him: the history of his people, their values and customs, their language, he will never really know himself or his potential as a human being. Indian culture and values have a unique place in the history of mankind. The Indian child who learns about his heritage will be proud of it. The lessons he learns in school, his whole school experience, should reinforce and contribute to the image he has of himself as an Indian.”*

## ORAL TRADITION

In *Nehiyaw* culture, oral tradition has been the most important method for passing information and knowledge from one generation to another. Students need to be taught to value and respect oral tradition.

The initial lesson in oral pedagogy was to respect the teacher and storyteller by learning how to listen (mental awareness). The lessons would be in an environment conducive to learning (physical). The place of learning would be safe and caring (emotional) with proper protocols relating to Mother Earth—humans, animals, plants, rocks—and the Creator (spiritual).

Storytellers have always been respected within traditional *Nehiyaw* culture. Storytellers carry within their stories the legends, spiritual truths and history of the Cree people. Stories pass on the values and beliefs that are important to Cree people, and stories preserve the language. Storytellers speak from the heart and the listener listens from the heart.

In traditional oral cultures, children who show an aptitude begin at an early age to be trained in the art of storytelling.

There are many types of stories. Sacred stories are only told in the winter unless special permission is given through ritual and ceremony. Some stories are short with a particular ending or moral and all are full of humour. Many stories are open ended, long extended stories with many levels of meaning. Stories are repeated over and over and change over time to reflect life in the community. As listeners mature and gain life experience, the meaning and lessons in the stories reveal themselves in different ways. What you discovered in a story as a child can be very different when you are an adult. A story written on paper becomes frozen in time while the beauty of an oral story is that it remains a living, flexible and dynamic part of culture and language.

Stories can expand a student's world. Storytelling is not just ancient legends and stories but present-day stories about daily events and activities. Stories can include Show and Tell, retelling stories heard before with connections to other curriculum areas such as geography, social studies and science. Where did this story come from? What animal characteristic does this explain?

Stories told in a community belong to that community and usually to a specific storyteller. A story can be given to someone as a gift but most often the story is passed from one generation to another within an extended family. It is important to be sensitive to story ownership and seek permission to use a story in the classroom or even better, have a storyteller come and tell a story.

## PROTOCOL WITH *KIHTEYAYAK*/ELDERS

Cree *Kihtheyayak*/Elders are men and women who are the keepers and teachers of oral tradition, traditional knowledge and spirituality.

*Kihtheyayak* are vital to the survival of the culture and always need to be treated with respect and honour.

Inviting *Kihtheyayak* from your community to speak of traditional ways, tell appropriate stories, describe or perform traditional ceremonies and interact with students will add meaning and richness to learning Cree. Different *Kihtheyayak* have different gifts and have a key role in transmitting knowledge in all areas of language and culture.

Issuing invitations to *Kihtheyayak*, especially in traditional communities, requires correct protocol. Find out about the specific procedures in your community since they can vary from area to area. It is important that students be prepared in advance on expected behaviours, before an *Kihtheyaya* arrives. For more information see Backgrounder # \_\_\_\_.

It is also important to check with your school administration for any rules your school may have for inviting speakers or guests into the school.

By interacting with other Cree language speakers, such as *Kihtheyayak* and other community knowledge keepers, language learning can be maintained and brought to life

## LANGUAGE VARIATION

Cree is spoken in many areas across Canada. The Cree language, with five major dialects or variants, is the most widely spoken language of the Algonquian language family. Other Algonquian languages include Blackfoot, Ojibwa and Michif. Most Cree speakers can understand each other but differences in vocabulary, pronunciation, spelling and language use, can affect comprehension. Linguists refer to the variations in a language as dialects. All languages have multiple dialects and Cree has five such distinct variations:

Atihkamek - r

Moose Cree – l

Plains Cree – y

Swampy Cree – n

Woodland Cree - th

The various Cree dialects would say the word *you* like this:

Atihkamek - *kîra*

Moose Cree - *kîla*

Plains Cree (NPC and SPC) - *kîya*

Swampy Cree - *kîna*

Woodland Cree - *kîtha*

The Cree contained in this guide is the Plains Cree Y dialect that is in two distinct variations: Northern Plains Cree (NPC) known also as Bush (*Sakâw Nehiyawewin*) Cree spoken north of Edmonton, and Southern Plains Cree (SPC) known as Prairie/Plains (*Paskwâw Nehiyawewin*) Cree. You may experience one of the two variants or both in your community. Feel free to adapt the language to your regional variation.

The Y dialect uses ten consonants – p,t,c,k,s,m,n,w,y,h; three short vowels – a,i,o and four long vowels – a,i,o,e. Both pronunciation and spelling vary within regional Y dialect use.

Although a syllabics system was the traditional form of Cree writing, this guide will use the Standard Roman Orthography (SRO). It is advisable to use a standardized way of writing to assist students in literacy whether using SRO or syllabics.

Traditional Cree is a nature-and relationship-based language. With over 30% of Cree people now living in urban centres, teaching students the rich variety of Cree language vocabulary relating to nature can be a challenge. A walk in the school yard or a trip to a nearby park may be the closest experience some students will have with nature. However, like all living languages, Cree is growing and changing, with new words created and becoming part of everyday use.

## USING THIS GUIDE

This guide will provide you with the tools needed to plan a successful Cree language experience in your classroom.

As a teacher, you will choose from the Sample Teaching and Learning Activities appropriate activities with your students. The activities and assessment strategies are samples and you can add to and adapt them to fit your classroom situation. Choose activities that the students are most interested in and ones that will work with the resources available to you.



The activities are divided into four sections: Applications, Language Competence, Community Membership and Strategies. Each section has its own emphasis. It is advisable to integrate activities from all four sections when planning for the year, units and lesson plans.

There are more activities listed than you could use in a single lesson so it is important to plan ahead and use those that will work best.

Various teaching and learning strategies are included in the sample activities and assessments and noted in the Strategies section. Detailed explanations of what they are and how to use them can be found in the appendices.

Samples of year plans, unit plans and lesson plans can be found at the beginning of each grade level. Blank templates for these can be found in the Appendices.

The Appendices at the end of this guide give you additional information, vocabulary, background, tools and resources.

# TEACHING AND LEARNING CREE LANGUAGE AND CULTURE

## COMMUNICATIVE LANGUAGE COMPETENCE

The Cree Language and Culture Program, Kindergarten to Grade Twelve is a communicative competence program. This means teaching and learning to increase each student's ability and comfort in using Cree. Communicative competence means using the language in many situations with ease and with minimal errors.

Is there fluency, comfort and ease in using Cree in a variety of settings and situations? Is there accuracy? Is the student using the language correctly—vocabulary, pronunciation, grammar, social appropriateness?

With beginning learners it is more important to have them comfortable with the language than be concerned with accuracy.

We use the Cree of our forefathers to create new memories for our students.

Loretta J. Pete Lambert,  
Director of Education  
Miyo Wahkohtowin Education  
Authority

## DEVELOPING CREE LANGUAGE COMPETENCE

Developing Cree language competence is best done through activities and tasks which integrate the Cree language with Cree culture.

The focus of the Cree classroom is to promote as much language learning in Cree as possible so minimal use of English is required. Anyone entering the Cree language classroom should hear Cree being spoken.

In the Cree language classroom, students will engage in three kinds of language learning:

**Students *learn* Cree:** Cree is learned by students through meaningful activities and tasks using the language. They learn Cree by sharing ideas, conversations, dialogues, discussions, rituals, ceremonies, songs and stories. By using Cree in different contexts, with topics interesting to students, language learning and retention is nourished and maintained.

**Students *learn through the Cree language:*** As students listen to Cree being spoken live and on tape, read books in Cree, explore Cree Web sites on the Internet and view Cree materials such as posters, photographs, videos and similar items, they use the Cree language to increase their knowledge of Cree culture and the world. This also helps them develop greater literacy and thinking skills in the language.

**Students learn about the Cree language:** Students learn how the Cree language works in order to become effective communicators. When they learn vocabulary, phrases, dialogue, rules and grammar in context, the Cree language becomes real, meaningful and useful in their lives. Grammar is modelled, not taught in isolation. The students begin to use language patterns, grammatical rules and discourse information to engage more actively in their own Cree language learning.

## TEACHING FOR CREE LANGUAGE COMPETENCE

Communicative language teaching uses speech as its organizing principle; e.g., asking questions, commenting, apologizing, complimenting, reporting, storytelling, giving directions and making requests. Communication includes speech as a whole, whether nonverbal, body language or what is actually being said. The goal in the Cree classroom is to encourage students to speak, interact, socialize and be understood in, and understand, Cree. The context determines what is said, how it is said, to whom, where and why.

Wherever possible, include students, individually, in pairs or in small working groups, in defining and choosing activities that will develop their language competence and promote a sense of pride and ownership in what they're doing.

As a teacher, you review, reinforce and develop Cree language learning by exposing students to the language and structure many times and in many different ways. You give students the opportunity to apply the language continuously over an extended period of time.

### ***Developing Students' Listening Comprehension***

To acquire the language, it is important for students to hear the Cree language spoken fluently and in the proper context. The more students can hear Cree spoken in a variety of situations, the better they will understand what is being said. They will also pick up on body language and other nonverbal strategies a Cree speaker may be using to communicate. Limited exposure to Cree and continual translation into English will slow down language development. The more a teacher uses Cree, the more readily students are encouraged to follow suit.

Sometimes students may go through a silent period before being willing to try Cree themselves. They are listening and learning. If the teacher continues to speak and model Cree, the student develops a stronger comfort level. As confidence increases the student becomes willing to speak and participate more fully.

To maximize learning of Cree, especially in the very early stages, the following points are worth considering:

- Use authentic texts produced for and by speakers of Cree.
- Use short, simple and meaningful sentences.
- Use vocabulary in common use in the local Cree community.
- Use gestures, facial expressions, visuals or appropriate objects to help students understand.
- Use humour.
- Use topics and content that are familiar and of interest to students.

### ***Developing Students' Speaking Skills***

How do you develop Cree language speaking skills so effectively that a student has the opportunity to engage in useful dialogue with another person or group? To help direct this area of communicative competence, the following suggestions may be of value:

- Work in cooperation with students to choose dialogues and sentences that mean something to them and to which they can relate.
- Have the language be so useful to students that they're encouraged to apply it inside and outside the classroom setting.
- For any planned language activity, make sure there is a model, proposed dialogues, sentence patterns or examples so that students clearly understand the expectations for that activity.

As students become more proficient in Cree, you can add more challenging dialogues, encouraging them to try different sentences on their own. This follows the findings of Lev Vygotsky, the extraordinary Russian languages expert, that *"to continue to learn, the language students are exposed to should always be just a little beyond their current capabilities. A student should be able to do a task with help today and be able to do it on his or her own tomorrow."*

### ***Developing Students' Literacy Skills***

Development in Cree language learning includes the key literacy skills of reading, writing and representing, including drawings, dioramas, posters, cartoons.

Students come with different strengths, learning styles, and habits. The following practices may be helpful:

*Kispin ki-nohtê  
nêhiyawanâwâw, ta-  
nêhiyawiyêk pohko*

If you want to learn your language, you need to use it.

Freda Ahenakew, Muskeg Lake,  
Saskatchewan

- Allow students to work from their own strengths.
- Choose the most effective form of literacy to promote student growth and understanding of Cree language forms and patterns, Standard Roman Orthography (SRO), syllabics and phonetic spelling.
- Use representing such as drawing, working with the computer, and displaying different types of art forms and crafts. These could include beadwork, cartoons, ceramics, carving and other forms of literacy more significant to Cree and Métis communities.
- Besides reading and writing, use storytelling, drama, role-play, syllabics and humour to enhance language development.

### *How grammar fits*

Grammatical patterns provide students with a scaffold to build upon as they learn to manipulate language and create their own. Grammar, however, must be placed in the appropriate context and integrated into language dialogues and patterns to facilitate learning. Smart practices about grammar include:

- Never teach grammar in isolation—it’s a high level of learning if not contextualized properly. Students will come to understand grammar elements through the use of the language in meaningful and relevant contexts.
- Understand that a particular structure, pattern, rule or code will not be mastered after a single lesson. Review and reinforce a grammar element by engaging students with the structure in many different ways over an extended period of time.
- Have activities or tasks focusing on grammar integrated into daily learning activities and classroom routines. The routines are integrated properly into the theme or topic so the student does not repeat meaningless isolated patterns, such as colour or animal names and numbers.
- Integrate grammar into **all** activities.

# AN EFFECTIVE CREE-LANGUAGE LEARNING ENVIRONMENT

Our language is a gift from the Creator that we carry for our children; our language carries the knowledge of this land; our language carries our knowledge of who we are; our language carries our future.

Blue Quills First Nations College

In entering the Cree language classroom, students bring with them their own particular background knowledge of the Cree language and culture. Before students can build on that knowledge, the teacher has to determine what that level is and use it as a starting point for instruction.

Some students may come to the classroom with no Cree language background. Some may be reluctant to speak because they are afraid they won't be able to do it well enough. There may be shame around speaking the language and fear of being laughed at. Building student self-esteem regarding Cree language learning is part of creating an effective Cree language program.

The classroom is intended to be a safe environment where students are free to learn, experiment and take risks with the language as a natural part of the learning process. It is primarily the Cree teacher's responsibility to make sure that the classroom is an encouraging, supportive environment for using the Cree language. It is equally important that the Cree classroom have the resource support of the school and the community.

For the best possible learning to take place, Cree language teachers should have their own space—a classroom designated for Cree language teaching to provide a consistent and welcoming place for learning a valued language.

A minimum of 150 minutes per week needs to be devoted to Cree language learning. Dividing the time into daily lessons is the most effective way of teaching and having students retain what they have learned. If Cree language is to be retained and be a vital part of the lives of students, it must be used on a regular basis.

Integrating Cree language into other areas of the curriculum is an effective way of increasing language learning.

Within the Cree classroom environment:

- Cree is the language of status in the classroom.
- Students have the opportunity to learn Cree and gain cultural knowledge through meaningful interactions with peers and community members and Elders.
- Classroom experiences are linked to practical life experiences and use the natural environment.

- Teaching and modelling language strategies that students can use to learn on their own is a part of daily instruction.
- Language learning activities are relevant to the students and focus on topics of interest to them.
- Teachers encourage and bring forth personal responses to oral, print and multimedia texts.
- Students are actively involved in constructing meaning and engage in concrete hands-on activities.
- Students are involved in setting criteria for assignments and assessments and are encouraged to take ownership and evaluate their own learning.
- The Sharing Circle is used as a primary teaching strategy to promote discussion and common understanding.
- Students are encouraged and given the opportunity to express their ideas and opinions.
- The classroom is a safe, nurturing and inviting community, where errors are seen as a natural part of language learning.

## SUGGESTED TEACHING AND LEARNING STRATEGIES

To reflect traditional Cree pedagogy, teaching and learning strategies have also been identified in the Cree traditional pedagogy categories of:

Cooperative Learning  
 Modelling and Imitation  
 Memorization and Recall  
 Observation and Reflection

The categories are not rigid and some strategies can go in more than one category.

Using a variety of strategies and discovering the most effective strategies to use with your particular group of students, will make learning Cree language and culture an interesting and dynamic process.

Detailed information on these strategies can be found in the Appendices in the back of this guide.

## **Cooperative Learning**

Author's Circle  
Brainstorming  
Concensus  
Discussion  
Inside-Outside Circle  
Mind Map  
Research Projects  
Sharing Circle – Talking Circle

## **Modelling and Imitation**

Echo Acting  
Readers' Theatre  
Role-play  
Total Physical Response – TPR

## **Memorization and Recall**

Choral Reading and Speaking  
Cloze Procedure  
Language Ladders  
Mnemonics  
Storytelling  
Word Map

## **Observation and Reflection**

Journals and Learning Logs  
K-W-L and K-W-L-H  
Language Experience Charts  
Nature Walk  
Sketch to Stretch  
T-charts  
Venn Diagram  
Visual Imaging



## COMBINED GRADES IN THE CREE LANGUAGE AND CULTURE CLASSROOM

The Cree way of teaching is to teach to the interest level of the students and not intentionally separate them because of age or size. You ensure the group is small enough so no one will be left out of the modelling and instruction given to the group. If the size of your group is too large, some students may not receive quality instruction.

A combined grade is defined as grouping more than one grade level at the same time with one teacher. This situation in the Cree classroom is common, especially if the program is new. Studies consistently show that there is no significant difference in achievement between students in a one-grade classroom and those in a combined grade.

The goal of combined classes is to improve the learning of Cree in the classroom. Students who work well together will assist each other with language learning, therefore student groups should be organized for success with the language. If peers feel comfortable and are able to take risks with each other, this will be beneficial for the group. If students are afraid to take risks with each other, a different arrangement may be required.

Some benefits of a combined-grade classroom are:

- Social interaction takes place between students of different ages. Older students often develop a sense of responsibility, while younger students can be challenged and given an opportunity to move ahead.
- Students are enabled to work at different levels in a way that is not obvious to other students. For example, an older student with weaker skills can participate effectively and contribute to the group.
- Older students are able to review and internalize their learning through participation in cooperative learning groups.
- When a new concept is introduced to one grade level it is practised or reinforced by the other grade level.

The key to a successful combined-grade experience is the use of effective strategies for instruction and planning. These strategies include:

### ***Cycling Areas of Experience***

Different areas of experience are covered each year for the class as a whole. For example, the K/1 Cree class will cover certain themes one year and different ones the following year. This will work well if you know that a combined-grade class will continue together for a few years.

### ***Combining Concepts***

Areas of the curriculum which have similarities and overlap from one grade to the other, can be combined, allowing students to work together.

When grammatical elements or certain concepts do not match and a particular group needs the teacher's attention, adjustments are required. For example, you may give one grade a task while instructing the other. Alternatively, each grade may have a long-term project that can be worked on independently while you instruct the grade needing help.

### ***Use Cooperative Learning Groups***

When organizing cooperative learning groups you can often put different grades together; e.g., Kindergarten and Grade One Cree students can sit together in a group. In this way, students can work together in a manner that benefits all of them.

### ***Build an Inviting and Positive Atmosphere***

The best classrooms have a learning environment which is accepting of differences. In these classrooms, students of all levels feel that their opinions are valued and that they have an important place in the class. One way to build this sense of community is through activities which encourage students to participate and work as a team.

### ***Assessment and Evaluation in the Combined-Grade Classroom***

Whether single grade or combined grade, assessment practices do not differ, although certain methods may have to be adapted. Teachers will still need to teach concepts separately and monitor student progress accordingly.

# PLANNING FOR INSTRUCTION

## WHY PLAN?

A year working with students in the classroom is a major commitment. To ensure that the year is as well-organized and stress-free as possible, a good advance plan, that's realistic and flexible, helps make the process easier for everyone. A plan provides flexible guidelines for action. Goals and activities are chosen with the knowledge that these may change depending on students' needs and feedback.

The benefits of advance planning are that it helps the teacher:

- understand curriculum outcomes and student needs
- integrate learning with the community calendar
- meet the expectations of the curriculum, school, students and parents
- ensure that topics are sequenced in a logical way for improved student learning
- anticipate individual student needs and unexpected situations that arise in the classroom
- reduce management problems in the classroom
- determine needed resources and how to access them
- reduce preparation time and increase effectiveness
- collaborate with colleagues about curriculum, best practices, individual student needs and effective use of resources.

## SAMPLE PLANNING PROCEDURE

1. Planning usually begins with a year plan. Choose a year plan format.
2. Check the Areas of Experience list for topics or themes to suit your grade level and students.
3. Look at the various general and specific learning outcomes for your grade level. Choose where they would fit best into your year plan.
4. Consult calendars for seasonal, holiday, school and community events where students would have exposure to and be able to use Cree. Note these on your year plan.

5. Choose themes, activities, goals and assessment strategies best suited to your students and place them in time frames within the year.
6. From within the year plan, pull out suitable units. Choose a unit plan format.
7. Plan units with possible timelines, activities and assessments. Each unit should include Teaching and Learning Activities from all four sections in this manual – Applications, Language Competence, Community Membership, Strategies. Check on available resources.
8. Be sure to check with your community as to the protocol and contact time required for involving Elders.
9. Choose a lesson plan format. There are many ways to plan a lesson. Choose one that suits your needs and style.
10. From your unit plans, develop specific lesson plans for each day of the unit. As daily lesson plans progress, you will note the various learning styles of your students and adapt the plans.
11. Remember that your plans are working documents. They need to be solid enough to provide a framework to guide instruction but flexible enough to adjust and adapt to student interests and needs.

## AREAS OF EXPERIENCE—THEMES

The table below contains a list of topics or areas of experience that can be developed at different levels.

K	1	2	3
my family my daily routines seasons my body	my family daily life weather and seasons my body clothing my house things around me things at my house	foods school measurements – time – money pets	my community and neighbourhood music domestic animals extended family games

4	5	6
community roles and occupations activities nutrition modes of travel people and occupations in the community dance	health leisure my house places/locations wild animals	relationships plants and seasons entertainment shopping other Aboriginal communities world of work

7	8	9
fashion peers and friendship extracurricular activities cooking living things	going out healthy living our land family traditions crafts	trades and professions community service/ volunteering peoples that make up Canada safety nature

10	11	12
sports caring for the land family roles communicating health practices	media social life hunting and gathering, trapping and fishing consumerism	future plans technology art environment independent living

## KEY ELEMENTS OF THE YEAR PLAN

In creating a long-range plan or year plan, you **look at students' background knowledge, elements of curriculum, the school's goals, timetable, the seasonal round, community calendar and the year ahead.** On this basis, you make a tentative sequencing of classroom instruction units that would be meaningful and effective for students.

Long-range planning is making decisions about the direction of your programming based on your best professional judgment. To have a useful plan, risk-taking, continual monitoring and subsequent modifications are crucial parts of the planning process. A real year plan will reflect changes and be a working document, not a finished product.

Community and relationships are very strong and very important to Cree people. To ensure that Cree communities remain strong, educating young people in the Cree language and culture is fundamental. Any classroom plan must therefore reflect a past, present and future Cree heritage. Input from and recognition of the role of the community, particularly its *Kihtheyayak*/Elders, needs to be an inclusive part of any plan.

It is often wise for a teacher to have a *Kihtheyaya*/Elder from the community as a mentor.

The community calendar is a valuable tool in making a year plan. Community events can be excellent opportunities for students to use and practise Cree. Classroom discussions and creative language activities based on real community events and experiences give meaning to language learning.

Four key elements important to a year plan are:

1. Curriculum Outcomes
2. Student Knowledge, Experience and Involvement
3. Assessment and Evaluation
4. Resources

## 1. Curriculum Outcomes:

What are the expected outcomes for the year and how can they be achieved?

In this guide, both general and specific outcomes have been clearly identified for each grade level.

Learning outcomes identify the knowledge, skills, strategies and linguistic competence that students are expected to achieve by the end of a grade. The outcomes integrate the six language arts: listening, speaking, reading, writing, viewing and representing. Students will develop knowledge, skills and strategies specific to oral, print and multimedia texts for a variety of purposes and applications.

The outcomes are the starting points for the year plan at each grade level. They assist the teacher in:

- establishing goals for learning, instruction and assessment in Cree
- knowing and using the curriculum — the general and specific outcomes
- selecting the appropriate learning outcomes from the curriculum based on your knowledge of your students
- focusing each unit and sequencing units into a year plan
- selecting teaching and learning activities that are meaningful for students and fit the communicative language approach
- selecting culturally-appropriate learning resources and checking their availability
- incorporating appropriate assessment and evaluation
- monitoring student progress in achieving learning outcomes in Cree.

The general learning outcomes in the Cree Language and Culture Program of Studies are divided into four components:

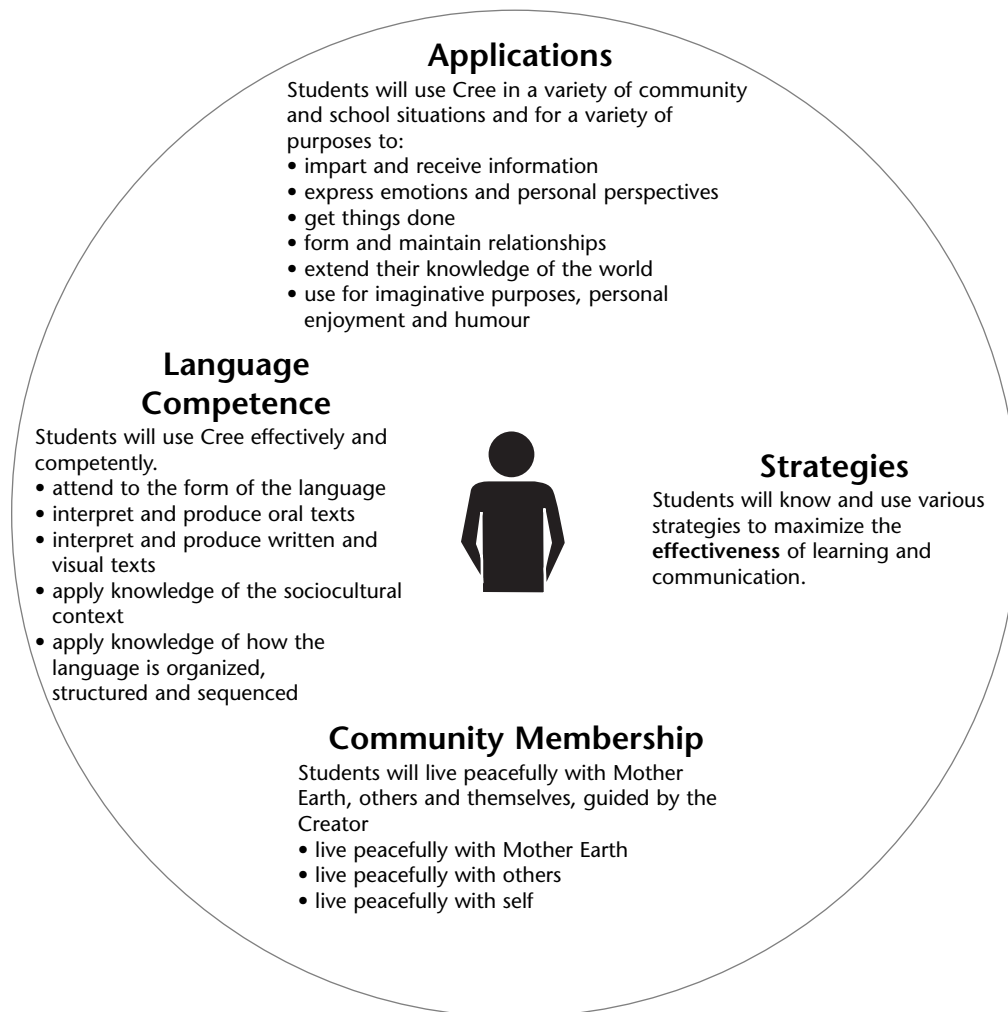
Applications

Language Competence

Community Membership

Strategies

Choosing outcomes and activities from each component for year plans, units and lessons will enrich student learning. Many outcomes will connect, overlap and support each other.



The *Applications* component deals with what the students will be able to do using the Cree language. It is primarily an oral component. The students imitate the language, speak it, converse and discuss.

*Language Competence* deals with the technical end of the language. The students deal with the structure and organization of the language. They use this knowledge to produce various texts.

*Community Membership* deals always with culture and how the language is not separate from the culture.

The *Strategies* section includes elements that help with improving both learning and communication.

*Âtiht ôhi isihcikewina poko okiskinohamâkewak ta âpacihtâcik (tâpiskôc miyâhkasikewin) ekwa Kihtheyayak ta mamisîtôtâhcik.*

(Some of these activities, such as smudging, require extreme care, caution and sensitivity on the part of the teacher. Teachers should consult Elders in their local community regarding traditional practices.)



## **2. Student Knowledge, Experience and Involvement**

Students in the Cree classroom come to school with a wide range of individual needs, background knowledge and experiences that impact their learning. It's important to assess what you know about your students and incorporate this into your plans:

- What are their strengths?
- What is their background knowledge?
- What learning abilities and disabilities might they have?
- What prior home and life experiences have they had?

For students to achieve the desired outcomes by the end of each grade level, they need to take ownership of their own learning and be involved in the decision-making process. Brainstorming at the beginning of the year to find out what students know and want to know can help the process.

Choosing teaching and learning activities with students' interests, strengths and abilities in mind will assist them in achieving the outcomes of the Cree Language and Culture Program of Studies. Each Specific Outcome should be meaningful to your students and could potentially be met through a wide range of teaching and learning activities. This Cree Language and Culture Guide to Implementation contains numerous Sample Teaching and Learning Activities that can be helpful when planning for instruction. These are sample activities only and you should feel free to create your own activities to best meet the needs and interests of your students.

## **3. Assessment and Evaluation**

As planning occurs for meaningful learning, students also need to provide input regarding assessment and evaluation. Students experience a high level of success with language learning if they are a part of the planning and assessment process. This again promotes ownership and success with the language tasks. With input, they are better prepared to work towards achieving outcomes they have agreed upon. Including students in planning for assessment will also ensure they receive quality and timely feedback regarding their achievements.

#### 4. Resources

Students need to work with a variety of resources when studying Cree language and culture. Authentic resources, selected and designed for and by Cree speakers, are particularly useful and important. By using authentic resources, students gain experience in finding, exploring and interpreting different kinds of texts, and have models for producing texts of their own. Because of the importance of oral texts and the oral tradition in the Cree culture, keep in mind that community members, especially Elders, are an important resource for the classroom. Use the community calendar to note pipe ceremonies, feasts, powwows, cultural camps, drumming and other cultural events that could involve your students.

By using a variety of resources, teachers can better accommodate the diverse learning needs of students. Even though all students in the class may be working on the same task, they can be using different resources depending on their preferred learning styles, level of proficiency or cognitive development. Availability of resources also varies. For example, online Internet materials may be easily available in urban centres but not in remote communities. In planning, you need to be aware of what resources are available in your classroom, school and community.

*In summary, planning is important and there are many types of long-range plans. Choose a style that meets your needs and those of your students. Remember, there is no one right way to plan.*

## DEVELOPING UNIT PLANS

Unit plans flow from the year plan.

To develop a unit plan, first brainstorm and discuss interests and needs with the students. Based on the discussion, organize strategies and select specific learning activities that match curricular objectives and learning outcomes. A particular task or project that can be worked on over several days or weeks often is a good basis for a unit.

A task-based or project-based approach to learning Cree is designed to have students develop language competence and communicative skills by doing things rather than by simply studying the language. The students do not begin by learning the form or grammar. Instead, they find themselves in a situation where they must use the language for a definite purpose, to complete a clearly defined task or project.

All content, activities and evaluation in the unit grow out of the task. Specific language content is determined once the task has been identified. Grammar is taught by using the language, not as a separate lesson and it is included when the students need to know elements of the Cree language in order to accomplish the task more effectively. The task provides the framework in which all skills, knowledge and attitudes are developed.

When planning units using a task-based or project-based approach, you begin with a theme or topic and a task.

### How to plan for a task-based unit

Students, in cooperation with a teacher, choose a theme or topic of interest to develop their communication skills in Cree. The following steps provide a list of considerations for unit planning:

1. **Students and teacher decide on a unit task of interest to the students and within their capabilities.** This task becomes the main element around which the unit is organized and can often take the form of a project to be worked on over several weeks.
2. **Look for community resources that might be useful in preparing students to carry out the task.** These may include Elders and other respected community members, content experts in the community and student involvement in community events. Gathered resources should be attractive and rich in visual supports, such as charts, pictures, diagrams, videos.

3. **Work with the students to determine what is needed in order to carry out the task** and the process to follow in producing the product—working in groups, doing research, interviewing people. The teacher facilitates language functions, vocabulary, grammar, historical and contemporary elements of the culture, strategies, general knowledge, through a variety of tools including drama, puppets, role-play, storytelling, Sharing Circle and so on. Where possible, use community resources.
4. **Outline a series of steps or mini-tasks directly related to the unit task to facilitate the students’ learning and use of language to carry out that task.** Some of these mini-tasks might focus on building vocabulary, learning and practising specific grammatical structures, developing a cultural element, working on a learning strategy and so on.
5. **Determine the specific outcomes for the unit,** keeping in mind the need to include all four components—Applications, Language Competence, Community Membership and Strategies.
6. **How could parts of the unit be adapted to accommodate the needs, interests and abilities of different students?** Use a variety of resources and activities to engage the various learning styles of students. Be prepared to be as flexible as possible without compromising the objectives and outcomes of the unit.
7. **Involve your students in assessment and evaluation** and integrate it throughout the unit.

Although we’ve presented unit planning as a series of steps, it will most likely involve going back and forth between steps, not straight through from step one to seven. Some planning takes place beforehand, and some as the unit progresses.

Hints:

- Begin a unit with an exciting activity to capture the interest of your students. Encourage them to talk about what they know about the topic and what they expect to learn.
- Involve your students in planning the unit so they feel part of the project and more willing to learn.

- End the unit with an activity that encourages students to reflect on what they've just been through, discussing what they learned, the strategies they used and how their attitudes may have changed. For example, you might plan future units based on any gaps that show up in their knowledge and skills. This step drives independent learning and develops metacognitive strategies.

A well-written unit plan can provide specific lessons within the plan to assist with writing daily lesson plans.

## Unit Plan Components

### Checklist

- Have you selected the outcomes you wish to focus on in this unit?
- Have you considered student needs, interests and abilities and incorporated student input?
- Have you considered the relevance of this unit to:
  - students' lives outside of the school context?
  - students' language and learning experiences in other subjects?
  - students' continued Cree language development?
- Can you identify the outcomes related to language competence and applications students will attain?
- Have you incorporated appropriate community membership outcomes into this unit?
- Can you identify the historical and contemporary elements of the Cree-speaking cultures present in the language competence content of the unit?
- Can you provide a rationale for the unit?
- Have you selected interesting, useful and varied resources and community resource people for the unit?
- Have you included a variety of instructional strategies, language experiences and activities?
- Have you provided opportunities for students to apply listening, speaking, reading, representing and writing skills in different contexts?

- Does the unit plan allow for flexibility and adaptation?
- Have you provided opportunities for student input and shared decision-making?
- Have you included student input to determine appropriate assessment and evaluation techniques?
- Have you considered possible unit extensions and applications?

## DEVELOPING LESSON PLANS

Lesson plans map out, in detail, instructional and learning activities in support of one or more curricular outcomes. Usually lesson plans refer to daily plans. These daily plans should always review, reinforce and develop previous learning. New information should be presented in conjunction with familiar learning. Daily plans should:

- always review, reinforce and develop previous learning
- present new information in conjunction with familiar learning.

Activities that are incorporated into a daily lesson plan need to reflect real experiences as much as possible. Separating an activity from its community, social or spiritual context reduces the meaning and usefulness of the activity. Connect activities with the underlying values and world view of your Cree community.

## GLOBAL TASK LIST

Make a/an	Learn a/an	Do a/an
list booklet big book pamphlet or brochure dictionary recipe book guide picture album poster mural collage model catalogue diorama class display crest map calendar greeting card menu family tree cover (book, CD, video) game board advertisement comic strip puppet classified ad	game sport song dance poem story craft (then make up a new one)	survey research project simulation role-play interview demonstration debate biography critique
	<b>Keep a log of</b>	<b>Students Plan a/an</b>
	books read TV programs watched weather changes hunting expeditions cultural events attended	field trip exchange immersion weekend excursion meal feast, cultural event guest speaker visit Elders
	<b>Present a/an</b>	
	fashion show display Aboriginal regalia puppet show play based on life experiences dance – Aboriginal dance concert	
<b>Solve a problem</b>	<b>Write and send a/an</b>	
jigsaw task information gap Cloze activity grammar dictation science experiment math problem participate in decision-making	personal letter greeting card follow appropriate protocol for extending an invitation to an Elder, guest speaker and community resource person with a home visit and then a delivered invitation. invitation to the community, guest speakers or Elder	

## PLANNING FOR BALANCE

Creating a balance between classroom-centred experiences and real-life applications of the Cree language is essential in preparing students for the world beyond the classroom. This can be achieved through a wide range of activities, such as interactions with Cree Elders, guest speakers and other visitors from outside the school, field trips, participating in community rituals, activities and celebrations. Students must be provided with a wide range of opportunities for using the Cree language in meaningful ways.

Planning for a balanced Cree Language and Culture program needs to take into account that:

- although students may reach the level of competence described by the learning outcomes at any time during the year, the learning outcomes describe end-of-year performance
- students need practice in many varied, meaningful contexts to learn new knowledge, skills and strategies
- students need to review, maintain and refine skills learned previously
- planning is ongoing and should change to meet student needs
- a variety of instructional approaches, classroom management techniques, assessment practices, tools and strategies, and learning experiences are essential
- students may be taught in a variety of organizational structures, including combined-grade classrooms.

Developing a balanced, integrated Cree program is a creative process. Instruction is shaped by: (1) the teaching style, resources and strengths of each teacher, (2) by the interests, abilities and talents that each new group of students brings to the classroom, and (3) by the needs of the community.

### **Some areas of balance to consider in planning are:**

- Four general learning outcomes: Applications, Language Competence, Community Membership, Strategies
- Six language arts: listening, speaking, reading, writing, viewing and representing
- Text types: oral, written and multimedia texts, including a variety of informational, narrative, poetic and dramatic texts; a variety of forms and genres, such as videos, magazines, letters, charts, Web sites, computer programs and board games

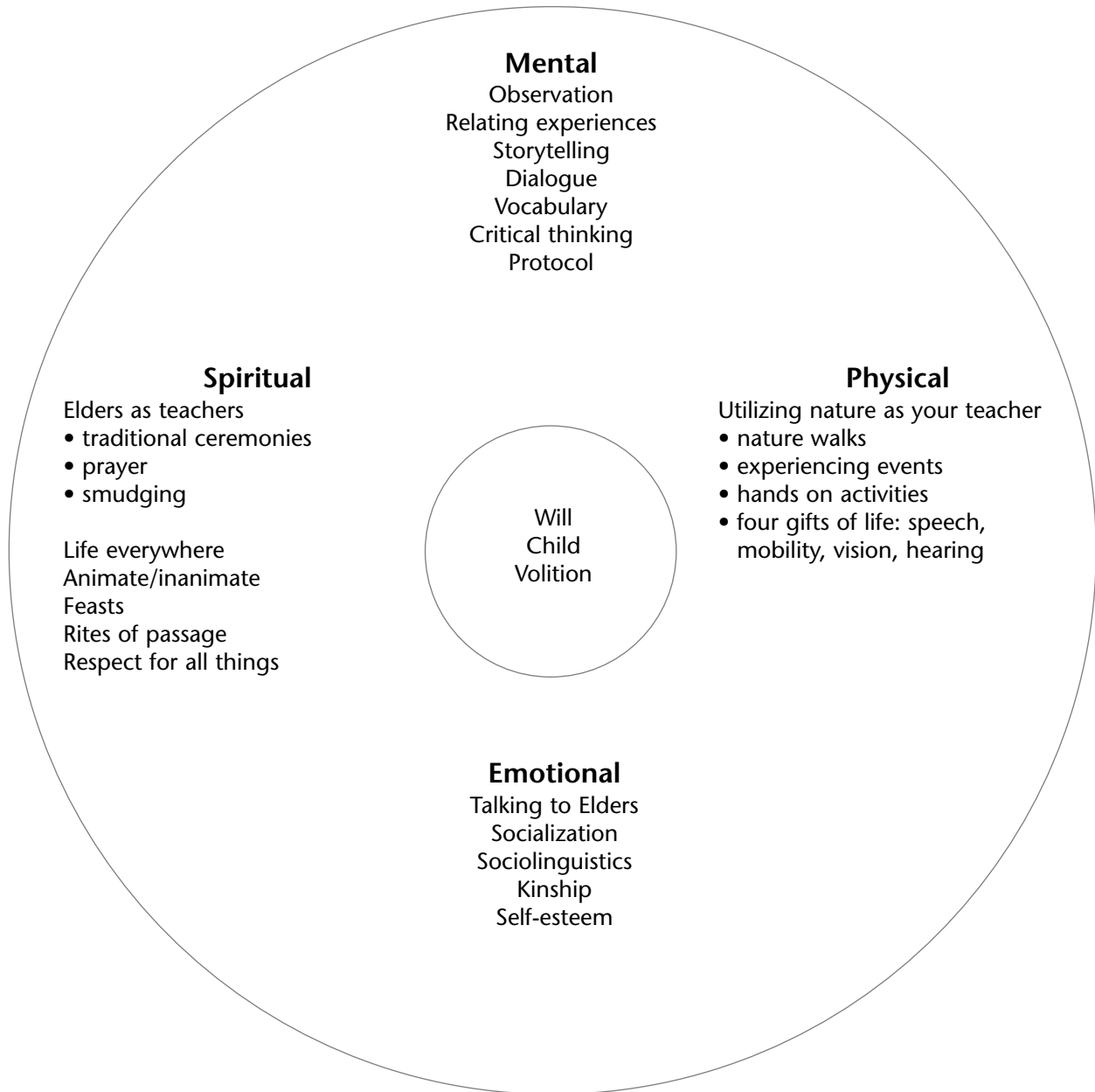


- Student groups: individual, pairs, small groups, large groups, whole class, heterogeneous, homogeneous, student-directed, teacher-directed
- Cree language background and experiences of the students
- Various functions of language ranging from exchanging information, expressing feelings and using Cree for fun.

Cree Language and Culture learning works best by taking a holistic approach. You may want to consider setting up your classroom as a circle to encourage cooperation and a sense of community.

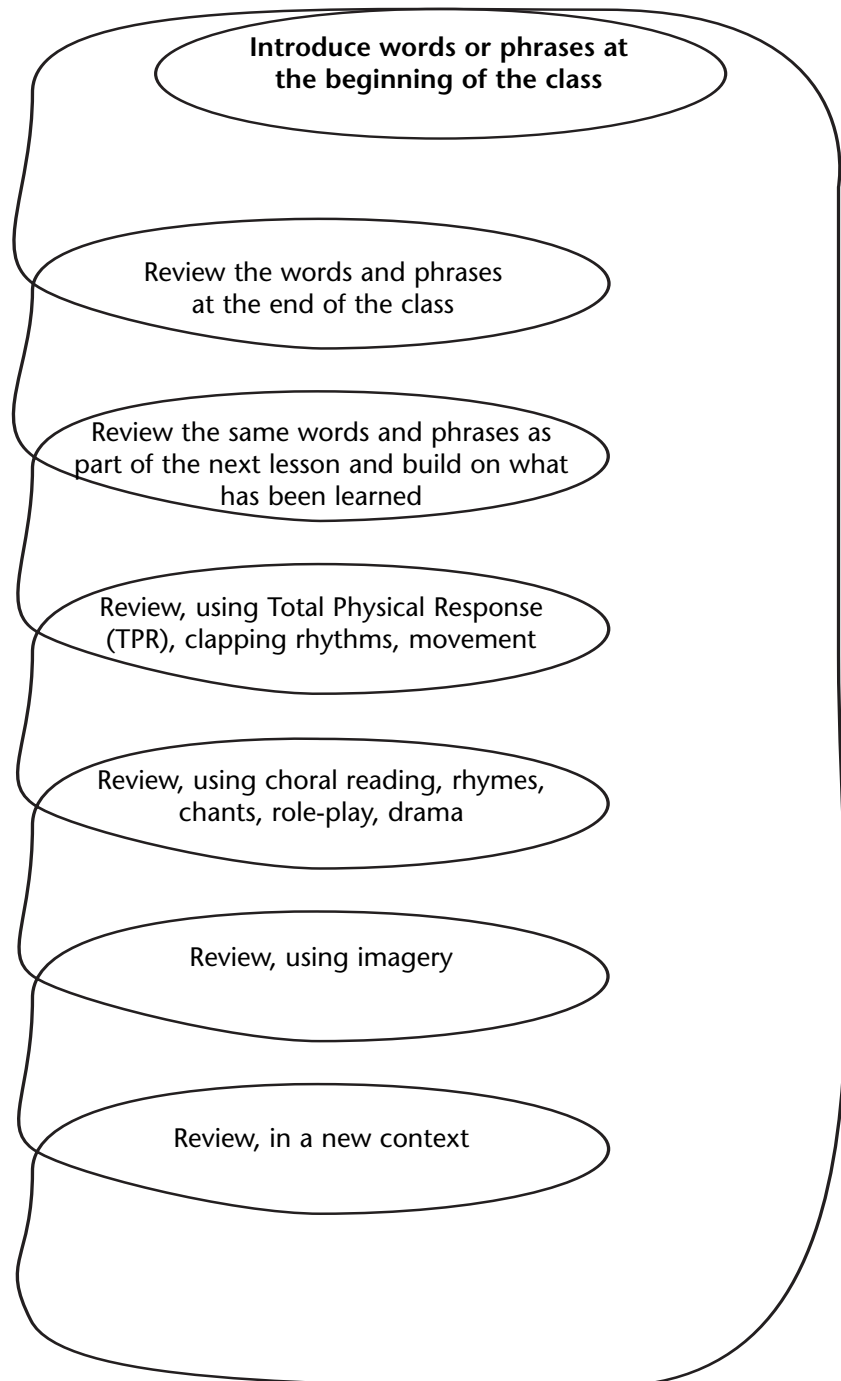
When planning teaching and learning activities in the Cree Language and Culture classroom the teacher can plan for balance by considering the teachings of the Learning Circle – the Medicine Wheel.

# Medicine Wheel



## REVIEWING

In planning for instruction, it is also important to plan for language review. Repetition and review are vital parts of language learning. Students need many opportunities to review vocabulary, phrases and interactions in order to maintain and build their language skills. Use a variety of strategies and activities to make reviewing interesting and useful.



# CLASSROOM ASSESSMENT AND EVALUATION

## WHAT IS ASSESSMENT AND EVALUATION?

*Nohsih âhkâmêyimoh kisi  
kiskinohama kosi,  
wahiyaw kêyitôhtêyikon  
maka kaya wânikiskisih  
kinehiyawewin, Êkôh  
kâkîwêyitîyikon.*

My grandchild, do not quit.  
Finish school. It will take you a  
long way but do not forget  
your Cree language—that will  
take you home.

John Cabry, Samson Cree

Assessment in the classroom is determining what has been learned. Evaluation is estimating the quality of what has been learned. Evaluation and assessment from a Cree perspective is a process rather than a measurement of performance or evaluation of a final product. This process is one of continuous growth, facilitated in a safe and nurturing environment.

The goal of any language program is to provide a positive and authentic learning environment that will instill and inspire the student to take ownership of the language learning situation.

Language learning in a Cree community where children are learning their first language, the mother tongue, is within a meaningful context. Since the aim of this program is language fluency and competence, assessment and evaluation will focus on those aspects.

Context is crucial to the development of effective language use and evaluation. Dialogues, phrases and cultural information from the home, school and community, as well as the individual student and his or her preferences are to be addressed as a part of planning, lesson delivery and evaluation. Language use will vary and change in each community and setting.

Assessment and evaluation must focus on the development and growth of the whole student—mental, emotional, spiritual and physical—and be within the appropriate context of peer socialization, home, school and community. It is important to match the context with the evaluation process and ensure that the dialogues, phrases and terms are used appropriately: that the students are learning the culturally-appropriate and acceptable ways of addressing different members of the family and community.

## CREE APPROACH

*Our way is a valid way of seeing the world.*

– Western Canadian Protocol Aboriginal Languages Working Group

*Kikiskinohamâkawinaw  
ta kiskinawâpahkeyahk  
asici ta kiskiseyahk.  
Wiya ta kiskinawâpahkîhk  
ta kiskinohamâkosihk.*

We learn from observing and remembering. To observe is to learn.

Caroline Josephine Laboucan ,  
Cree Elder

The traditional Cree teaching and learning model emphasizes mastery before evaluation, and within that process the student is set up for success. A child is given the opportunity to apprentice with someone in order to perfect a skill that he or she is interested in, shows some talent for and is needed in the community. The emphasis is on what a student can do rather than on what a student cannot do. Students are provided with repeated opportunities to observe, practise and master a skill. This model also facilitates language learning and should be used in the Cree language classroom. Language needs to be meaningful and purposeful for the learner, otherwise the desire and motivation to learn will not be there.

### Modelling

The modelling approach to learning and evaluation is an interactive process whereby Cree students are active participants in their own education. Enabling students to take ownership of their learning increases the probability of establishing connections between life at home and at school.

With modelling, students learn by imitating the duties, behaviours, skills and practices of role models. The students learn from *Kihteyayak*/Elders and respected community members, by interacting with people who are still living the Cree way of life. These people still live by Cree cultural behaviours, using the Natural Laws and the four areas of the medicine wheel in order to promote balance. This modelling works in contemporary society just as it did traditionally and will provide students with the ability to make meaning within the present educational system.

The modelling approach that is central to the teaching and learning method in Cree communities is interactive and participatory. Traditionally modelling was nonverbal. No one told you how to do it; you observed and learned. Through observation, participation, experience and practice, students learn about the Cree cultural behaviors that are implicit with the Cree way of life. **Assessment and evaluation are not removed from this learning process but are an integral part of it.** It is advisable to involve *Kihteyayak*/Elders or respected community members whenever possible in the language evaluation process.

## Cree Assessment and Evaluation Suggestions

In assessing and evaluating Cree language skills it is wise to note the following:

- Keep the evaluation of work gentle and encouraging. *This needs a little more work.* or *It's not quite there yet.* or *Have you tried this?* instead of *This is wrong* or *You failed.*
- Have the information gathered for evaluation or marks come from student self-evaluation and peer evaluation as well as teacher evaluation. Elders may also have input. The teacher is not alone in the evaluation process.
- Create opportunities for students to share skills and talents in areas where they are gifted. Encourage what students can do.
- Make rubrics and checklists together with the students, so the students know what is expected and are responsible for their own learning.
- Choose activities to achieve a specific outcome based on cooperation rather than competition.
- Use the learning and Sharing Circle to provide an opportunity for feedback both for the teacher and the students.
- Cree culture values oral and observational learning. Students may be more comfortable to demonstrate their learning in oral or presentation activities, rather than in written form.
- Give students the opportunity to demonstrate their learning in a variety of ways—oral, presentations, artwork, visual, music, written.

## Role of Assessment and Evaluation

Assessment and evaluation are done for the following reasons:

*Diagnosis:* before you begin teaching it is important to determine what your students bring to your class and build on those strengths.

Diagnosis will help you with language fluency levels, cultural knowledge, areas of interest, strengths and skills of your students. The primary value in using assessment and evaluation is to discover what students already know and where the gaps in learning exist.

*Fluency:* it is vital for you as the teacher to evaluate the level of language fluency the students bring to your class. Each child is unique and to meet the needs of each of your students your teaching delivery and presentation should facilitate and address the different levels of fluency.

It is necessary to address fluency levels to prevent boredom, frustration, and restlessness in the classroom which can lead to classroom management issues.

*Competency:* as students learn language the focus should be on providing the situations and context so that overall learning makes learning in Cree easier. Competence is achieved when a student can hold a conversation and communicate fluently in an authentic situation. As a teacher and instructor, it is important to establish the types of rubrics and rating scales with the students. This will assist them in developing competence in the Cree language. In lower grades, competence may just mean being able to greet people properly and having a short dialogue.

## **Role of the teacher**

The teaching and learning process goes both ways. How well students learn depends mainly on how well the teacher facilitates and organizes the teaching and learning environment. There needs to be an opportunity for teacher self-analysis and self-reflection so you can adjust and adapt your delivery strategies and teaching methods.

## **TYPES OF ASSESSMENT**

Assessment can be subjective and objective, structured and unstructured. Whatever process is used needs to reflect respect for Cree culture.

Assessment and evaluation in a Cree language classroom requires an interactive and collaborative approach. This involves:

- Self-assessment
- Peer assessment
- Group assessment
- Teacher assessment

**Self-assessment:** students reflect on what they have learned and how they have learned. They get a better sense of themselves as speakers, readers, writers and performers. Self-assessment supports students in setting goals and seeing where they need help.

- What did I learn today?
- What is the best work I did?
- What don't I understand?
- What do I need help with?

What would I like to know more about?

What do I want to work on next?

**Peer assessment:** students share and discuss their work with partners or small groups. This helps students understand the process other students are experiencing and builds confidence in their own work. Students ask each other questions and give positive and constructive feedback. A checklist can be helpful to focus the interaction.

**Group assessment:** this is useful when the class participates in an activity such as:

- group presentations
- field trips and nature walks
- group artwork, murals, photographs, video
- class projects.

Group evaluation can take place using the Talking Circle, Brainstorming, Venn diagram strategies.

**Teacher assessment:** Interviews, conferences, checklists, anecdotal notes are some of the tools teachers use to assess and evaluate where students are in their learning process. One of the main purposes of assessment is to see where instruction can be improved. Are students learning and applying what you are teaching them? If students are not progressing you need to find out why and modify instruction—try alternate teaching strategies, give more opportunities for practice, reteach various concepts.

For assessment and evaluation to succeed:

- integrate assessment and evaluation into the planning process
- make sure expectations, directions, timelines and goals are clear
- work with a variety of evaluation strategies and assessment methods
- include time for reflection as part of evaluation
- include students in assessment and evaluation planning—creating rubrics, checklists
- demonstrate or show examples of work so students have an idea of expectations
- give students opportunities to practise so they can experience success before evaluation.



When assessment and evaluation are undertaken, the following factors need to be considered:

- *Personality and nature of each student*  
A student may be quiet and reflective because this is his or her nature and personality; it does not necessarily mean that the child is not learning.
- *Fear of risk-taking*  
A student needs to recognize the classroom environment as safe before he or she will participate. Sitting quietly does not mean the child is not learning but perhaps the child has not established enough confidence to take a risk in front of his or her peers.
- *Pause time*  
Pause time differs between cultures. For the Cree student, pause time is longer than in an English classroom. The Cree teacher should keep this in mind. Assimilation has influenced our teaching methods and we may not wait adequately for our own students to give us feedback.
- *Attitude from the community, school, home*  
Attitudes from outside the classroom will influence a student's desire to learn Cree. If a student is making negative statements then it is important for the teacher to look for the source of these statements and do some promotion to encourage support and validation for the program.
- *Validation*  
Validation for the student is crucial for his or her success. As teachers, it is our responsibility to ensure the students are learning. If we do not see progress we need to look for the root of the problem and seek ways of resolving it.

# ASSESSMENT AND EVALUATION STRATEGIES

## Portfolios

The portfolio is a primary evaluation tool for the assessment and evaluation of Cree language programming. Student ownership of learning promotes the student becoming part of the evaluation process. Portfolios allow the student to have input and exercise some decision making as to which activities and student work is to be evaluated for reporting purposes.

The portfolio can contain a chart that notes each piece of work. The contents should not be limited to written work but should allow for various forms of literacy and media as well as audio and video recordings of actual language use.

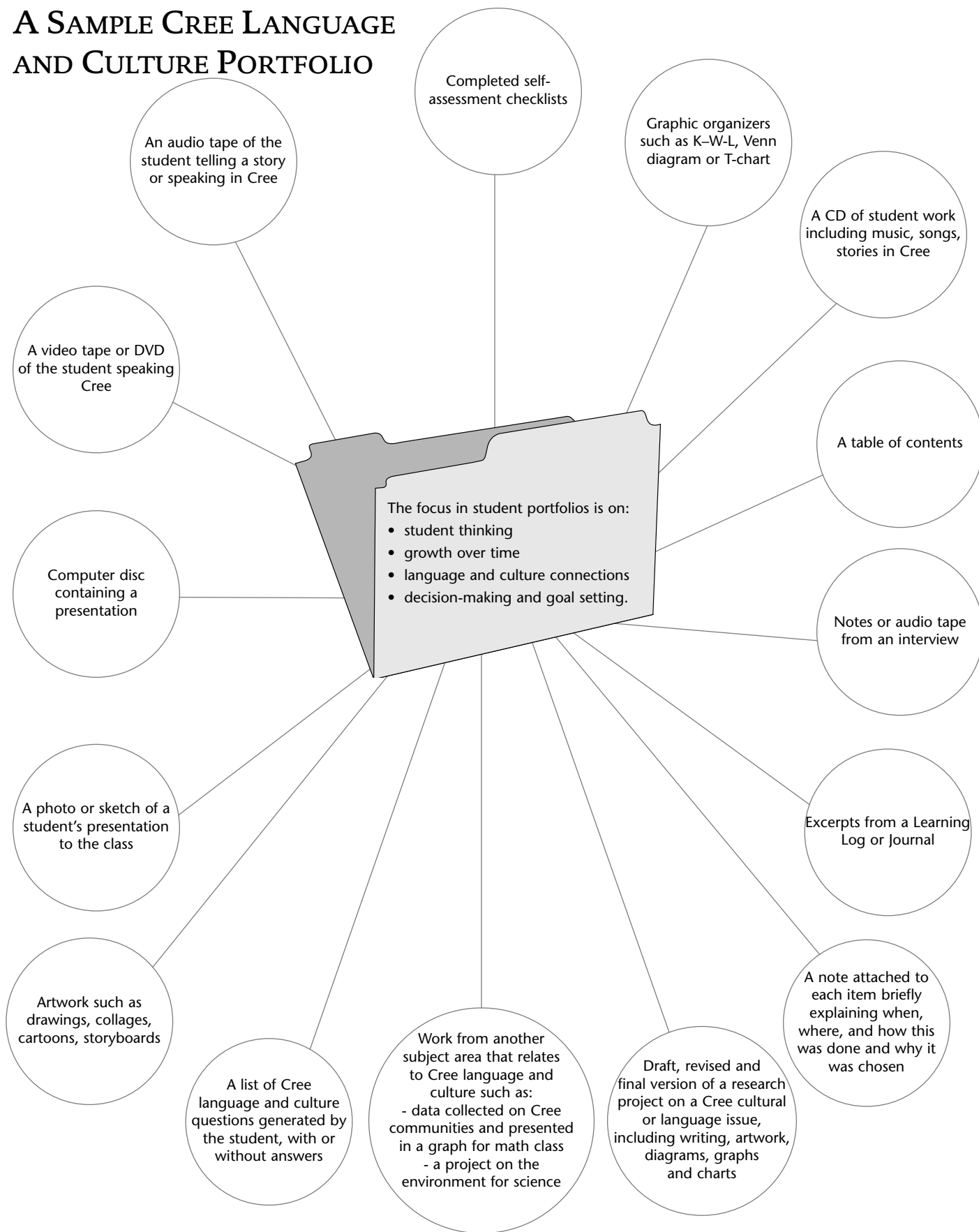
Together, the student and teacher can set the contents and time frame. The portfolio can coincide with the formal reporting periods, unit assignments, projects, presentations as well as accommodate cumulative reporting. The file could be an expanding one for the whole year or a specific portfolio could be sent home after each reporting period. Portfolios are ideal to share with parents at parent-teacher interviews.

The physical structure of a portfolio refers to the actual arrangement of work samples and can be organized according to chronology, subject, style, work or goal area. You may have students self-assess a work sample, self-reflect, and then set a goal for future learning. The work sample self-assessment and the goal sheet may be added to the portfolio.

Students generally choose the work samples to place in the portfolio. You may also choose to have specific work samples placed in the portfolio. However, you should inform the student why you are choosing a specific work sample; also have the student explain why he or she is choosing a particular work sample to be included as part of the portfolio.

Use of the portfolio system in maintaining a collection of student work is a highly personalized way of involving the student in the learning-teaching process.

# A SAMPLE CREE LANGUAGE AND CULTURE PORTFOLIO



## **Anecdotal Notes**

Anecdotal Notes are systematically kept notes of specific observations of student behaviours, skills and attitudes in the classroom. These notes provide cumulative information regarding progress, skills acquired and directions for further instruction. Anecdotal notes are often written as the result of ongoing observations during the lessons but may also be written in response to a product or performance the student has completed. Systematic collection of anecdotal notes on a particular student provides excellent information for evaluation of learning patterns and consistency of progress.

## **Checklists**

Checklists can be used to record whether students have mastered particular skills or gained specific knowledge. They are usually geared to a specific focus for assessment.

Sample checklists can be found in the appendices.

## **Conferences and Interviews**

Conferences are usually short informal meetings held with individual students, or a small group of students, and involve diagnostic listening, questioning and responding. Conferences provide opportunities for discussion with the students on learning strengths and areas for improvement, and to set learning goals. During conferences, it is possible to learn a great deal about students' understanding of information, attitudes toward learning, and the skills and strategies they employ during the learning process. Conferences provide opportunity for individualized teaching, for guiding students to more challenging materials, and for determining future instructional needs.

Interviews are conferences that are conducted to gather specific information. They may involve a set of questions you ask for a specific purpose. For example, you may need information about a student's reading patterns and difficulties. An interview allows you to ask questions directly related to a particular aspect of the student's performance.

## Journals and Learning Logs

Journals and Learning Logs are primary assessment and evaluation tools for self-assessment and reflection.

**Learning Logs** allow the students to reflect on what they have learned and how. It is a student commentary on the learning process:

What did I do in class today?

What did I find interesting?

What did I learn?

What did I not understand?

What questions do I have?

**Journals** are more personal in that students record events in their lives, explore ideas, questions, concerns and fears, often not related to school. Journals are not private but are usually only shared with the teacher and close friends.

Learning Logs and Journals can include drawings and diagrams. They are very useful for teachers to assess student progress. The last five minutes of class are often the best time for making entries. The entries are made frequently and are dated.

## Rubrics

Rubrics are an effective form of assessment because they clearly and concisely convey expectations. They show the student both the goal and the steps to take in order to reach it. A well-constructed rubric is a scoring guide that describes what a successful piece of work looks like. Rubrics can be very specific to a particular assignment or project or they can be general and apply to a number of tasks. For a rubric to be a valuable assessment and evaluation tool, it is advisable to:

- present a rubric, or even better, construct it in partnership with students prior to beginning related instructions and tasks. This helps to ensure that the rubric becomes an active guide to the learning process, rather than the destination itself.
- show students samples of work that meet the rubric's various levels of criteria. Discuss how these examples meet or don't meet expectations.
- give students the opportunity to practise and revise work so they become familiar with and comfortable with the criteria.

Rubrics are especially effective in assessing presentations, performances, visual work and complex activities.

Sample rubrics can be found in the Appendices.

### **Talking Circle, Brainstorming, Venn diagrams**

Many of the teaching and learning strategies found in the Appendices can also be used for assessment and evaluation.

### **Videotape and Audiotape**

Videotapes of students speaking, storytelling, performing and interacting allow them to assess their language skills and also look at their nonverbal body language.

Audiotapes allow students to hear their own word use and pronunciation. Having students record dialogues is an effective way for students to engage in self and peer assessment.



**GRADE SEVEN  
CREE LANGUAGE AND CULTURE  
GUIDE TO IMPLEMENTATION**

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# SAMPLE YEAR PLAN GRADE SEVEN

Grade (s): \_\_\_\_\_

Year: \_\_\_\_\_

Teacher: \_\_\_\_\_

	<b>Nôchitowipîsim September</b>	<b>Kaskatinowipîsim October</b>	<b>Yîkopewipîsim November</b>	<b>Pawâhcinases December</b>	<b>Kîsepîsim January</b>
<b>itôtamowîna Topics/Themes</b>	<ul style="list-style-type: none"> <li>- Routine</li> <li>- Dictionary skills</li> <li>- Preferences</li> </ul>	<ul style="list-style-type: none"> <li>- <i>Kîhteyaya</i> teachings</li> <li>- Health</li> </ul>	<ul style="list-style-type: none"> <li>- Feelings</li> <li>- Problem solving</li> </ul>	<ul style="list-style-type: none"> <li>- Stories</li> </ul>	<ul style="list-style-type: none"> <li>- Nonverbal communication</li> <li>- Music</li> <li>- Friends</li> </ul>
<b>Kaskîhtâwîna Specific Outcomes</b>	<ul style="list-style-type: none"> <li>A-1.1 LC-1.1 CM-1.5</li> <li>A-2.1 LC-1.2 CM-2.5</li> <li>A-3.2 LC-1.3 CM-3.4</li> <li>A-4.1 LC-2.3 S-1.1</li> <li>A-5.1 LC-3.1 S-2.1</li> <li>A-6.3 LC-5.1</li> </ul>	<ul style="list-style-type: none"> <li>A-1.1 LC-4.4 S-2.1</li> <li>A-3.1 CM-1.3 S-3.1</li> <li>A-5.4 CM-1.4 S-4.1</li> <li>LC-1.4 CM-2.3</li> <li>LC-4.1 CM-2.4</li> </ul>	<ul style="list-style-type: none"> <li>A-2.1 A-5.3 CM-2.3</li> <li>A-2.2 A-5.4 CM-3.4</li> <li>A-3.1 LC-1.3 S-1.1</li> <li>A-3.2 LC-1.4</li> </ul>	<ul style="list-style-type: none"> <li>A-5.3 LC-2.2 LC-4.1</li> <li>A-6.2 LC-3.1 LC-5.2</li> <li>LC-1.4 LC-3.2 S-2.1</li> <li>LC-2.1 LC-3.4 S-3.1</li> </ul>	<ul style="list-style-type: none"> <li>A-2.1 LC-2.2 CM-1.3</li> <li>A-4.1 LC-3.1 CM-2.1</li> <li>A-5.1 LC-3.2 CM-2.3</li> <li>A-6.2 LC-4.1 CM-3.1</li> <li>A-6.3 LC-4.2 CM-3.3</li> <li>LC-1.1 LC-4.5 S-2.1</li> <li>LC-2.1 LC-5.3 S-4.1</li> </ul>
<b>Kîskewîhtamowîna Itôtamowîna Learning Activities</b>	<ul style="list-style-type: none"> <li>- Dictionary exercise</li> <li>- Vocabulary flashcards</li> <li>- Discussion on favourite leisure activities</li> <li>- Journal entry of student goals in Cree</li> <li>- School calendar of events, newsletter article or letter to the editor</li> <li>- Personal profiles for pen pals</li> <li>- Thoughts on the origin of words</li> <li>- Letter expressing two things students enjoy doing</li> <li>- List of words that break down into syllables and looking for words with consonant blends</li> <li>- Forward and backward syllable practice</li> <li>- Teacher selected list of words that break down into a syllabic sound</li> <li>- Teacher instruction on syllabics</li> </ul>	<ul style="list-style-type: none"> <li>- Dialogue practice with a partner</li> <li>- Community Alcohol and Drug Awareness Day</li> <li>- <i>Kîhteyayak</i> talk on the negative effects of smoking</li> <li>- Helping each other behave appropriately when an <i>Kîhteyaya</i> speaks</li> <li>- Learning Cree views and values from stories</li> <li>- Indefinite pronouns to indicate nonspecific or specified animate or inanimate nouns</li> <li>- Noun affixed to indicate size</li> <li>- Repeated practice in writing out affixes</li> <li>- Declarative simple sentences involving a direct object</li> <li>- Behaviours do's and don'ts list</li> <li>- <i>Kîhteyaya</i> presentation on protocol and roles of <i>Kîhteyayak</i></li> <li>- <i>Kîhteyaya</i> presentation on Natural Laws</li> </ul>	<ul style="list-style-type: none"> <li>- Emotion web</li> <li>- Student feelings about new life</li> <li>- Student feelings on grieving</li> <li>- Group role-play on following and giving advice</li> <li>- Discussion on several consequence situations</li> <li>- Learning about following through with promises and commitments</li> <li>- Reflections after viewing a contemporary video or story about problem-solving</li> <li>- Brainstorming session on problem-solving</li> <li>- Investigation on how problematic situations are dealt with historically and in the present day</li> <li>- Student-created booklets on feelings</li> <li>- Words and phrases within the lexical field of peers and friendship, and extracurricular activities</li> </ul>	<ul style="list-style-type: none"> <li>- Discussion on life lessons found in a story</li> <li>- Story sentence frames</li> <li>- Tall tale stories told by guest storytellers</li> <li>- Taking turns using familiar words in patterns and sentences</li> <li>- Expression of location and object flashcards</li> <li>- Sentence formation using verbs and nouns</li> <li>- Creating sentences from location file cards</li> <li>- Compounding a verb and noun together to form a new action word</li> <li>- Matching the verb form to the animacy of the noun</li> <li>- Changing a verb into a noun</li> <li>- Story map</li> <li>- Creating a story from a group of sentences</li> <li>- Simple texts made into story booklets</li> <li>- Using the Internet to explore stories</li> </ul>	<ul style="list-style-type: none"> <li>- What does being Cree mean to me? web</li> <li>- Newsletter article about what students learned in their Cree class</li> <li>- Poster, collage or magazine cover representation of contemporary or traditional Cree music</li> <li>- Cree chants and rap songs</li> <li>- Student created rhymes and jingles</li> <li>- Performing student-created Cree songs</li> <li>- Singing the national anthem in Cree</li> <li>- Translating short English songs into Cree</li> <li>- Group viewing of Cree videos or listening to Cree music</li> <li>- Pronouncing words with similar intonation in a song</li> <li>- Guest speaker demonstration for making a rattle</li> <li>- Multimedia presentation of a friend or special person</li> </ul>



	<b>Nócihitowipísim September</b>	<b>Kaskatinowipísim October</b>	<b>Yíkopewipísim November</b>	<b>Pawáhcinases December</b>	<b>Kisepísim January</b>
<p><b>Kiskeyihtamowina Itótamowina Learning Activities</b></p> <ul style="list-style-type: none"> <li>- Teacher reminder of various sounds associated with consonants</li> <li>- Words and phrases relating to fun activities</li> <li>- Daily greetings practice</li> <li>- Daily activities role-plays</li> <li>- Reading buddies</li> <li>- Take home labels/charts</li> <li>- Practising the skill of listening carefully when a <i>Kihiteyaya</i> speaks</li> <li>- Classmate preference presentations</li> <li>- Descriptive word retrieval sheet for interests and hobbies</li> <li>- Student-created illustrated book and goal-setting in the Cree class</li> <li>- Expressing what they learn in Cree on an ongoing basis</li> <li>- Learning Log entry of new Cree words and phrases learned</li> <li>- Teacher- and student-created self- and/or peer editing guide or checklist</li> </ul>	<ul style="list-style-type: none"> <li>- Smudging demonstration by an <i>Kihiteyaya</i></li> <li>- <i>Kihiteyaya</i> explanation of the four cardinal directions</li> <li>- Guest presentation on the significance of the four directions</li> <li>- Student-created editing guide or checklist</li> <li>- Cultural teachings presentation</li> <li>- Reading strategy of underlining familiar words and placing circles around familiar patterns</li> </ul>	<ul style="list-style-type: none"> <li>- Practice using the tense marker <i>ka</i></li> <li>- Past and future tense markers for I and you</li> <li>- Aboriginal role model presentation on overcoming negative aspect of their lives</li> <li>- Practice with time passage</li> <li>- Discussion on the protocol of paying respect to a loved one who has passed on to the spirit world</li> <li>- <i>Kihiteyaya</i> presentation on the grieving process</li> <li>- Brainstorming stereotype examples</li> <li>- demonstration of a ritual</li> <li>- Learning Log entry for new Cree words and phrases learned</li> </ul>	<ul style="list-style-type: none"> <li>- Identifying formal and informal uses of language</li> <li>- Exploring different storytelling forms</li> <li>- Using a legend mind map to identify the origins of a legend</li> <li>- Daily take home sentence or phrase</li> <li>- Using stories as models for repetitive patterns</li> <li>- Practising the art of storytelling</li> </ul>	<ul style="list-style-type: none"> <li>- Friendly dialogue presentation</li> <li>- Formal and informal dialogues recorded on a T-chart</li> <li>- Exploring nonverbal behaviours</li> <li>- Video viewing of Smoke Signals to identify nonverbal behaviours</li> <li>- Writing and practising social situations</li> <li>- Researching different forms of native group <i>nikamowina</i> from the four quadrants</li> <li>- Classmate biographies</li> <li>- Demonstration on how to show respect to others</li> <li>- What does being Cree mean to me? rap song</li> <li>- Students plan a classroom round dance</li> <li>- Using Cree songs and rhymes as models for repetitive patterns</li> <li>- Researching famous Cree musicians</li> <li>- The teacher sets up pen pal or e-mail links to another school</li> </ul>	
<p><b>Ápacihtáwina Resources</b></p>	<ul style="list-style-type: none"> <li>- Cree dictionaries</li> <li>- Flashcards</li> <li>- Student journals</li> <li>- Labels</li> <li>- Chart paper</li> <li>- Materials for making illustrated books</li> <li>- <i>Kihiteyayak</i></li> </ul>	<ul style="list-style-type: none"> <li>- <i>Kihiteyaya</i></li> <li>- Respected community member</li> <li>- Community worker with knowledge about drugs and alcohol</li> <li>- Materials for making a poster</li> <li>- Traditional story sample (Oral narrative)</li> </ul>	<ul style="list-style-type: none"> <li>- Story Sample</li> <li>- Professional counsellor <i>Kihiteyaya</i></li> <li>- Contemporary story or video about problem-solving</li> </ul>	<ul style="list-style-type: none"> <li>- Story 5 Student Stories, 2nd edition. Edited by Freda Ahenakwe.</li> <li>- Guest storyteller</li> <li>- Flashcards or pictures of targeted words</li> <li>- Green and blue cards</li> <li>- File cards with expressions of location</li> <li>- Samples of short written texts in English</li> <li>- Teacher-made list of nouns and verbs</li> <li>- Video of a Cree legend</li> <li>- Aboriginal role model or respected <i>Kihiteyaya</i></li> </ul>	<ul style="list-style-type: none"> <li>- Words to the national anthem in Cree</li> <li>- A variety of contemporary and traditional music selections</li> <li>- Cree videos and music</li> <li>- Materials to create a multimedia presentation</li> <li>- Video: Smoke Signals</li> <li>- Various Aboriginal <i>nikamowina</i> from the four quadrants: West Coast, Plan/Woodland, Inuit, and East Coast</li> <li>- Materials for making rattles</li> <li>- Cree dictionaries</li> </ul>

<p><b>Kotasinahikewina Ekwa Oyehamawina Assessment &amp; Evaluation</b></p>	<p><b>Nôchitowipîsim September</b></p> <ul style="list-style-type: none"> <li>– Checklists</li> <li>– Journals</li> <li>– Learning Logs/Reflection</li> <li>– Observations</li> <li>– Self-check Spelling</li> <li>– Self-assessment</li> <li>– Anecdotal Notes</li> <li>– Student Logs</li> <li>– Portfolios</li> <li>– Student Reflections</li> </ul>	<p><b>Kaskatinowipîsim October</b></p> <ul style="list-style-type: none"> <li>– Checklists</li> <li>– Poster Rubric</li> <li>– Reflections</li> <li>– Tests and Quizzes</li> <li>– Journals</li> <li>– Learning Logs</li> <li>– Anecdotal Notes</li> <li>– Work Samples</li> </ul>	<p><b>Yîkopewipîsim November</b></p> <ul style="list-style-type: none"> <li>– Work Samples</li> <li>– Anecdotal Notes</li> <li>– Journals</li> <li>– Checklists</li> <li>– Booklet Checklist</li> <li>– Tests and Quizzes</li> <li>– Log Reflections</li> <li>– Learning Logs</li> </ul>	<p><b>Pawâhcinases December</b></p> <ul style="list-style-type: none"> <li>– Reflections</li> <li>– Observations</li> <li>– Test and Quizzes</li> <li>– Checklists</li> <li>– Work Samples</li> <li>– Conferences</li> <li>– Presentation Self-assessment</li> <li>– Presentation Rubric</li> <li>– Learning Logs</li> <li>– Story Booklet Rubric</li> <li>– Journals</li> </ul>	<p><b>Kîsepîsim January</b></p> <ul style="list-style-type: none"> <li>– Observations</li> <li>– Poster Checklist</li> <li>– Journals</li> <li>– Presentation Rubric</li> <li>– Checklists</li> <li>– Learning Logs</li> <li>– Work Samples</li> <li>– Student Reflections</li> <li>– Anecdotal Notes</li> <li>– Conferences</li> </ul>
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# SAMPLE YEAR PLAN GRADE SEVEN

Grade (s): \_\_\_\_\_

Year: \_\_\_\_\_

Teacher: \_\_\_\_\_

	<b>Mikisiwipisim February</b>	<b>Niskipisim March</b>	<b>Ayikipisim April</b>	<b>Opineyâwipisim May</b>	<b>Opâskâhowipisim June</b>
<b>itôtamowina Topics/Themes</b>	<ul style="list-style-type: none"> <li>- Art</li> <li>- Cree values</li> </ul>	<ul style="list-style-type: none"> <li>- Family</li> <li>- Humour</li> </ul>	<ul style="list-style-type: none"> <li>- Mother Earth/Environment</li> <li>- Clothing</li> </ul>	<ul style="list-style-type: none"> <li>- Community</li> <li>- Food</li> </ul>	<ul style="list-style-type: none"> <li>- Other Cultures</li> <li>- Review</li> </ul>
<b>Kaskihtâwina Specific Outcomes</b>	<ul style="list-style-type: none"> <li>A-1.1 LC-1.4 CM-2.4</li> <li>A-2.2 LC-3.3 CM-3.3</li> <li>A-5.2 LC-3.4 S-3.1</li> <li>A-5.4 LC-5.1 S-4.1</li> <li>A-6.3 CM-2.3</li> </ul>	<ul style="list-style-type: none"> <li>A-3.3 LC-3.2 CM-3.2</li> <li>A-6.1 LC-3.3 CM-3.4</li> <li>A-6.2 LC-4.4 S-3.1</li> <li>LC-1.3 CM-2.1</li> <li>LC-2.3 CM-3.1</li> </ul>	<ul style="list-style-type: none"> <li>A-2.1 CM-1.2 CM-3.3</li> <li>LC-1.3 CM-1.4 S-1.1</li> <li>LC-2.1 CM-1.5 S-2.1</li> <li>LC-4.1 CM-2.2</li> <li>CM-1.1 CM-3.2</li> </ul>	<ul style="list-style-type: none"> <li>A-5.2 LC-4.2 LC-5.2</li> <li>A-5.3 LC-4.3 CM-1.1</li> <li>LC-1.3 LC-4.4 CM-1.2</li> <li>LC-2.2 LC-4.5 S-1.1</li> <li>LC-3.3 LC-5.1</li> </ul>	<ul style="list-style-type: none"> <li>A-1.1 LC-1.4 CM-2.2</li> <li>A-2.1 LC-3.3 CM-3.1</li> <li>A-4.1 LC-4.3 CM-3.5</li> <li>A-6.1 LC-5.3 S-3.1</li> </ul>
<b>Kiskeyihtamowina Itôtamowina Learning Activities</b>	<ul style="list-style-type: none"> <li>- Art appreciation</li> <li>- Researching the origin of names</li> <li>- Listening to an <i>Kihtheyaya</i> talk about respect</li> <li>- Labelling artwork</li> <li>- Describing the meaning of various Cree logos, flags and symbols</li> <li>- Piece of art or collage presentation of a story</li> <li>- Practices video</li> <li>- Teacher instruction on Tipi teachings and the significance of each pole</li> <li>- Art form representation of how the Cree culture has affected their lives</li> <li>- Student-formulated questions and Learning Log reflections on what they would like to learn about Cree practices and products</li> <li>- Cultural teachings presentation</li> <li>- <i>Kihtheyaya</i> interview on the naming ceremony protocol</li> <li>- Researching famous Cree artists or actors</li> </ul>	<ul style="list-style-type: none"> <li>- Brainstorming and reviewing words and phrases that express appreciation to classmates, family and community members</li> <li>- Translating English jokes into Cree</li> <li>- Translating English songs into Cree</li> <li>- Student-created humorous Cree cartoons/comic strips</li> <li>- Drawing representation of a recent outing with a family member</li> <li>- Working in groups to understand Cree text</li> <li>- Student-created dialogue bubble cartoons</li> <li>- Traditional family computer program presentation</li> <li>- Take home Cree booklet</li> <li>- Labelling pictures in Cree</li> <li>- Family behaviour do's and don'ts labelled pictures</li> <li>- Role-playing respectful interactions and relationships with others</li> <li>- Book of significant people</li> <li>- Ongoing My Family booklet</li> </ul>	<ul style="list-style-type: none"> <li>- Hide-making demonstration</li> <li>- Research on how contemporary regalia is made</li> <li>- Words and phrases relating to fashion</li> <li>- Guest speaker demonstration for making a traditional article</li> <li>- Computer program presentation on a type of plant</li> <li>- Attending a formal event to experience formal uses of language</li> <li>- Sharing Circle to share ideas about how to show respect toward Mother Earth (environment)</li> <li>- Natural signs discussion</li> <li>- Nature walk to examine landscape and development, and to explore natural changes</li> <li>- Paragraph on the student's view of the environment</li> <li>- Representation of how students view Mother Earth/environment</li> <li>- Similarities and differences chart of environmental stories</li> </ul>	<ul style="list-style-type: none"> <li>- Demonstrating knowledge of various community locations</li> <li>- Community survey and results graph</li> <li>- Researching place names of communities</li> <li>- Cree community youth activities questionnaire</li> <li>- Words and phrases related to cooking</li> <li>- Community diorama presentation</li> <li>- Practising expressions listed on a community expressions chart</li> <li>- Identifying past and present community nonverbal behaviours</li> <li>- Take home recipes</li> <li>- Experimenting with different recipes</li> <li>- <i>Kihtheyaya</i>/respected community member presentation on hunting practices of the past and present and completing a comparison chart</li> <li>- Community history interview questions</li> </ul>	<ul style="list-style-type: none"> <li>- Morphology (Pulling words apart) exercise</li> <li>- Making up words from literal translation</li> <li>- Review of modelled sentences and student-created role-plays</li> <li>- Research or <i>Kihtheyaya</i> presentation on powwow grand entry protocol</li> <li>- Field trip or exchange with another region</li> <li>- Research and discussion on regionally different words</li> <li>- Creating dialogue with different acquaintances</li> <li>- Various Cree hero posters</li> <li>- I like that I am Cree poem</li> <li>- Video viewing of other indigenous peoples in the world</li> <li>- Family cultural activities collage</li> <li>- Practising the art of speaking or storytelling</li> </ul>

	<b>Mikisiwipisim February</b>	<b>Niskipisim March</b>	<b>Ayikipisim April</b>	<b>Opineyâwipisim May</b>	<b>Opâskâhowipisim June</b>
<b>Kiskeyihtamowina Itôtamowina Learning Activities</b>	<ul style="list-style-type: none"> <li>– Student’s own cultural heritage chart</li> <li>– Heritage timeline</li> <li>– Family tree</li> <li>– <i>Wâhkohtôwin</i> chart</li> <li>– Students’ presentation on their roles in the classroom, school and community</li> <li>– <i>Kihtheyaya</i> presentation on the importance of kinship ties</li> </ul>	<ul style="list-style-type: none"> <li>– List of pen pals</li> <li>– Materials for making a <i>Wâhkohtôwin</i> chart</li> <li>– Invited guest to talk about <i>tâpâkohtôwin</i> and other kinship ties</li> <li>– Self-stick notes</li> <li>– List of simple jokes and riddles</li> <li>– Cree dictionaries</li> <li>– Materials to prepare a presentation</li> <li>– Picture of certain activities, scenery, nouns</li> <li>– Materials for creating a Me book</li> <li>– Pictures about the people or things that have influenced their life</li> </ul>	<ul style="list-style-type: none"> <li>– Mother Earth (environment) posture, picture or collage</li> <li>– Current environmental issue survey</li> <li>– Group reading of the book <i>The Sacred Tree</i></li> <li>– Students plan a classroom cultural activity</li> <li>– Organizing a school-wide recycling program</li> <li>– Creating an editing guide for self- or peer editing</li> </ul>	<ul style="list-style-type: none"> <li>– Research on the Cree people’s role during the fur trade</li> <li>– Researching how Métis settlements came to be</li> <li>– Exploring Treaty and Métis status</li> </ul>	<ul style="list-style-type: none"> <li>– Presentation on protocol relating to <i>powwow</i> by an invited <i>Kihtheyaya</i></li> <li>– Field trip agenda</li> </ul>
<b>Âpâchitâwina Resources</b>	<ul style="list-style-type: none"> <li>– Video: <i>Dances of the Northern Plains</i></li> <li>– Video: <i>Cree Hunters, setting up a shelter</i></li> <li>– Pictures of various places or communities</li> <li>– Native paintings/artwork</li> <li>– Community member to talk about the importance of respect in Cree culture</li> <li>– Various logos, flags and symbols</li> <li>– Materials for creating a painting or other art form</li> </ul>	<ul style="list-style-type: none"> <li>– Video or demonstration on hide-making</li> <li>– Materials and illustrations for making contemporary regalia</li> <li>– Guest speaker to speak about making a traditional article; i.e. moccasins</li> <li>– Agenda to attend a formal event</li> <li>– <i>Kihtheyaya</i>, community member or grandparent</li> <li>– Magazines, articles or drawings</li> <li>– Three sample stories about Mother Earth</li> <li>– Book <i>The Sacred Tree</i></li> </ul>	<ul style="list-style-type: none"> <li>– Materials to prepare a presentation</li> <li>– Materials for creating community maps</li> <li>– Materials for creating a model, painting or diorama</li> <li>– Chart or word book of expressions</li> <li>– Various recipes</li> <li>– Presentation on hunting practices by a <i>Kihtheyaya</i> or respected community member</li> </ul>	<ul style="list-style-type: none"> <li>– Work Samples</li> <li>– Checklists</li> <li>– Journals</li> <li>– Rubric</li> <li>– Self-assessment Checklists</li> <li>– Presentation Rubric</li> <li>– Peer Assessment</li> <li>– Conferences</li> <li>– Observations</li> <li>– Learning Logs</li> </ul>	<ul style="list-style-type: none"> <li>– Work Samples</li> <li>– Observations</li> <li>– Anecdotal Notes</li> <li>– Journals</li> <li>– Presentation Checklist</li> <li>– Checklists</li> <li>– Tests and Quizzes</li> <li>– Conferences</li> <li>– Collage Rubric</li> <li>– Presentation Rubric</li> </ul>
<b>Kotasinahikewina Ekwa Oyehitamâwina Assessment &amp; Evaluation</b>	<ul style="list-style-type: none"> <li>– Checklists</li> <li>– Journals</li> <li>– Work Samples</li> <li>– Reflections</li> <li>– Self-assessment</li> <li>– Peer Assessment</li> <li>– Conferences</li> <li>– Test and Quizzes</li> <li>– Learning Logs</li> <li>– Student Reflections</li> </ul>	<ul style="list-style-type: none"> <li>– Checklists</li> <li>– Journals</li> <li>– Work Samples</li> <li>– Observations</li> <li>– Conferences</li> <li>– Rubrics</li> <li>– Reflections</li> <li>– Learning Logs</li> <li>– Interview Checklists</li> </ul>	<ul style="list-style-type: none"> <li>– Observations</li> <li>– Anecdotal Notes</li> <li>– Learning Logs</li> <li>– Work Samples</li> <li>– Checklists</li> <li>– Conferences</li> <li>– Presentation Rubrics</li> <li>– Student Reflections</li> </ul>	<ul style="list-style-type: none"> <li>– Work Samples</li> <li>– Checklists</li> <li>– Journals</li> <li>– Rubric</li> <li>– Self-assessment Checklists</li> <li>– Presentation Rubric</li> <li>– Peer Assessment</li> <li>– Conferences</li> <li>– Observations</li> <li>– Learning Logs</li> </ul>	<ul style="list-style-type: none"> <li>– Work Samples</li> <li>– Observations</li> <li>– Anecdotal Notes</li> <li>– Journals</li> <li>– Presentation Checklist</li> <li>– Checklists</li> <li>– Tests and Quizzes</li> <li>– Conferences</li> <li>– Collage Rubric</li> <li>– Presentation Rubric</li> </ul>

# SAMPLE UNIT PLAN

Duration: Two weeks

Teacher (s): \_\_\_\_\_

Unit Focus: Music      Grade Level (s): Grade Seven

<b>Rationale</b>	In this unit, students will experiment with the Cree language by exploring various mediums of Aboriginal music.
<b>Lesson Topics</b>	<ol style="list-style-type: none"> <li>1. Pronouncing words with similar intonation in a song</li> <li>2. Singing the national anthem in Cree</li> <li>3. Whole class translation of an English song into Cree</li> <li>4. Individual students or student groups translate English songs into Cree</li> <li>5. Students create their own Cree songs to a known melody</li> <li>6. Newsletter paragraph on drums</li> <li>7. Guest speaker demonstration for making a rattle</li> <li>8. Student-created rhymes and jingles</li> <li>9. Cree chants and rap songs</li> <li>10. Presentation by a well-known contemporary or traditional musician</li> <li>11. Posters of contemporary Cree music</li> </ol>
<b>General Outcomes</b>	<ol style="list-style-type: none"> <li>1. Students will use Cree in a variety of community and school situations and for a variety of purposes.</li> <li>2. Students will be effective, competent and comfortable as Cree speakers. (<i>Okiskinamowâkanak ta nihtâ nehiyawewak.</i>)</li> <li>3. Students will live <i>wâwetinahk</i> (peacefully) with Mother Earth, others and themselves, guided by <i>Mâmawi Ohtâwimâw</i> (the Creator).</li> <li>4. Students will know and use various strategies to maximize the effectiveness of learning and communication.</li> </ol>
<b>Specific Outcomes</b>	<ol style="list-style-type: none"> <li>1. The students will be able to explore meaning in what they are doing. (A-5.1)</li> <li>2. The students will be able to use the language creatively and for aesthetic purposes. (A-6.2)</li> <li>3. The students will be able to enunciate unfamiliar words independently and confidently. (LC-1.1)</li> <li>4. The students will be able to understand short oral texts on familiar topics, in guided situations. (LC-2.1)</li> <li>5. The students will be able to produce short oral texts in guided and unguided situations. (LC-2.2)</li> <li>6. The students will be able to select and use a variety of strategies to enhance language use. (S-2.1)</li> </ol>
<b>Supporting Outcomes</b>	<ol style="list-style-type: none"> <li>1. The students will be able to use routine means of interpersonal communications. (A-4.1)</li> <li>2. The students will be able to use the language for personal enjoyment, such as listen to Cree music of their choice. (A-6.2)</li> <li>3. The students will be able to identify and use a variety of strategies to enhance language learning. (S-1.1)</li> </ol>

<p style="text-align: center;"><b>Student Activities/ Projects</b></p>	<ol style="list-style-type: none"> <li>1. The teacher selects a song that has various sounds or even similar sounds with either a slight intonation or stress. The students listen to the song. The teacher then provides a hard copy of the selection. The students now try to pronounce the words using various strategies. (LC-1.1)</li> <li>2. The teacher provides a hard copy of the national anthem in Cree. Students now try to pronounce the words using various strategies. ( LC-1.1) The students will practise singing the national anthem in Cree (A-6.2)</li> <li>3. The teacher and students look at a short written English song. Then they underline words that they know and provide meaning for that word. Using a Cree dictionary, students will look up meanings for other words and provide that meaning. Once they have all the words translated, the students combine them into proper Cree sentences. (LC-3.1)</li> <li>4. Following the previous format, the students work in pairs to translate an English song into Cree. The students sing their Cree song to the rest of the class. (A-6.2)</li> <li>5. The students will write their own Cree song using new words to a known melody. The students can present it to the rest of the class (A-6.2)</li> <li>6. The students research the following possible topics on drums: <ul style="list-style-type: none"> <li>-how drums were made</li> <li>-what products were used</li> <li>-the significance of the drum as the heartbeat of Mother Earth</li> <li>-the <i>nikamowina</i> as a gift from the Creator, Mother Earth, and ancestors. (CM-1.3) Students can also write an article on drums for the community newsletter. (A-4.1)</li> </ul> </li> <li>7. The teacher invites a guest speaker to speak briefly about making a rattle. The teacher preteaches some of the key vocabulary. After the speaker presents, the teacher then assists the students to make a rattle. (LC-2.1)</li> <li>8. Using their rattles, the students create their own rhymes and jingles using previously-learned vocabulary (Nouns/verbs). (A-6.2)</li> <li>9. The students listen to Cree rap music during class time. The teacher can encourage students to bring in music and videos from home, but should review the material before presenting it to the class. (A-6.3) The students develop a mind map with the theme <i>What does being Cree mean to me?</i>. (A-2.1) They discuss the topic and then prepare a rap song based on their thinking; e.g., <i>nikamowina</i> (A-5.1) After writing the Cree rap song, they practise it. (A-6.2)</li> <li>10. When the presentation is ready, the students can perform it for the class. (LC-2.2)</li> <li>11. Students are asked to illustrate their personal responses to a variety of contemporary and traditional Cree music selections by creating a poster that represents different <i>nikamowina</i> that they enjoy. Students can include captions that reflect their thoughts and feelings about these works.</li> </ol>
<p style="text-align: center;"><b>Resources</b></p>	<ul style="list-style-type: none"> <li>- A variety of contemporary and traditional music selections: George Leach, Robbie Robertson, Asani, Susan Aglukark, Ernest Moonias, Red Nation, Seventh Generation, North Cree, Gordon McGilverly round dance songs, Logan Alexis round dance songs, Buffy St. Marie, Brian MacDonald, Winston Wuttunee, Carl Quinn</li> <li>- Song selections</li> <li>- National anthem in Cree</li> <li>- Cree dictionary</li> <li>- Guest speaker to demonstrate how to make rattles</li> </ul>

<p><b>Evaluation &amp; Assessment</b></p>	<p>Focus for Assessment</p> <p>Does the student:</p> <ul style="list-style-type: none"> <li>-explore meaning in a variety of ways?</li> <li>-use Cree creatively?</li> <li>-use Cree for aesthetic purposes?</li> <li>-approximate the pronunciation of unfamiliar words?</li> <li>-produce short texts in guided situations?</li> <li>-understand short texts on unfamiliar topics in guided situations?</li> <li>-select and use a variety of strategies to enhance Cree use?</li> </ul> <p>Checklists</p> <p>The teacher creates a checklist based on the focus for assessment criteria. The dates and context are noted.</p> <p>Anecdotal Notes</p> <p>As students engage in singing activities, the teacher looks for evidence that they are able to:</p> <ul style="list-style-type: none"> <li>-use Cree during the activity</li> <li>-demonstrate an interest in participating</li> </ul> <p>Work Samples</p> <p>The teacher evaluates student-created songs, raps, chants. He or she determines if they are able to pronounce the words correctly. The teacher collects and reviews student work. He or she meets with the students and discusses their strengths and areas for growth.</p> <p>Poster Rubric</p> <p>The teacher, with student input, creates a rubric for their posters.</p>
<p><b>Curriculum Integration</b></p>	<ul style="list-style-type: none"> <li>- Language Art</li> <li>- Music</li> <li>- Computers</li> </ul>
<p><b>Alternative Performance Task</b></p>	<ol style="list-style-type: none"> <li>1. The students research the cultural practice of round dances that are carried on in their community.</li> <li>2. The students plan a class round dance to be done in the classroom. (CM-3.3)</li> <li>3. As a class, the students learn a round dance song and perform it. (A-6.2)</li> <li>4. The students listen to and look at various Aboriginal group <i>nikamowina</i> from the four quadrants: West Coast, Plains/Woodland, Inuit, and East Coast, to explore the different types of drums. (CM-1.3)</li> </ol>

# SAMPLE LESSON PLAN

Subject(s): Nouns

Lesson plan made by: \_\_\_\_\_

Grade: Seven      School:                      Date:

Performance Task Description:

In this lesson, the students will work in groups to create Cree rap songs to be presented to their classmates

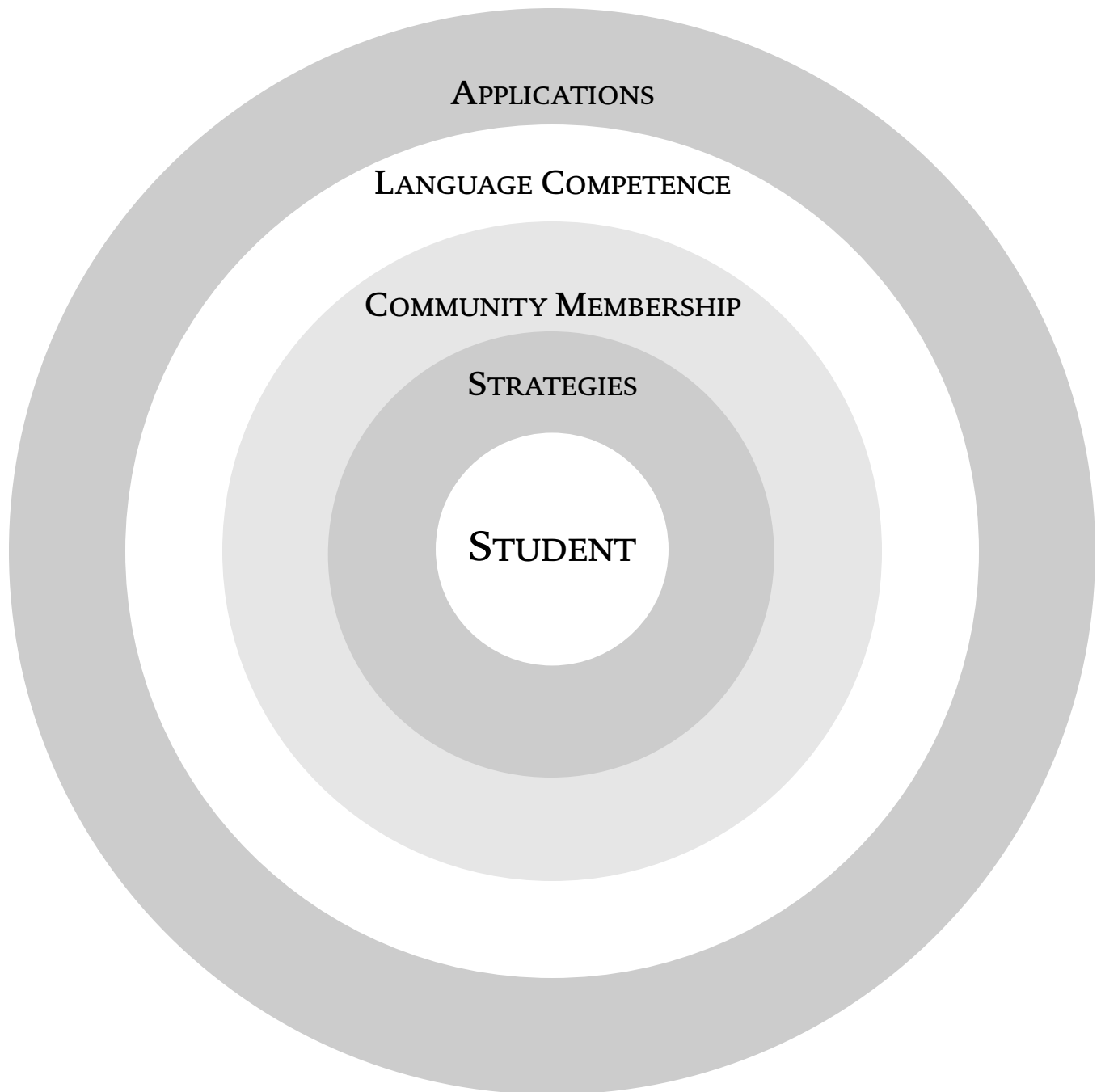
<b>General Outcomes</b>	<p>Students will use Cree in a variety of community and school situations and for a variety of purposes.</p> <p>Students will be effective, competent and comfortable as Cree speakers. (<i>Okiskinamowâkanak ta nihtâ nehiyawewak.</i>)</p> <p>Students will live <i>wâwetinahk</i> (peacefully) with Mother Earth, others and themselves, guided by <i>Mâmawi Ohtâwimâw</i> (the Creator).</p> <p>Students will know and use various strategies to maximize the effectiveness of learning and communication.</p>
<b>Specific Outcomes</b>	<p>A-2-The students will be able to express emotions and personal perspectives.</p> <p>LC-2-The students will be able to interpret and produce oral texts.</p> <p>CM-3-The student will be able to develop relationships with others and themselves.</p> <p>S-2.1-The students will be able to use the Cree language.</p> <p>A-2.1-The students will be able to inquire about interests.</p> <p>A-5.1-The students will be able to explore meaning in what they are doing.</p> <p>LC-2.2-The students will be able to produce short oral texts in guided situations.</p> <p>CM-3.1-The students will be able to understand self-concept and the factors that may affect it and the importance of developing a positive self-concept and self-identity.</p> <p>S-2.1-The students will be able to select and use a variety of strategies to enhance language use.</p>
<b>Supporting Outcomes</b>	<p>A-6.3-The students will be able to use language for imaginative purposes and personal enjoyment.</p> <p>LC-3-The students will be able to interpret and produce written texts.</p> <p>A-6.2-The students will be able to use the language creatively and for aesthetic purposes.</p>
<b>Learning Activities</b>	<p>After the teacher assigns students into groups, he or she outlines the following expected group tasks:</p> <ol style="list-style-type: none"> <li>1. Complete the brainstorming mind map on the topic <i>What does being Cree mean to me?</i> (A-5.1)</li> <li>2. Produce a series of two sentences or statements about the topic <i>What does being Cree mean to me?</i> (LC-2.2)</li> <li>3. The students then work together (CM-3.1) to write and practise a Cree rap song. (A-6.2)</li> </ol> <p>When creating rap songs in Cree, student groups are encouraged to:</p> <ul style="list-style-type: none"> <li>-use comments from the brainstorming discussion to prepare a rap. (A-5.1)</li> <li>-use familiar repetitive patterns from Cree songs (S-2.1)</li> </ul> <p>The teacher monitors student progress and provides guidance and assistance.</p> <p>Conclusion:</p> <p>The student-created rap songs are presented to the whole class. (LC-2.2)</p>



<p style="text-align: center;"><b>Assessment and Evaluation</b></p>	<p>Focus for Assessment</p> <p>Does the student:</p> <ul style="list-style-type: none"> <li>* Inquire about ideas, thoughts and preferences of others?</li> <li>* Express satisfaction?</li> <li>* Express interest or lack of interest?</li> <li>* Explore meaning in a variety of ways?</li> <li>* Produce short texts in unguided situations?</li> <li>* Understand the importance of developing a positive self-concept and self-identity?</li> <li>* Select and use a variety of strategies to enhance Cree use?</li> </ul> <p>Observations/Anecdotal Notes</p> <p>As students work in groups to create a Cree rap song, the teacher looks for evidence that they are able to:</p> <ul style="list-style-type: none"> <li>-take turns expressing interest, preferences, ideas, and thoughts</li> <li>-speak Cree throughout the activity</li> <li>-offer a unique personal perspective as well as appropriate Cree words.</li> </ul> <p>The teacher observes students for evidence that demonstrates an understanding of self-concept and a valuing of self-identity.</p> <p>Journals</p> <p>The students record their <i>What does being Cree mean to me?</i> webs in their Journals. Additional words may also be recorded in personal dictionaries. The teacher reviews student Journals to note their perspective on what being Cree means to them.</p>
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# GRADE SEVEN OVERVIEW



# ATTENTION TEACHER

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At the present time, spelling in Cree Standard Roman Orthography (SRO) is not fully standardized. This means spelling varies from community to community and may differ from what appears in this manual. At the current time, you may use the spelling that is most common in your community. For the future, there is a movement to standardize SRO and Syllabics so that publishers and other curriculum developers working on resources will have a unified system of writing. The pronunciation will still be varied but the written resources can be shared more readily.

For example, the following spelling is being used for this manual but may vary in your community:

*Kihteyaya and Kihtheyayak*

*Kôhkum*

*Ay hi*

The use of the term *Mother Earth* and other traditional Cree terms are sensitive issues in some communities. Please check locally for what is suitable.

The year, unit and lesson plans in this manual are samples only. They are not mandatory or prescriptive. They are examples to help teachers make their own plans.

The activities listed under Specific Outcomes in each grade are not lesson plans. They are ideas to choose from or to provide inspiration so teachers can plan lessons with focus on outcomes.

# APPLICATIONS



*Âtiht ôhi isihcikewina poko okiskinohamâkewak ta âpacihtâcik  
(tâpiskôc miyâhkasikewin) ekwa Kihtheyayak ta mamisîtôtâhcik.*

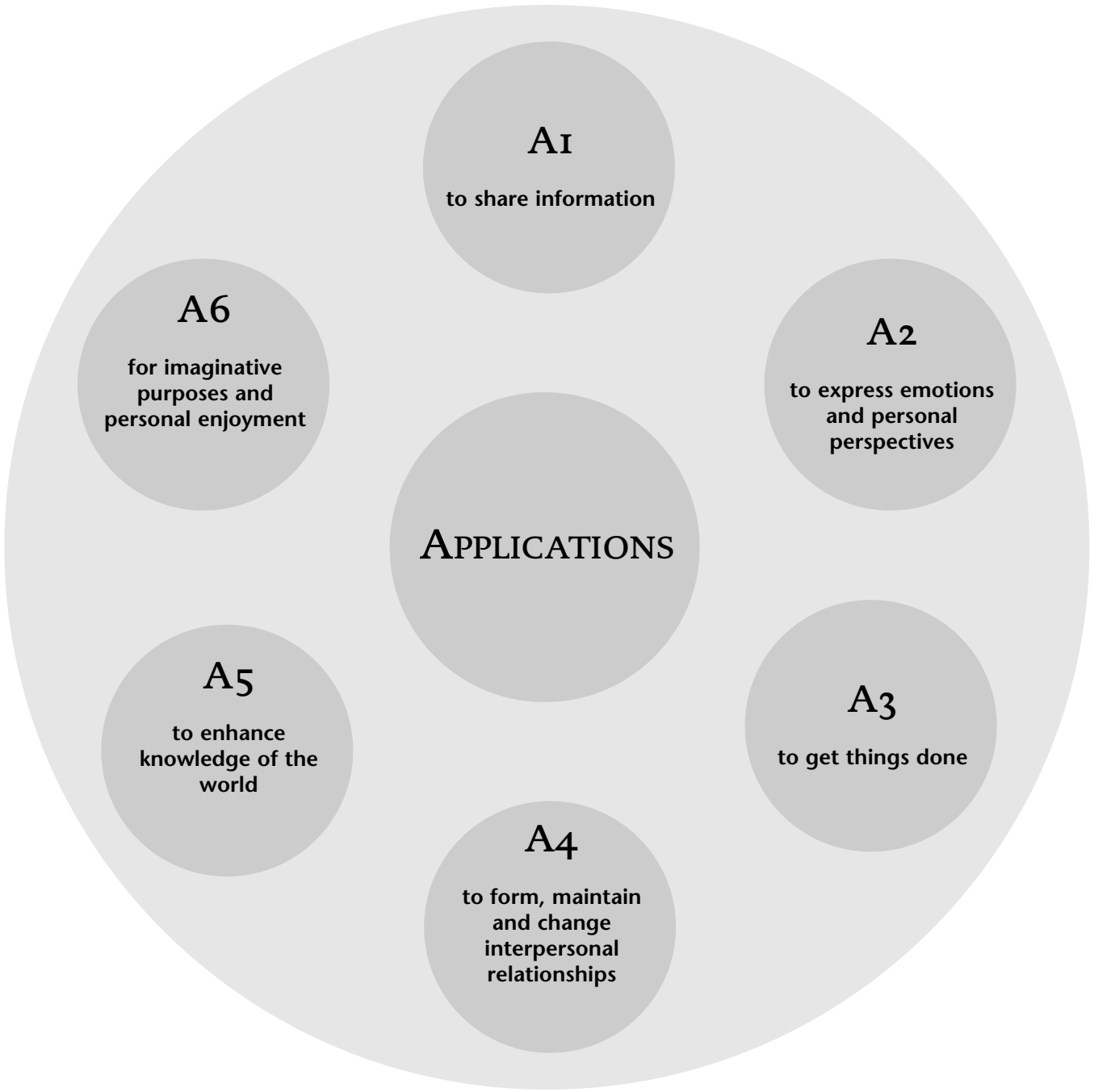
(Some of these activities, such as smudging, require extreme care, caution and sensitivity on the part of the teacher. Teachers should consult Elders in their local community regarding traditional practices.)

# APPLICATIONS

The specific outcomes under Applications deal with what the students will be able to do with the language; that is, the functions they will be able to perform and the contexts in which they can operate.

The functions are grouped under six cluster headings as shown on the opposite page. Under each heading are one or more strands that show the flow of learning from grade to grade. Each strand deals with a specific language function; e.g., share factual information. Students at any grade level will be able to share factual information. Beginning learners will do this in very simple ways; e.g., “This is a dog.”

As students gain more knowledge and experience, they will broaden the range of subjects they can deal with, learn to share information in writing as well as orally, and be able to handle formal and informal situations.



# A APPLICATIONS

**A1**

## **To share information**

A-1.1 Share factual information

**A2**

## **To express emotions and personal perspectives**

A-2.1 Share ideas, thoughts, preferences

A-2.2 Share emotions, feelings

**A3**

## **To get things done**

A-3.1 Guide actions of others

A-3.2 State personal actions

A-3.3 Manage group actions

**A4**

## **To form, maintain and change interpersonal relationships**

A-4.1 Maintain personal relationships

**A5**

## **To enhance their knowledge of the world**

A-5.1 Discover and explore

A-5.2 Gather and organize information

A-5.3 Solve problems

A-5.4 Explore perspectives and values

**A6**

## **For imaginative purposes and personal enjoyment**

A-6.1 Humour/fun

A-6.2 Creative/aesthetic purposes

A-6.3 Personal enjoyment



# APPLICATIONS

## A GENERAL OUTCOME

Students will use Cree in a variety of community and school situations and for a variety of purposes.

## A-I SPECIFIC OUTCOME

To share information



### SHARE FACTUAL INFORMATION

Students will be able to:

- a. understand and use definitions, comparisons and examples

### Sample Teaching and Learning Activities

- The students practise saying *Tân'si*, then saying their name and shaking hands in response to the question; e.g.,

*Tânisi?* (How are you?)

*Tân'te ohci kiya.* (Where are you?)

*Awîna kikâwiy ekwa kôhtâwiy.*  
(Who is your mother and father?)

*Tânisi kitisiyihkâson.* (What is your name?)

This practice can occur with the teacher or another adult; i.e., volunteer, *Kihteyaya*.

- The students bring in pictures of various places or communities in which people speak Cree. When asked *Tân'te ohci Kîya Tân'te Kîya ohci*, the students respond by using the location that their picture represents.
- After introducing new vocabulary with flashcards, the teacher shows the students a flashcard, then says a word or a phrase. If that word or phrase matches the flashcard, the students say *Ehâ* or *îhî*. If there is no match, the students say *Namôya*.

- The teacher provides each student with four new words. The student uses the dictionary to look up the meaning of the words and then shares the information with the class. The teacher may add the words to the class Word Wall.
- The class compares the use of various words for translating English words into Cree. For example:

<u>English word</u>	<u>Cree translation</u>
Elder	<i>Kihtheyaya or Kiseyâya</i>
Grizzly bear	<i>Kihtehâya or Mistahâya</i>

- The students look at various logos, flags and symbols from Cree and other cultures and work together in groups to describe what they mean or represent to the culture.
- The students draw the 15 poles of a tipi and learn the significance of each pole. They can make a small tipi and take it home along with the teachings.

## Resources and Materials

- Flashcards
- Dictionaries
- Backgrounders Appendix—Tipi Teachings B26

## Assessment

### Focus for Assessment

Does the student:

- understand and use definitions?
- understand and use comparisons?
- understand and use examples?

### Sample Assessment Strategies

#### *Checklists*

The teacher creates a checklist based on the Focus for Assessment criteria.

#### *Journals*

The students record new vocabulary and phrases in their Journals. New words may also be recorded in personal dictionaries. Journals may be shared with parents or teachers.

## A-2 SPECIFIC OUTCOME

To express emotions and personal perspectives



### SHARE IDEAS, THOUGHTS, PREFERENCES

Students will be able to:

- a. inquire about and express interest or lack of interest, satisfaction and dissatisfaction

#### Sample Teaching and Learning Activities

- A demonstration of hide-making is shown to the students, or they can watch a videotaped demonstration. They express how they feel after the demonstration.
- The students research how regalia or contemporary native clothing is made. Where does the hide come from? Then they design and illustrate contemporary native clothing and/or regalia. Once their design illustrations are complete, they are posted in the classroom. The students walk through the classroom, view the illustrations, and in small groups, share their thoughts and ideas. The students review vocabulary for colours, colour preferences and clothing after the activity.
- The students discuss their leisure activities. They express, in Cree, their reasons for interest in the activities:

*Nimiywehten* \_\_\_\_\_ *osâm ohci* \_\_\_\_\_.  
(I like \_\_\_\_\_ because \_\_\_\_\_.)

- The students go shopping. They express what they like to shop for by listing their interests and preferences.

*Ninohte atâwân anima* \_\_\_\_\_ *osâm* \_\_\_\_\_.  
(I like to buy that \_\_\_\_\_ because \_\_\_\_\_.)

*Anima miskotây isinâkwan* \_\_\_\_\_; *niteyihten ewî* \_\_\_\_\_.  
(That jacket looks \_\_\_\_\_; I think it would \_\_\_\_\_.)

- The students brainstorm community activities and events that they enjoy. They make a list of emotion words.

*Pîcicewin* (Round dance):

*Nicîhkeyihten.* (I am excited.)

*Mîmihitowin* (Dance):

*Ninohte môcikihtân.* (I want to have fun.)

## Resources and Materials

- List of emotion words
- Resource Appendix—Videos, Web sites

## Assessment

### Focus for Assessment

Does the student:

inquire about the ideas, thoughts and preferences of others?

express satisfaction?

express interests and preferences?

### Sample Assessment Strategies

#### *Observations/Anecdotal Notes*

As students work in groups to discuss the clothing designs, the teacher looks for evidence that they are able to:

- take turns expressing interest, preferences, ideas and thoughts
- speak Cree throughout the activity.

#### *Learning Logs*

The students keep a Learning Log that reflects the Focus for Assessment criteria. The pattern or model sentences may include:

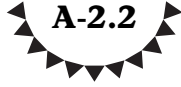
*Anohc nikiskiskeyihten {wîhowin} miywehtam \_\_\_\_\_.*

(Today I learned that (name) likes \_\_\_\_\_.)

*Nikiskisin emiywehtamân \_\_\_\_\_ osâm ochi \_\_\_\_\_.*

(I remember that I like \_\_\_\_ because \_\_\_\_\_.)

The teacher provides feedback.



## SHARE EMOTIONS, FEELINGS

Students will be able to:

- a. compare the expression of emotions and feelings in a variety of informal situations

### Sample Teaching and Learning Activities

- The teacher posts First Nations paintings and artwork in the classroom. The students are encouraged to study the artwork and identify feelings each piece evokes, giving reasons for their responses.
- The students respond to stories they have listened to, read or viewed by writing in their Journals. The teacher provides journal prompts, such as:

*Kîspin kiya (âtayohkân), tân'si ki t'âcimikâson? Tânihki?*  
(If you were (character), how would you feel? Why?)

*Kîspin (ômisîsi) kit'spayin, tân'si ka itamahcihon. Tânihki.*  
(If (event) happened to you, how would you feel? Why?)

*Kîkwây kahitôten kîspin kiya (âtayohkân). Tânihki.*  
(What would you do if you were (character)? Why?)

*Okiskinohamowâkanak mâmawi pîkiskwewak.*  
(Students share their responses with a partner.)

- The availability of professional resources and *Kihtheyayak* gives the students an opportunity to talk about their feelings and emotions on grieving. Students can listen to *Kihtheyaya* talk about the cycle of life, purpose of life and their choices in life.
- The students are given an opportunity to talk about their emotions on new life, birth of a baby, when appropriate.

### Resources and Materials

- Resource Appendix—Stories and Legends, Videos, Web sites

## **Assessment**

### **Focus for Assessment**

Does the student:

compare the expression of emotions and feelings in a variety of informal situations?

### **Sample Assessment Strategies**

#### ***Checklists***

When students express feelings evoked by paintings and other artwork, the teacher looks for evidence that students are able to:

- apply vocabulary and structures reviewed in class
- provide a relevant overall impression or interpretation
- offer a personal perspective or reaction
- make connections with other experiences.

#### ***Anecdotal Notes***

The teacher observes students as they engage in activities that relate stories and story characters to their own personal feelings and emotions. Over time, the teacher records notes on formal and informal situations to help identify student strengths and challenges. These anecdotal notes should be used to guide instruction.

#### ***Journals***

The teacher reviews student Journal entries to note the connections they have made between their feelings and emotions with both characters in texts and their classmates.

## A-3 SPECIFIC OUTCOME

To get things done



### GUIDE ACTIONS OF OTHERS

Students will be able to:

- a. give, follow and respond to advice and warnings

### Sample Teaching and Learning Activities

- The students review protocol with *Kihtheyayak* when *Kihtheyayak* visit the classroom. They help each other to behave properly when the *Kihtheyayak* is talking.
- The students, working in small groups, role-play situations that involve giving advice, using discretion, following advice and/or responding to advice, *Mahti esa kanîsohkamâtin*. (Please, let me help you.) *Ekosi, kiyâm*. (No, thank you).
- The teacher invites *Kihtheyaya* or a respected community member into the classroom to talk about the negative effects of smoking. The students respond to *Kihtheyaya* by saying *Ay hi! Kitatamihin*. (Thank you, I am grateful). The students then create a poster that highlights the harmful effects of smoking.
- The teacher invites community workers on alcohol and drug abuse to the classroom to give advice to the students. The students can make posters for the community Alcohol and Drug Awareness Day.

### Resources and Material

- *Kihtheyayak*
- Community Drug and Alcohol workers

### Assessment

#### Focus for Assessment

Does the student:

- give advice and warnings?
- follow advice and warnings?
- respond to advice and warnings?

## Sample Assessment Strategies

### Checklists

The teacher discusses criteria with students before they prepare role-play situations. The teacher develops a checklist the students can use for self- and peer assessment. *Ispî awiyak kâ kiskinawâsomak* (When I give advice to others):

*Nimâmitoneyihten tân'si ewako ayiseyiniw etamahcihot.*  
(I think about how that person feels.)

*Nitâpacihtân kwayask pîkiskewewin.*  
(I use appropriate language and phrases.)

*Nikakwecihkemon kwayask ta nisitohtamân mâmayisk/mâmayes ekiskinawâsihkemoyân.*  
(I ask questions to clarify the information I heard before I give advice.)

*Nimâmitoneyimâwak kotakak mâmayisk ekiskinawâsihkemoyân.*  
(I take others' ideas into consideration before I give advice. )

*Nikakwecihkemon oski ka kwecikemôwina*  
(I raise new questions.)

*Nikakwe wîcihâwak kotakak ayiseyiniwak ta miskamâsocik/twâw kîkwây kâ nitonahkik/kwâw.*  
(I try to help other people come up with their own solutions.)



### A-3.2

## STATE PERSONAL ACTIONS

Students will be able to:

- learn consequences in a variety of situations

## Sample Teaching and Learning Activities

- The students brainstorm situations and actions that have strong consequences. These could include:

*Kakiyâskiwin* (Lying)

*Kakayisewin* (Cheating)

*Ayiwânakeyimisiwin* (Bullying )

*Minihkweskiwin* (Alcohol abuse)



*Maci maskihkeya* (Drugs)

*Nôtinikewin/macihwâwin*  
(Violence)

*Ekâ kwayask ta isi pipon ayiwiniiset*  
(Not wearing proper winter clothing)

*Ekâ ta nicimahpisohk sehkepayisihk/otâpânâskohk*  
(Not wearing a seat belt in the car or truck)

*Wawiyak kinwes kâ nipa kâ mekwâ kiskinohamâkosihk*  
(Staying up too late on a school night)

*Katisk ta sîwiskoyohk*  
(Only eating candy and junk food )

*Ekâ ta kî ayamihcikehk*  
(Not being able to read)

*Ekâ ta tâpwehk*  
(Not keeping promises or commitments)

The students form small groups. From the brainstorming list, each group chooses a situation with consequences and will create a role-play in Cree. The teacher assists with vocabulary. Each group presents their role-play to the class.

- In their Journals, the students write a goal or commitment that they want to achieve in the Cree class; e.g.,

*Ninohte akihcikân isko mitâhtomitanaw.*  
(I want to count to \_\_\_\_.)

*Ninohte nihta nehîyawân.*  
(I want to \_\_\_\_.)

- The students prepare written invitations to celebrations or events happening in the community. They send these invitations to classmates and the invitations are read out loud in class. When a student receives an invitation, he or she must respond orally, or in writing. He or she must also give an appropriate reason for not attending; e.g., *Ekosi kiyâm.* (That is okay.) *Ay hi.* (Thank you.) *Kitatamihin* (I am grateful.)

## Resources and Materials

- Resource Appendix—Books and Videos

## Assessment

### Focus for Assessment

Does the student:

- state personal actions by making a promise?
- express intention in a variety of situations?

### Sample Assessment Strategies

#### *Observations*

The teacher observes to see if the students have made promises or commitments and if they have expressed their intention in various ways.

#### *Learning Logs/Reflections*

The students recall their goals for learning Cree. The students reflect on the status of their goals and may talk about what they will do next. The teacher provides feedback.



**A-3.3**

## MANAGE GROUP ACTIONS

Students will be able to:

- express appreciation, enthusiasm, support and respect for contributions of others

### Sample Teaching and Learning Activities

- The teacher leads students in a brainstorming activity for words and phrases that are used to express appreciation, support, respect, and enthusiasm for the contributions of people in their family, school and community. Some of the actions students can take include:
  - Creating thank-you cards or notes for these people and presenting them after school or community events, or during a visit to the classroom
  - Selecting appropriate words for classmates, writing them on self-stick notes, then putting them on classmates' desks.
  - Adding appropriate words or phrases to their own list
  - Reading the lists out loud
  - Showing appreciation to family members by doing their chores or just saying thank you.

- The students review vocabulary that shows support and respect for the contributions of others, including family members; e.g., *Ninanâskomon*. (I am thankful.), *Mistahi kimiyotôtawin*. (You've done a lot of good for me.)

## Assessment

### Focus for Assessment

Does the student:

- express appreciation for the contributions of others?
- express enthusiasm for the contributions of others?
- express support for the contributions of others?
- demonstrate respect for the contributions of others?

### Sample Assessment Strategies

#### *Observations*

The teacher observes students based on the Focus for Assessment criteria. Dates and contexts are noted.

#### *Journals*

The students reflect on activities that involve expressions of support, respect and enthusiasm. The teacher provides sentence starters which may include:

*Kikwây ekîhitweyân ....*

(Something I said about ... )

*Kikwây kotakak esi mamiskomicik/twâw ...*

(Something that others said about me ...)

*Kikwây ayiwak ekîh itwet emiyotamân ...*

(Something that someone else said that delighted or surprised me )

## A-4 SPECIFIC OUTCOME

To form, maintain and change interpersonal relationships



A-4.1

### MANAGE PERSONAL RELATIONSHIPS

Students will be able to:

- a. use routine means of interpersonal communications

#### Sample Teaching and Learning Activities

- The students prepare a profile of themselves in order to find a pen pal. Students include their name, age, physical and personal traits, hobbies and favourite pastimes. The teacher sends these profiles via mail, delivery or e-mail to another Cree class. The new pen pals continue to exchange information through the year;

*Ki kiskeyihten ci nitakihtâson.*

(Do you know my phone number?)

*Ki wî pe siwepitamawin cî.*

(Will you be telephoning me?)

*Tân'si kîya kitakihtâson.*

(What is your telephone number?)

- The teacher and students develop a short questionnaire that they use to gather information about youth activities in a Cree community. Questions might include:

*Kîkwây mâna oskâyak itôtamwak.*

(What do the youth do?)

*Kîkwây mâna oskâyak metawewak.*

(What do the youth play?)

- The students then telephone administration offices on Reserves and local communities to gather the information on community activities for youth. The students report their findings in class.
- The students write about school calendar events or write an opinion letter to the community newsletter.

#### Resources and Materials

- School and community calendars

## Assessment

### Focus for Assessment

Does the student:

use routine means of interpersonal communications with other Cree students?

### Sample Assessment Strategies

#### *Journals*

The students reflect on their experience of gathering information regarding activities for youth. They write a short entry in their Journals about the experience, what they learned about the topic and what they found most interesting. The students may share their entries with the teacher or a fellow student.

#### *Presentation Checklist*

- Is the delivery lively and enthusiastic?
- Does the delivery enhance the meaning of the content?
- Are the pace and volume of the speech varied to add emphasis or interest?
- Is pronunciation and enunciation clear?
- Are listeners engaged?

## A-5 SPECIFIC OUTCOME

To enhance their knowledge of the world



**A-5.1**

### DISCOVER AND EXPLORE

Students will be able to:

- explore meaning in what they are doing

### Sample Teaching and Learning Activities

- After listening to a variety of contemporary and traditional Cree music selections, the students are asked to illustrate their personal responses to these works. They do so by creating a poster, collage or magazine cover that represents different *nikamôwina* (songs), or musicians that the students enjoyed. Students can include captions that reflect their thoughts and feelings about these works.

- The students think about:

*Tân'si niteyihten kâ Nehiyaweyân?*

(What does being Cree mean to me?)

They discuss the topic and then prepare a presentation of their thinking; e.g.,

*masinipayowina* (collage)

*wâhkôhtowin* (family tree)

*ta isi mâmitoneyihtamihk*  
(mind map),

*nikamôwina* (songs)

*nîmihitowina* (plays or skits).

- The students are given a word that contains two or more Cree derivations. They can draw out their thoughts of what the origin means.

## Resources and Materials

- Resource Appendix—Audiocassettes and CDs

## Assessment

### Focus for Assessment

Does the student:

explore meaning in a variety of ways?

### Sample Assessment Strategies

#### *Observations*

The teacher looks at the posters, collages, or magazine covers that students create for evidence that they are able to offer unique personal perspectives that combine visual representations and appropriate Cree words.

#### *Poster Checklists*

- illustrations and labelling reflect good understanding of the topic
- illustrations reflect the context of the topic
- illustrations and labelling match the concepts of the topic
- spelling is accurate.



## GATHER AND ORGANIZE INFORMATION

Students will be able to:

- a. gather information, using a prepared format

### Sample Teaching and Learning Activities

- The students brainstorm a topic to develop survey questions; e.g.,  
*Tân'tahto ehtasiyek* (How many are you?)

*Tân'tahto ehtasiwak ayiseyiniwak kitipahaskaniwâhk.*

(How many people on your reserve?)

*Tân'tahto ehtasiyek kikiwâhk.*

(How many are in your home?)

*Tân'tahto iskwesisak.*

(How many girls?)

*Tân'tahto nâpesisak.*

(How many boys?)

*Kahkiyâw cî e wîtikwemitocik/twâw.*

(Are they all living together?)

*Awîna wîcîhiwew ...*

(Who was involved in the ...)

*Tân'te kê ispayik ...*

(Where did it take place?)

*Kikwây kê ispayik ...*

(What happened?)

*Tânihki kamistahîhtâkwak ...*

(Why was it important?)

The students then conduct the survey in their community. The results are recorded on a graph. Students share the results of their survey with classmates.

- The students review the vocabulary words for asking questions; e.g., the 5Ws and H (who, what, where, when, why and how) in Cree. As part of a mini project, the students write guiding questions on a topic in Cree, then use these questions to focus their research.

- The students research names to discover their origin. How many Cree names come from translations of Cree terms:
  - Place names?
  - Family names?
  - Traditional names?
  - Nicknames?
- The students prepare a WebQuest on the Cree language.

## Resources and Materials

- Teaching and Learning Strategies Appendix—WebQuest

## Assessment

### Focus for Assessment

Does the student:

- gather information using a prepared format?

### Sample Assessment Strategies

#### *Observation*

The teacher observes how the students have gathered information, using a prepared format. This information forms a basis for a conference about the survey activity.

#### *Work Samples*

The teacher analyzes student work samples on researching Cree names to determine their ability at developing questions to guide their research.

#### *Journals*

*Okiskinohamowâkanak cî masinahikewak kîkwây kâ miskwâcihtâcik/twâw*

(The students write in their Journals the types of prepared questions they used in their research.)





**A-5.3**

## **SOLVE PROBLEMS**

Students will be able to:

- a. reflect upon and discuss personal problem-solving experiences and stories

### **Sample Teaching and Learning Activities**

- After watching a contemporary video or reading a contemporary story with a simple problem and solution, the students discuss and reflect about their own experiences.

- The students brainstorm scenarios that involve problems that need to be solved. For example:

You want to borrow a book from the library but don't have a library card.

You need to purchase an item but don't know its name.

You need to get to a sports game but can't drive yourself there.

The students look for other examples relevant to their community.

- The students work in groups to make a map of their community. They research and insert Cree names of rivers and lakes:

*Kiko sîpîy ôma?*

(Which river is this?)

*Tân'te epehohtohk.*

(Where did it originate?)

*Tân'si esiyihkâtek ôma sâkahikan.*

(What is the name of this lake?)

*Tân'si esiyihkâtek ôma sîpîy.*

(What is the name of this river?)

- After listening to a story read in class, the students come up with what they think the lessons of the story were. They discuss how these lessons might be applied to their own lives.

### **Resources and Materials**

- Resource Appendix—Stories and Legends, Video

## Assessment

### Focus for Assessment

Does the student:

- reflect upon his or her problem-solving experiences and stories?
- discuss his or her problem-solving experiences and stories?

### Sample Assessment Strategies

#### *Reflections*

The students reflect on their own personal problems. The teacher provides modelled sentences. The students may share and discuss each problem and discuss whether or not it still applies today.

#### *Observations*

When the students work in groups to find solutions for situational problems, the teacher looks for evidence that they are able to:

- clearly identify the problem
- work cooperatively to find solutions
- ask questions to clarify their understanding
- demonstrate appropriate language for sharing the ideas
- choose a possible solution.



**A-5.4**

## EXPLORE PERSPECTIVES AND VALUES

Students will be able to:

- a. explore and discuss how the Cree world view and values influence personal behaviour and choices

### Sample Teaching and Learning Activities

- The students are asked to investigate how problematic situations are dealt with in their community; e.g., a person stealing from another individual. Students can ask their grandparents and bring back information to share with the class—what would have happened in the past compared with today?

- The students read an *âcimowin* and discuss how traditional ways influence behaviour and choice. Using a traditional story, the students will recall and relate oral narratives from the past that explain how humans walk on the earth in harmony with natural laws. The teacher and students brainstorm a list of Cree views and values. The students are asked to share how these views and values influence behaviour and choice.
- The students listen to respected community members talk about the importance of respect in Cree culture. The students then discuss, in small groups, the concept of respect in relation to personal experiences. The students use words, phrases, illustrations, photographs and pictures to create posters, brochures and magazine articles that explain and promote the importance of respect.

## **Resources and Materials**

- Resource Appendix—Stories and Legends
- Photographs and pictures
- Backgrounder Appendix—Natural Law, Cree Values

## **Assessment**

### **Focus for Assessment**

Does the student:

- explore how Cree views and values influence his or her behaviour?
- explore how Cree views and values influence his or her personal choices?

### **Sample Assessment Strategies**

#### ***Reflections***

The students are asked to recall actions that reflect Cree views and values when they were making choices. Students may refer to charts for modelled sentences.

### Checklists

The teacher develops checklists to determine how students discuss and explore Cree views and values on a variety of topics. The students are asked to consider the following criteria:

*Nikwayaskwastân niteyhtamowina.*  
(I organize my ideas effectively.)

*Kwayask niwîhten kîkway kâ kiskeyhtamân.*  
(I convey appropriate, complete information.)

*Nimanâcihtân kotak awiyak omâmitoneyihtamowin.*  
(I respect others' opinions.)

*Nikiskinohamâkosin anima \_\_\_\_\_, \_\_\_\_\_, ekwa \_\_\_\_\_.*  
(I learned that \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_.)

*Nimiywehten emiskamân \_\_\_\_\_.*  
(I am happy to find out that \_\_\_\_\_.)

## A-6 SPECIFIC OUTCOME

For imaginative purposes and personal enjoyment



A-6.1

### HUMOUR/FUN

Students will be able to:

- a. use the language for fun and to interpret and express humour

### Sample Teaching and Learning Activities

- The teacher allows students to make up words from literal translation; e.g.,

Stand under	understand
<i>sîpâh nîpawi</i>	<i>nisitohta</i>

They select a few more words that can be literally translated and then find the actual translations.

- The students explore Cree words for animals that are funny when translated from English:

Elephant

(*onîmôpîw*)

[carries water]

Orangutan

(*mîhawew-kinwâpîkipitnew-nawakohtew-tôhkit'sk*)

[hairy, long-armed, walks slumped over with his bum showing]

Hippopotamus

(*kispakasakew-misayikitnew-pakastawew-kôhkôs*)

[thick-skinned, big-mouthed, go-in-to-the-water pig]

- The students use hand games, such as *misikacikewin* (a hiding game) or ladies games such as *cabahkewin* (woman's stock game), to practise strategic thinking. The teacher can use these games to improve math and language skills.

## Resources and Materials

- Backgrounder Appendix—Games

## Assessment

### Focus for Assessment

Does the student:

use Cree for fun?

use Cree to interpret humour?

use Cree to express humour?

### Sample Assessment Strategies

#### *Observations*

The teacher observes the students using Cree for fun in expression and interpretation. The students are invited to discuss their work with the teacher.



**A-6.2**

## CREATIVE AND AESTHETIC PURPOSES

Students will be able to:

- a. use the language creatively and for aesthetic purposes;  
e.g., write new words to a known melody

### Sample Teaching and Learning Activities

- After listening to a simple Cree *âcimowin*, the students are asked to work in groups and tell the *âcimowin* from the perspective of a main character. Sentence frames and other modelled supports may be provided and used.
- The students create their own rhymes and jingles using learned vocabulary.
- Storytellers can be invited to come and share tall tales. After listening to the storyteller, the students will have the opportunity to create their own *âcimowina*.
- The students write a song in Cree and perform it accompanied by drums or guitar.
- The students create chants or rapping that they share with the class.
- The students translate song lyrics from English to Cree.

### Resources and Materials

- Resource Appendix—Stories and Legends

### Assessment

#### Focus for Assessment

Does the student:

- use Cree creatively?
- use Cree for aesthetic purposes?

## Sample Assessment Strategies

### Observations

The teacher creates a checklist and observes to see if students are using Cree creatively and for aesthetic purposes. The dates and context of the observations are noted.

#### *Rubrics for Reciting Poems, Rhymes or Lyrics*

##### **3 Excellent**

- Consistently self-corrects for meaning
- Always pays attention to punctuation
- Reads fluently with expression.

##### **2 Developing**

- Self-corrects most errors
- Sometimes pays attention to punctuation
- Reads with some fluency
- Reads phrases with occasional breaks.

##### **1 Beginning**

- Ignores most errors
- Ignores most punctuation
- Often reads word-by-word.



**A-6.3**

### PERSONAL ENJOYMENT

Students will be able to:

- a. use the language for personal enjoyment; e.g., find a personal pen pal and exchange letters

### Sample Teaching and Learning Activities

- The students play 20 Questions in Cree. One person chooses an item or object of some kind. A team of players, usually four but could be the whole class, is allowed to ask Twenty Questions to determine the name of the item. The questions are answered simply **yes** or **no** by the person who was asked. Model questions for this game are reviewed and may be posted or recorded in each student's word or expression book. The students may also work with partners.
- The students, as a group, watch Cree videos or listen to Cree music during class. The teacher can encourage students to bring in music and videos from home, but should review the material before presenting it to the class.

- The students write a letter or e-mail to a penpal, expressing two things they enjoy doing and why:

*Tân'si* \_\_\_\_\_ (Hello! How are you?)

*Nimiyweyihten tamasinahikeyân ekwa nimiywehihten* \_\_\_\_\_.  
(I am happy to be writing and I am happy to be \_\_\_\_\_.)

*Ekwa kîkwây kimiyweyihten kîya.* (And what do you like?)

- The students create artwork or paintings and find Cree titles for their work.

## Resources and Materials

- Resource Appendix—Audiocassettes and CDs, Videos

## Assessment

### Focus for Assessment

Does the student:

use Cree for his or her personal enjoyment?

### Sample Assessment Strategies

#### Self-assessment

*Ehâ/ihi* *Namôya*

*Kâ wîcihtâsoyân espî:*

(When I participated: )

*Nanâtohk isi kaskihtâw*

(I demonstrated flexibility)



*Nahihtam*

(I followed all the rules)



*Wîcihtâsiw*

(I took an active part)



*Âskaw nanekânew*

(I sometimes assumed a leadership role)



*Mîkocestamâkew*

(I took turns)



#### Journals

The students write two sentences in their Journals on how they use Cree language for enjoyment.





# LANGUAGE COMPETENCE

*Âtiht ôhi isihcikewina poko okiskinohamâkewak ta âpacihtâcîk  
(tâpiskôc miyâhkasikewin) ekwa Kihtheyayak ta mamisîtotâhcîk.*

(Some of these activities, such as smudging, require extreme care, caution and sensitivity on the part of the teacher. Teachers should consult Elders in their local community regarding traditional practices.)

# LANGUAGE COMPETENCE

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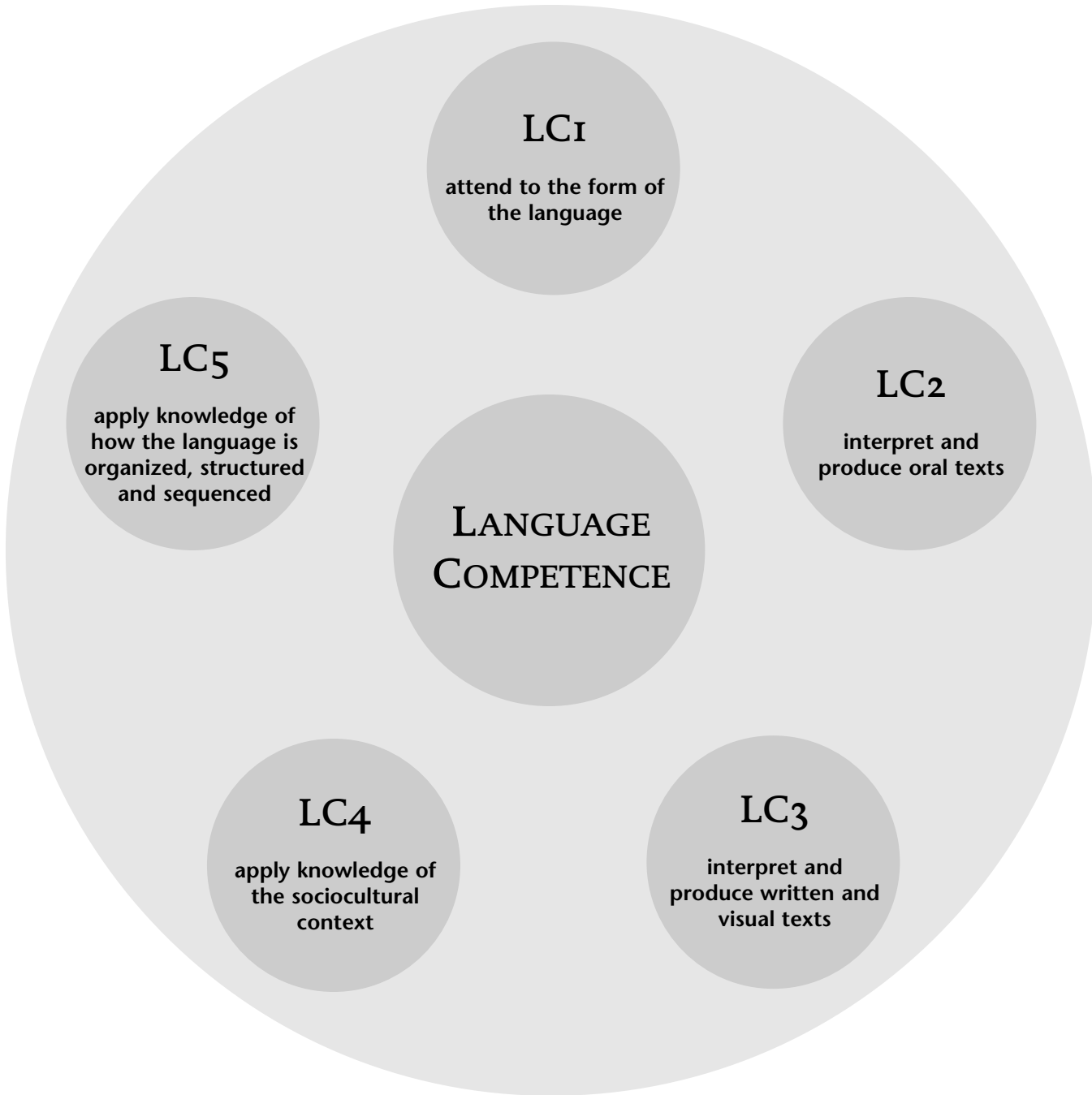
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The specific outcomes under Language Competence deal with knowledge of the Cree language and the ability to use that knowledge to interpret and produce meaningful texts for situations in which the language is required. Language competence is therefore best developed in the context of activities or tasks that need the language in real-life, practical applications.

The various components of language competence are grouped under five cluster headings, as shown on the opposite page. Under each heading are several strands that show the flow of learning from grade to grade. Each strand deals with a single aspect of language competence. For example, under the heading “attend to the form of the language,” there is a strand for phonology (pronunciation, stress, intonation), orthography (spelling, mechanical features), lexicon (vocabulary words and phrases) and grammatical elements (syntax and morphology).

Although the outcomes isolate these individual aspects, language competence should be developed through classroom activities that focus on meaningful uses of the Cree language, in context. Tasks will be chosen based on the needs, interests and experiences of students. The vocabulary, grammar structures, text forms and social conventions necessary to carry out a task will be taught, practised and assessed as students are involved in various aspects of the task itself, not in isolation.

Note: Much of the linguistic terminology used in the grammatical elements sections, under the cluster heading attend to the form of the language, is defined in the Appendix of this implementation manual—Linguistic Definitions Pertaining to Cree.



# LC LANGUAGE COMPETENCE

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LC<sub>1</sub>

## Attend to the form of the language

- LC-1.1 Phonology
- LC-1.2 Orthography
- LC-1.3 Lexicon
- LC-1.4 Grammatical Elements

LC<sub>2</sub>

## Interpret and produce oral texts

- LC-2.1 Listening
- LC-2.2 Speaking
- LC-2.3 Interactive fluency

LC<sub>3</sub>

## Interpret and produce written and visual texts

- LC-3.1 Reading
- LC-3.2 Writing
- LC-3.3 Viewing
- LC-3.4 Representing

LC<sub>4</sub>

## Apply knowledge of the sociocultural context

- LC-4.1 Register
- LC-4.2 Expressions
- LC-4.3 Variations in language
- LC-4.4 Social conventions
- LC-4.5 Nonverbal communication

LC<sub>5</sub>

## Apply knowledge of how the language is organized, structured and sequenced

- LC-5.1 Cohesion/coherence
- LC-5.2 Text forms
- LC-5.3 Patterns of social interaction

# LANGUAGE COMPETENCE

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## LC GENERAL OUTCOME

Students will be effective, competent and comfortable as Cree speakers.  
(*Okiskinamowâkanak ta nihtâ nehiyawewak.*)

## LC-I SPECIFIC OUTCOME

Attend to the form of the language



### PHONOLOGY

Students will be able to:

- a. enunciate unfamiliar words independently and confidently

### Sample Teaching and Learning Activities

- The teacher and students select a song or story that has various sounds, or even similar sounds, with either a slight intonation or stress. The students listen to the song or story. The teacher then provides a hard copy of the selection. The students now try to pronounce the words using various strategies.
- The teacher provides a list of words having certain syllables in the Cree word:

e.g.: *-ahi-*

*Ma si na hi kan* (book)

*Wâ ka hi kan* (house)

Or other syllable practice as in the following:

*Ke*→*Kwe* as in *keyâpic* (still) to *kakwe* (try)

*Kî*→*Kwi* as in *kiya* (you) to *kweyciho* (hurry)

*Kî*→*Kwî* as *kîkway* (something) to *kwîski/kweskâyihk* (the other side)

*Ka*→*Kwa* as *kakwe* (try) to *kâkwa* (porcupine)

*Ko*→*Kwo* as in *koskopayi* (wake up) to *ekwayikohk* (enough)

The teacher then selects a list of words that students break down into syllabic sounds; e.g., *tâ/ni/si*, *ma/si/na/hi/k/n*, to assist them in associating sounds. The students repeat these sounds then look for words that have these consonant blends.

- The teacher breaks Cree words into syllables. The students say the syllables backwards and forward to become familiar with the sounds.
- The students tape record unfamiliar words and phrases. The tape is played back to the class so that students can determine whether their pronunciation is accurate and where they need to listen more carefully in order to improve.

## Resources and Materials

- Resource Appendix—Stories and Legends, Audiocassettes and CDs
- Tape recorder and tape

## Assessment

### Focus for Assessment

Does the student:

approximate the pronunciation of unfamiliar words?

### Sample Assessment Strategies

#### *Work Samples*

The teacher evaluates student recordings. He or she determines if students are able to pronounce the words or phrases correctly.



**LC-1.2**

## ORTHOGRAPHY

Students will be able to:

- use basic spelling patterns consistently in writing familiar words and phrases

### Sample Teaching and Learning Activities

- The teacher selects a list of words that students break down into syllabic sounds; e.g., *tâ/ni/si ma/si/na/hi/kan*.

The teacher reminds students of the various sounds associated with some consonants:

t - two sounds, hard t and soft d

p - two sounds, hard p and soft b

k - two sounds, hard k and soft g

Usually soft sounds are in the middle of the word and hard sounds at the beginning, unless followed by a long sound. For example:

*tân'te* (where)  
*pâhpi* (laugh)  
*kîya* (you)  
*wâs ka hi kan* (house)

- After being instructed by the teacher, the students write the list of words in syllabics.

## Resources and Materials

- Syllabic chart

## Assessment

### Focus for Assessment

Does the student:

consistently use basic spelling patterns in writing familiar words?

### Sample Assessment Strategies

#### Checklists

The students use a personal dictionary and class charts to identify words or patterns that give them trouble. Checklists are kept of student success with targeted spelling words. The students refer to the checklist when they need to spell the words.

#### Self-check Spelling

	<i>Ehâ/ihî</i>	<i>Namôya</i>
<i>Nikakwe masinahen itwewina tân'si kâ itihtâkwahkih.</i> (I try to spell words the way they sound.)	<input type="checkbox"/>	<input type="checkbox"/>
<i>Nimasinahenitwewin tân'si eyiteyihtamân takî isinâkwahk.</i> (I write the word the way I think it should look.)	<input type="checkbox"/>	<input type="checkbox"/>
<i>Nimâmitoneyihten kotaka itwewina kâkwe masinahamân.</i> (I think of other words that are like the one I am trying to spell. )	<input type="checkbox"/>	<input type="checkbox"/>



**LC-1.3**

## LEXICON

Students will be able to:

- a. use a repertoire of words and phrases in familiar contexts, within a variety of lexical fields, including fashion, peers and friendship, extracurricular activities, cooking and living things; any other lexical fields that meet their needs and interests

### Sample Teaching and Learning Activities

- The students create a cartoon/comic strip about some humorous event that happened in their home. Each caption must be in Cree. The vocabulary could use terms and expressions concerning such categories as family, leisure activities, and school.
- Using daily routines, the students create a booklet illustrating what they do. For example:

*Ni kawisimon nân'taw mitâtaht tipahikan ekwa ni waniskân tepakohp tipahikan.*

(I go to sleep around 10 o'clock and I wake up at 7 o'clock).

On a practical note, these routines could include friendships and the playing of games. The booklets can be shared with a partner.

### Assessment

#### Focus for Assessment

Does the student:

understand a repertoire of vocabulary and expressions, in familiar contexts, related to recommended topics, fields of experience, and areas of interest?

use a repertoire of vocabulary and expressions, in familiar contexts, related to recommended topics, fields of experience, and areas of interest?



## Sample Assessment Strategies

### *Checklists*

The teacher creates a checklist of expressions and phrases familiar to students whose usage is tracked by both the students and the teacher. A checklist may include codes, such as:

- uses consistently
- mostly remembers
- is learning.

### *Booklet Checklists*

- The cover shows the title of the book.
- The cover illustration is colourful and connected to the book's main topic.
- The cover shows the author's name.
- The illustrations are clear.
- The drawings and colours on each page show what the topic is about.



LC-1.4

## GRAMMATICAL ELEMENTS

Students will be able to:

- a. use, in modelled situations, the following grammatical elements:

- (VTI) declarative statement simple sentences involving a direct object using we (1P), all of us (2I), all of you (2P), they (3P) subject markers along with an action word involving an inanimate object *Niwâpahtenân*. (We see it.), *Kiwâpahtenaw*. (We see it.), *Kiwâpahtenâwâw*. (You see it—plural), *Wâpahtamwak*. (They see it.) and progressive form: *Ewâpahtamâhk*. (We are seeing it.), *Ewâpahtamahk*. (We are seeing it.), *Ewâpahtamek*. (You folks are seeing it.), and *Ewâpahtahkik/kwâw*. (They are seeing it.)
- compounding a verb and noun together to form a new action word: *Nipostayiwînisân*. (I put my clothes on.), *Niteyistikwânân*. (I have a headache.), *Niketawînisân*. (I take my clothes off.)
- weather verbs in past, future tenses: *Wîmispon*. (It's going to snow.), *Kîmispon*. (It snowed.)
- time passage/conditional marker
- days of the week along with past and future tense markers for I and you: *Kânîyânanokîsikâk nikîhitohtân otenâhk*. (I went to town on Friday.), *Nîyânanokîsikâki cî kiwîhitohtân otenâhk*. (Are you going to town on Friday?)
- future conditional, dependent clause a subjunctive clause for action only (VAI) using if: *Mîcisoyâni* (When/if I am eating), *Mîcisoyani* (When/if you are eating), *Mîcisoci* (When/if he or she is eating) and for when *Kâmîcisoyân* (While I am eating), *Kâmîcisoyan* (While you are eating), *Kâmîcisot* (While he or she is eating) for I (1S), you (2S), him or her (3S)
- commands or requests (Imperatives VTI) for an action word involving an inanimate object for you, all of you, all of us: *Kitâpahta* (Watch it), *Kitâpahtamok* (You watch it—plural), *Kitâpahtetân* (Let's watch it)
- change in discourse: using the tense marker *ka-* (future definite—will) in the progressive form of the verb changes the meaning from will to to, creating a noun phrase. *Nimiyweyihten kanimîhitoyân*. (I am happy when I am dancing.); *Nimiyweyihten kakîhokawiyâhk/ka kiyokawiyâk*. (I am happy when you are visiting us.); *Nimiyweyihten kamîciyân mîcimâpoy*. (I am happy when I am eating soup.)

## Sample Teaching and Learning Activities

**Modelled Situations:** This term is used to describe learning situations where a model of specific linguistic elements is consistently provided and immediately available. Students in such situations will have an emerging awareness of the linguistic elements and be able to apply them in very limited situations. Limited fluency and confidence characterize student language. Examples include:

- The students are given file cards with expressions of location. The students move and find a new partner and flash the locative. The *flashed* student must use the word in a sentence. Modelled sentences and Cloze activities are available on charts. For example:

Put the **red** hat **on the** chair.

Astâ ***emihkwâk*** astotin tehtapiwini***ihk***.

I bought the **blue** book **at the** store.

Nitatawân ***esîpihwâk*** masinahikan atâwew'***kamiko***hk

- The teacher provides students with flashcards that:
  - have expressions of location, or
  - display objects.

The students move around the room. The student with an expression of location flashcard must find a partner with an object flashcard and vice versa.

To find a partner, each student holds up his or her flashcard for others to see. Once they meet, the two partners put together a sentence in Cree with their cards. Modelled sentences are available on charts for student reference.

Students will be able to:

b. use, in structured situations, the following grammatical elements:

- (VTI) declarative simple sentences involving a direct object using I (1S), you (2S), he or she (3S) subject markers along with an action word involving an inanimate object  
*Niwâpahten tehtapiwin.* (I see the chair.), *Kiwâpahten tehtapiwin.* (You see the chair.), *Wâpahtam tehtapiwin.* (She or he sees the chair.) and progressive form *Ewâpahtamân tehtapiwin.* (I am seeing the chair.), *Ewâpahtaman tehtapiwin.* (You are seeing the chair.), *Ewâpahtahk tehtapiwin.* (He or she is seeing the chair.)\* preverbal particles attach commands/requests to subject, action simple sentence: *Pehapi.* (Come sit.), *Ninohtehapin.* (I want to sit.), *Enohtehapiyân.* (I am wanting to sit.), *Nikakîhapin cî.* (Can I sit?)\* tense markers: *kî-* past tense, *Nikîhapin.* (I sat.); *ka-* future definite—will, *Nikahapin.* (I will sit—definitely); *wî-* future intentional marker—going to, *Niwîhapin.* (I will sit—intentional)\* normalizer, changing an action word involving an inanimate to a noun by adding suffix *-mowin* to the base form: *iteyihtamowin*

## Sample Teaching and Learning Activities

**Structured Situations:** This term is used to describe learning situations where a familiar context for the use of specific linguistic elements is provided and students are guided in their use. Students in such situations will have increased awareness and emerging control of the linguistic elements and be able to apply them in familiar contexts with teacher guidance. Student language is characterized by increasing fluency and confidence. Examples include:

- The teacher reviews modelled sentences, charts, notes, journals and asks students to create role-plays in groups of three or four. The students write the role-play and then act it out for the rest of the class.
- The teacher prepares two groups of cards for the class:
  - green cards for nouns and blue cards for verbs
  - the teacher selects a blue card and a green card
  - he or she places the cards on the board or in the pocket chart to make a sentence
  - the teacher then explains the relationship between nouns and verbs
  - the students try one at a time to make a sentence using the cards
  - each new sentence is discussed with the class.

- The students practise matching the verb form to the animacy of the noun and to the number.

*wâpam* (see him or her) (TAV)

*wâpos* (rabbit) (NA)

*Wâpam wâpos.* (See the rabbit.)

*wâpahta* (see it) (TIV)

*tehtapiwin* (chair) (NI)

*Wâpahta tehtapiwin.* (See the chair.)

Students will be able to:

- c. use, independently and consistently, the following grammatical elements:

- noun affixes to indicate size: big/large prefixes *misti-*, *misi-*, *mahki-*; small suffix *-sis*
- indefinite pronouns to indicate non-specific or non-specified animate or inanimate nouns for generalized meaning; e.g., *awiyak* (someone), *pokwâwiyak* (anyone), *namâwîyak* (no one), *kahkiyâwiyak* (everyone), *kikway* (something), *pikokîkway* (anything), *namakîkway* (nothing), *kahkiyaw kikway* (everything)

## Sample Teaching and Learning Activities

**Independently and consistently:** This term is used to describe learning situations where a students use of specific linguistic elements in a variety of contexts with limited teacher guidance. Students in such situations will have consistent control of the linguistic elements and be able to apply them in a variety of contexts with limited teacher guidance. Fluency and confidence characterize student language. Examples include:

- The students use a series of flashcards or pictures of targeted words with which they are familiar. They approach other students and take turns in using each word in familiar patterns or sentences. When mistakes occur, students help each other out. Personal dictionaries, charts, may be used for support.
- The students must practise repeatedly in writing out these patterns. They may prefer to do them on the blackboard. Always show affixes as; e.g., Tenses: *kî*, *wî*; Preverbs: *nohte* (want to), *kîsi* (finish), *misi* – (big), - *isis* (diminutive suffix) —so students can see if it is not a base form of a word. See the example in the box below.

**Note: A Cree phrase is laid out this way:**

- All action revolves around the verb root.
- Whatever you add in front becomes a prefix
- Whatever comes after becomes a suffix.

Thus, *Ni* (I) and *kî* (past tense) are prefixes; and *s* (diminutive marker) and *inân* (plural exclusive marker) are suffixes to the verb root, *mîc'so* (eat).

Personal Marker + Tense + Preverb + Verb root + Diminutive marker + Plural + Ending

***Ni kî nohte mîc'so s inân***

*Ni kî nohte mîc'so sinân* = *Nikînohtemîc'sosinân/Ni kî nohte mîcisinân* (We wanted to have a snack.)

## Resources and Materials

- Coloured cards
- File cards
- Flashcards

## Assessment

### Focus for Assessment

Does the student:

explore grammar concepts by combining learned grammatical structures?

explore grammar concepts by manipulating learned grammatical structures?

### Sample Assessment Strategies

#### Checklists

The students and teacher generate a list of grammatical expressions, words, concepts that are targeted as *I need to know*. Various codes are used to demonstrate the student's level of competence; e.g.,

- know and use all the time
- know sometimes
- always forget, am learning.

## LC–2 SPECIFIC OUTCOME

Interpret and produce oral texts



### LISTENING

Students will be able to:

- a. understand short oral texts on familiar topics, in guided situations

### Sample Teaching and Learning Activities

- Before presenting an *âcimowin* on tape or CD that deals with an unfamiliar topic, the teacher introduces the students to new vocabulary and structures. The teacher allows the students to hear the *âcimowin* twice to become familiar with the story. The students then draw a story map to represent their understanding of the text.
- The teacher invites a guest speaker to speak briefly about a new topic, such as making a moss bag or other traditional article. Before the guest speaker arrives, the teacher introduces some key, yet unfamiliar vocabulary. After the speaker's presentation, the teacher helps the students make a simple moss bag or other traditional article.
- The students listen to a radio news program in Cree, such as CFWE. The class discusses what they learned in the program; i.e., who, what, where, when and why. The students then illustrate a short news article based on the broadcast.

### Resources and Materials

- Story 5 Student Stories, 2nd edition. Edited by Freda Ahenakwe.
- Resource Appendix—Stories and Legends
- Radio

### Assessment

#### Focus for Assessment

Does the student:

- understand short texts on unfamiliar topics in guided situations?

## Sample Assessment Strategies

### *Observations*

The teacher creates a list of new and unfamiliar vocabulary and structures that have been learned and practised by the students. The teacher records observations and may set up a conference with the student. The dates and context are noted.



### **SPEAKING**

Students will be able to:

- a. produce short oral texts in guided and unguided situations

## Sample Teaching and Learning Activities

- The students produce a series of sentences or statements about a chosen topic. They then create a song or story from these sentences to be presented to a small group.
- The students each prepare a multimedia presentation about a friend or special person. The students record their oral presentation using tools, such as a video camera or tape recorder. Visual supports may be used to enhance the presentation, including photos, drawings, videos. When the presentations are complete, the students can present them to the class.
- The students create a model, painting or diorama of their community. They describe the scene in a short paragraph and present it orally to the class.

## Resources and Materials

Video camera

Tape recorder and tape



## Assessment

### Focus for Assessment

Does the student:

- produce short texts in guided situations?
- produce short texts in unguided situations?

### Sample Assessment Strategies

#### *Rubric*

The teacher, with student input, creates a rubric for the presentation.

#### *Self-assessment*

	<i>Ehâ/ihî</i>	<i>Namôya</i>	<i>Âskaw</i>
<i>Nitâpacihtân tâpasinahikewina ta mâmiskôcikeyân kwayask.</i> (I used visuals to explain my idea and information.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Nitâpacihtân tâpasinahikewina ekwa itasinâstewina.</i> (I used colour, illustrations, graphs or charts.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Nisîsâwân tân'si kê wî itweyân.</i> (I practised what I planned to say.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Nitoyihten tân'si kê wîhitweyân.</i> (I had a plan for my presentation.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Nit'atoskewin kwayask astew.</i> (My work was well organized.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Ka pîkiskwâtakik/kwâw nitohtamwak.</i> (My audience listened to what I had to say.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## INTERACTIVE FLUENCY

Students will be able to:

- a. manage short interactions with ease, with pauses to formulate oral text and to self correct

### Sample Teaching and Learning Activities

- The students pair up with a partner and discuss in Cree a recent outing; e.g., sleepover, movie, powwow, fishing—that they have attended. They then draw pictures to demonstrate their understanding of the discussion.
- After viewing or listening to a video, cassette or guest speaker, students engage in short discussions in Cree about the presentation. What did they learn? What did they like?
- Using daily routines as a model, the students share the activities they do each morning with the rest of the class; e.g.,  
*Nekân niwaniskân, nikâsîhwân ekwa nisîkahon.* (First I wake up, I wash my face and I comb my hair).  
As an alternative, the teacher might suggest that if the school were closed today:  
*Okisinohamowâkanak ta kî ayisinâtowak?*  
(what would the students plan to do?)  
The students can role-play these routines and activities.
- The students can practise their greetings on a daily basis and form a circle to do handshakes.

### Assessment

#### Focus for Assessment

Does the student:

- manage short interactions with ease, with pauses for planning and correction?

## Sample Assessment Strategies

### *Checklists*

The teacher uses a checklist and observes the students' ease of fluency in interactions:

- the language is understandable.
- information is sustained
- pronunciation is accurate
- grammar is correct
- message is comprehensible
- language is appropriate to the context.

### *Conferences*

The teacher may conduct conferences with students from time to time, noting dates and contexts. The teacher gives the students feedback.

## LC-3 SPECIFIC OUTCOME

Interpret and produce written and visual texts



LC-3.1

### READING

Students will be able to:

- a. understand short written texts on unfamiliar topics, in guided situations

## Sample Teaching and Learning Activities

- The students use a teacher-prepared or downloaded text from the Internet to translate into Cree. They look at the English and use dictionaries and personal vocabularies to help them in their translation.
- The students are given an advertisement or a series of ads in a Cree newspaper or a magazine. The students work in small groups to understand the text using Cree dictionaries to assist in finding meaning. The students are aware that root words in most Cree dictionaries do not have personal affixes. If newspaper ads are not available, the teacher may prepare a text.

- The students look at short written English texts and select one. Then they underline words that they know and provide the Cree for those words. Using a Cree dictionary, students look up the English words they don't know to find the Cree words. Once the students have all the words, they translate the text into Cree sentences.
- The students select English story books. They choose books with simple language, especially for nouns and verbs. These may be children's books, or books about nature, or parts of the body. They translate these books into Cree. They may read these to their own class or share with a younger Cree class.

## Resources and Materials

- Resource Appendix—Web sites
- Cree dictionaries
- Newspaper or magazine advertisements
- English storybooks

## Assessment

### Focus for Assessment

Does the student:

understand short texts on unfamiliar topics in guided situations?

### Sample Assessment Strategies

#### *Learning Logs*

After reading several short texts on unfamiliar topics in guided situations, the students reflect on the process of predicting their meaning, as well as learning new expressions or words. They then write about their comprehension process. These entries may be open-ended or structured.

*Ispî kê ayamihcikeyân ni \_\_\_\_\_.*

(When I read I \_\_\_\_\_.)

\_\_\_\_\_ *niwîchikon ta \_\_\_\_\_.*

(\_\_\_\_\_ helps me to \_\_\_\_\_.)

*Nawac ninisitohten ispî \_\_\_\_\_.*

(I understand best when \_\_\_\_\_.)

*Nikiskeyihten \_\_\_\_\_.*

(I know that \_\_\_\_\_.)

*Ni \_\_\_\_\_ ispî nitatoskewin kê ayamihikoyân.*

(I \_\_\_\_\_ when I find the work too hard for me.)



**LC-3.2**

## **WRITING**

Students will be able to:

- a. produce short, simple written texts in guided and unguided situations

### **Sample Teaching and Learning Activities**

- The students create cartoons about a weekend event or a holiday. Brief speech bubbles are used for the dialogue.
- The students, working with partners, prepare a computer presentation about a family holiday. The holiday could be connected to specific events and traditional Cree life; e.g., powwow.
- Using words they know, the students create a dialogue between two friends and present it to the class.
- Using a series of interesting pictures from an illustrated book, magazine, Web site, the students create short, simple texts that are made into story booklets and displayed with the pictures.
- Using short texts and illustrations, the students can create booklets about their school activities:
  - to take home for their parents or grandparents
  - to give as a gift to someone
  - to help and encourage family members to speak and write Cree at home.

### **Resources and Materials**

- Resource Appendix—Web sites
- Books and magazines
- Computers

### **Assessment**

#### **Focus for Assessment**

Does the student:

- produce short, simple texts in guided situations?
- produce short, simple texts in unguided situations?

## Sample Assessment Strategies

### *Rubrics*

The teacher and students prepare a rubric that looks at the quality of work and the extent to which texts are used in the computer presentation or story booklets.

### *Writing Checklists*

- Make sure that sentences are worded in the best possible way
- Check that the beginning of the story is interesting enough to make the reader read on
- Confirm that the ending tells the writer's thoughts or feelings
- Make sure that the story is clear and understandable
- Tell the story in an expressive way.



**LC-3.3**

## VIEWING

Students will be able to:

- a. derive meaning from multiple visual elements in a variety of media, in guided situations

## Sample Teaching and Learning Activities

- The students are asked to do a Cree computer presentation about a plant of their choice. They go to the bush and look for plants. The students read each other's presentation. The students are asked to prepare open-ended questions for each other.
- The teacher supplies pictures of certain activities, scenery, nouns. Students use Cree to tell what the word or picture signifies.
- The students look at various logos, flags, and symbols from Cree and other cultures. They work together in groups to describe what they mean or represent to the culture.
- From proper research or from invited *Kihteyayak*, the students can be told what the opening ceremony in a powwow, feast or round dance means; what the Eagle staff, flags, and prayers mean.

## Resources and Materials

- Computers
- Variety of pictures
- *Kihteyayak*

## Assessment

### Focus for Assessment

Does the student:

derive meaning from multiple visual elements in a variety of media in guided situations?

### Sample Assessment Strategies

#### *Peer Assessment*

The students send anonymous, positive notes to their classmates regarding their plant presentations.



## REPRESENTING

Students will be able to:

- a. express meaning through the use of multiple visual elements in a variety of media, in guided situations

### Sample Teaching and Learning Activities

- After reading a Cree story, the students are asked to represent and express their understanding in a piece of art or collage; e.g., regalia could be used as a piece of art.
- The teacher provides a list of nouns and action words. The students find pictures in magazines or on the Internet that best represent the meaning of those words. Students then match and paste the words to the pictures.

## Resources and Materials

- Resource Appendix—Stories and Legends, Web sites

## Assessment

### Focus for Assessment

Does the student:

express meaning through the use of multiple visual elements in a variety of media, in guided situations?

### Sample Assessment Strategies

#### *Journals*

The students write in their Journals to explain why they chose certain forms to represent their understanding of the concepts:

*Ninawasonen ômisîsi wiya \_\_\_\_\_.*

(I chose this form because ...)

*Namôya nân'taw niteyihten ta âpacihtâyân \_\_\_\_\_ tân'si e t'atoskeyân osâm \_\_\_\_\_.*

(I don't mind using ... to represent work because ...)

*Ôma kiskeyihtamâwin wîhcikemakan ispi \_\_\_\_\_.*

(The information is represented best when ...)

## LC-4 SPECIFIC OUTCOME

Apply knowledge of the sociocultural context



**LC-4.1**

### REGISTER

Students will be able to:

- a. explore formal and informal uses of language in a variety of contexts

### Sample Teaching and Learning Activities

- The students attend a formal event such as a pipe ceremony, council meeting, feast, workshop to experience formal uses of formal language.
- The students watch a video of a Cree *âtayohkewin* to explore and identify the formal and informal uses of language within the video.



- The teacher provides two dialogues, one with a formal introduction and one with a dialogue taking place between two people who already know each other. The teacher asks students to share and express the differences in conversation between the two dialogues. Students are then required to formalize one informal conversation with a partner and then share with the class. The students record the differences on a T-chart.

	<i>Sôkahâc</i> (Formal)	<i>Kwanta</i> (Informal)
<i>Epîkiskwatat awiyak ekihteyimiht itâwinihk.</i> (Speaking to a respected community member.)	<input type="checkbox"/>	<input type="checkbox"/>
<i>Ôhkomâw ekwa Omosômâw</i> (Grandparents)	<input type="checkbox"/>	<input type="checkbox"/>
<i>Kotakak okiskinohamowâkanak</i> (Other students)	<input type="checkbox"/>	<input type="checkbox"/>
<i>Wît'sânak</i> (Brothers and sisters)	<input type="checkbox"/>	<input type="checkbox"/>

- The students brainstorm ideas about saying things differently amongst themselves compared to when they are speaking with adults.

## Resources and Materials

- Resource Appendix—Video

## Assessment

### Focus for Assessment

Does the student:

- explore formal uses of language in a variety of contexts?
- explore informal uses of language in a variety of contexts?

## Sample Assessment Strategies

### Checklists

The teacher creates checklists that reflect the use of formal and informal language in a variety of contexts.

### Work Samples

The teacher evaluates the chart to find evidence of student skills in identifying the differences between formal and informal language.



## EXPRESSIONS

Students will be able to:

- a. use learned idiomatic expressions in a variety of contexts

### Sample Teaching and Learning Activities

- The teacher provides the students with charts or word books of expressions; or the students can collect community expressions. The class sets a target of a specific number of expressions to be used in a given period of time. The class may work as a whole or in teams; e.g., *tâpwe mâmaskâc* (that's truly amazing!) *ayiwâkihkin* (incredible!).
- The students create a card game made up of learned expressions:
  1. The cards are placed face down in the centre of the desk or table.
  2. Student A flips a card and indicates if he or she wants to use that expression in the first or second sentence.
  3. Student B then says something that fits the expression either as a first or second sentence.
  4. Each student must speak a sentence in Cree.
  5. If both students use and say a correct sentence the card is placed face down.
  6. If a student cannot use the expression or add a matching sentence, the card is placed face up.

The face-up cards are then reviewed with peers or the teacher. Sentences may be recorded in Learning Logs.

- The students collect expressions (sayings or phrases that are used regionally and may not have meaning to outsiders) used in their families, school or community. The students create a personal dictionary that explains the meaning of each expression or phrase they collected.

## Resources and Materials

- Expression charts
- Expression cards

## Assessment

### Focus for Assessment

Does the student:

use learned expressions in a variety of contexts?

### Sample Assessment Strategies

#### *Learning Logs*

The students record reviewed expressions from the card game in their Learning Logs. The teacher reviews these Logs periodically to determine if students understand the expressions learned.



## VARIATIONS IN LANGUAGE

Students will be able to:

- recognize other influences resulting in variations in language; e.g., age, gender, kinship

### Sample Teaching and Learning Activities

- The students carry out research on how words used in some Cree communities have different meanings in other Cree communities or those communities may use different words. For example:

*nohtâwiy/nipâpa* (my father)

*nikâwiy/nimâmâ* (my mother)

*enikamocik/enikamôtwâw* (they are singing)

*wâsakânikan* (fence)

*kâkîsimo/ayamihâ* (invoke/pray)

The students discuss these phrases and list some of the words that they are familiar with.

- The students go on a field trip or exchange to another Cree community.

## Resources and Materials

- Cree dictionaries

## Assessment

### Focus for Assessment

Does the student:

explore and identify influences resulting in variations in the Cree language?

### Sample Assessment Strategies

#### Checklists

The students and teacher keep a checklist of variations in the Cree language. The list is checked and monitored by the class periodically as students identify new expressions.

#### Self-assessment

	<i>Ehâ/ihî</i>	<i>Namôya</i>
<i>Ninistawinen pâhpîtos isi isihâtawina.</i> (I am able to identify special features that are unique to the culture.)	<input type="checkbox"/>	<input type="checkbox"/>
<i>Nikaskihtân ta isi nistawinamân pâhpîtos isihâtawina.</i> (I am able to identify the specific content that reflects the culture.) (regional differences).	<input type="checkbox"/>	<input type="checkbox"/>
<i>Nikaskihtân ta wîhtamân pâhpîtos isihâtawina.</i> (I am able to describe differences between regions.)	<input type="checkbox"/>	<input type="checkbox"/>
<i>Ninôkohtân ekwa nimanâcihtân ni kihceyiten kahkiyaw isihâtawina.</i> (I show interest and respect for cultural differences.)	<input type="checkbox"/>	<input type="checkbox"/>

#### Learning Logs

The students keep a Learning Log and record expressions they have heard or used that reflect regional differences.



**LC-4.4**

## **SOCIAL CONVENTIONS**

Students will be able to:

- a. interpret the use of social conventions encountered in oral and written texts

### **Sample Teaching and Learning Activities**

- The students write a list of Do's and Don'ts for behaviour in a variety of contexts, to accompany a list of situations provided by the teacher (cultural teachings, values).
- The students share some of the Do's and Don'ts within their family structure; e.g.:

*Kâya pôâtâta iskotew, ka yôtinihkân.*

(don't blow on fire, you'll create wind)

*Kâya kweskosem acahkosak kâ nîmihitocik/twâw, ka pe otinikwak*

(don't whistle at the Northern Lights, they will come and grab you.)

They write down Do's and Don'ts in their books, then write the Do's and Don'ts underneath each picture (cultural beliefs). They then carry on with the same activity, this time including community and social gatherings. They may also role-play the situations.

- The teacher introduces Natural Signs for a class discussion. When the students go home, they ask their family members for more information which they then share with the class.

### **Resources and Materials**

- Backgrounder Appendix—Natural Signs

### **Assessment**

#### **Focus for Assessment**

Does the student:

explore and examine the use of social conventions encountered in oral texts?

explore and examine the social conventions encountered in written texts?

## Sample Assessment Strategies

### Checklists

The teacher creates a checklist of social conventions. The students review these in their notebooks. The teacher and students periodically share new experiences with these conventions using charts or overheads.



**LC-4.5**

## NONVERBAL COMMUNICATION

Students will be able to:

- a. recognize nonverbal behaviours that are considered impolite

## Sample Teaching and Learning Activities

- The students view clips of the video movie *Smoke Signals* and identify all the nonverbal behaviours that are used.
- The students identify all the nonverbal behaviours that are still used in the community and which have been used in the past.
- The students explore nonverbal behaviours and apply them in situations, such as speaking to their grandfather, speaking to their teacher.

## Resources and Materials

- Video movie – *Smoke Signals*

## Assessment

### Focus for Assessment

Does the student:

use appropriate nonverbal behaviours in a variety of familiar contexts?

avoid nonverbal behaviours that are considered impolite?

## Sample Assessment Strategies

### Checklists

The students and teacher make a checklist of nonverbal behaviours in familiar situations that are either impolite or appropriate. The list is reviewed periodically and students are asked to review situations where appropriate or inappropriate behaviours may have been observed.

### Journals

The students write in their Journals about how they feel about using nonverbal communication in different situations. The teacher evaluates the entries to find evidence of students' ability to use appropriate nonverbal communication.

## LC-5 SPECIFIC OUTCOME

Apply knowledge of how the language is organized, structured and sequenced



### COHESION/COHERENCE

Students will be able to:

- a. organize texts to indicate steps in a procedure or directions to follow

## Sample Teaching and Learning Activities

- The students refer to a chart of discourse markers posted on the wall; e.g.,

*kiskonohtahikewina* (directions)

*atamiskâtowina* (greetings)

*ka wecihkemôwina* (questions)

*atosiwewina* (commands).

The teacher and students brainstorm examples of how they are used. The students then work in pairs to record texts and find examples of such words. For example:

Q: *Mahti wîhtamowin tân'te atâwewikamik.* (Please, tell me where the store is?)

A: *Ote isi kîwetinohk nân'taw nîso mistik, akâmihk sîpîsihk, ekota.* (Towards the north, across the creek, there.)

Q: *Ekwa tân'te kimosôm ekwa kôhkom wîkiwak.* (And where do your grandfather and grandmother live?)

A: *Ekota awas'ta atâwewikamikohk. Namôya wâh'yaw.* (There, further past the store. Not far.)

- The teacher provides a list of words associated with making bannock; e.g., *osîhcikâkana* (ingredients): *akipahkwesikan/askih pahkwesikan* (flour), *sîwihtâkan* (salt), *ohpayihcikan* (baking powder); *âpacihcikana* (kitchen utensils): *misi pôskiyâkan* (big bowl), *cîstacîpwâkan* (fork—NPC)/*cestahipwâkan* (fork—SPC); *akihtâsiwina* (numbers: 1-5) *peyak, nîso, nisto, newo, niyânan*; (measures of quantities): *peyak minihkwâcikan* (one cup), *nîso wâwa* (two eggs)

The teacher then provides the class with a recipe for making bannock in Cree. Students are required to follow the directions and make the bannock. Students have to demonstrate comprehension of Cree.

- Students will make labels or charts of directions or procedures to take home and practise with the whole family.

## Resources and Materials

- Cree bannock recipe

## Assessment

### Focus for Assessment

Does the student:

organize texts following common patterns?

### Sample Assessment Strategies

#### Work Samples

The teacher generates a list and has students bring in their own text using discourse markers linking words. The teacher encourages the students in their work and shows opportunities for further use of discourse markers. Did I link the sentences together:

*Kâ kihtwâm nitayamihtân mâhti kita nisitohtâkwâkih.*

(I reread the sentences to see if they made sense.)

*Nitâsonisohten pikiskwewinisa.*

(I used linking words.)



*Nitakwastan iteyitamôwin.*

(I built on an idea.)

*Nimâdawastân iteyitamôwina kita takakastekih.*

(I linked ideas so that the piece read smoothly.)



## TEXT FORMS

Students will be able to:

- a. analyze and identify the organizational structure of a variety of text forms

### Sample Teaching and Learning Activities

- Using a mind map, the teacher guides the students to analyze and identify the outline and organization of a legend.
- Using a recipe, students will share how and why the recipe follows a certain pattern. The students experiment with different recipes to make moose nose soup. They express whether it would or would not be the same and explain why.
- The students explore different storytelling forms.
- The students listen to a Cree song on tape or CD at the beginning of the class. The song is played again and the students pick out several words. The song is repeated and the students may try to sing along with the chorus. The teacher cuts the lyrics of the song into sentence strips. The students work in small groups to put the lyrics back together as they listen to the song several times.

### Resources and Materials

- Resource Appendix—Stories and Legends, Audiocassettes and CDs
- Recipes
- Backgrounder Appendix—Traditional Foods and Recipes

### Assessment

#### Focus for Assessment

Does the student:

- analyze the organizational structure of a variety of text forms?
- identify the organizational structure of a variety of text forms?

## Sample Assessment Strategies

### *Checklists*

The teacher creates a checklist based on the Focus for Assessment criteria.

### *Journals*

The students reflect on how they felt about reading different text forms:

- What do I know about this text form?
- Why did I choose this text form?



**LC-5.3**

## PATTERNS OF SOCIAL INTERACTION

Students will be able to:

- a. initiate interactions, and respond using a variety of social interaction patterns

## Sample Teaching and Learning Activities

- Working in pairs, the students write and practise social situations:
  - asking someone to go for a snack
  - asking someone if they want to join your dance or drama group
  - asking someone if they'd like to come to your home for supper.

The students discuss how it is different in different situations.

- The students share their perception of social interactions by asking each other how they interact:
  - with peers?
  - with well-known people?
  - with people not well known?
  - with friends and acquaintances?
  - with differences in age?

Are there differences or similarities? After a discussion, the students create a dialogue between a parent and child, grandparent and child, friend and friend, acquaintance and student. When completed, the teacher asks the students if they notice the differences in the conversations.

## **Assessment**

### **Focus for Assessment**

Does the student:

initiate interactions using a variety of social interaction patterns?

respond using a variety of social interaction patterns?

### **Sample Assessment Strategies**

#### ***Observations***

The teacher observes the students while they are engaged in these conversations. He or she checks to see if students are able to tell the differences in the conversations between people.





# COMMUNITY MEMBERSHIP

*Âtiht ôhi isihcikewina poko okiskinohamâkewak ta âpacihtâcîk  
(tâpiskôc miyâhkasikewin) ekwa Kihtheyayak ta mamisîtotâhcîk.*

(Some of these activities, such as smudging, require extreme care, caution and sensitivity on the part of the teacher. Teachers should consult Elders in their local community regarding traditional practices.)

# COMMUNITY MEMBERSHIP

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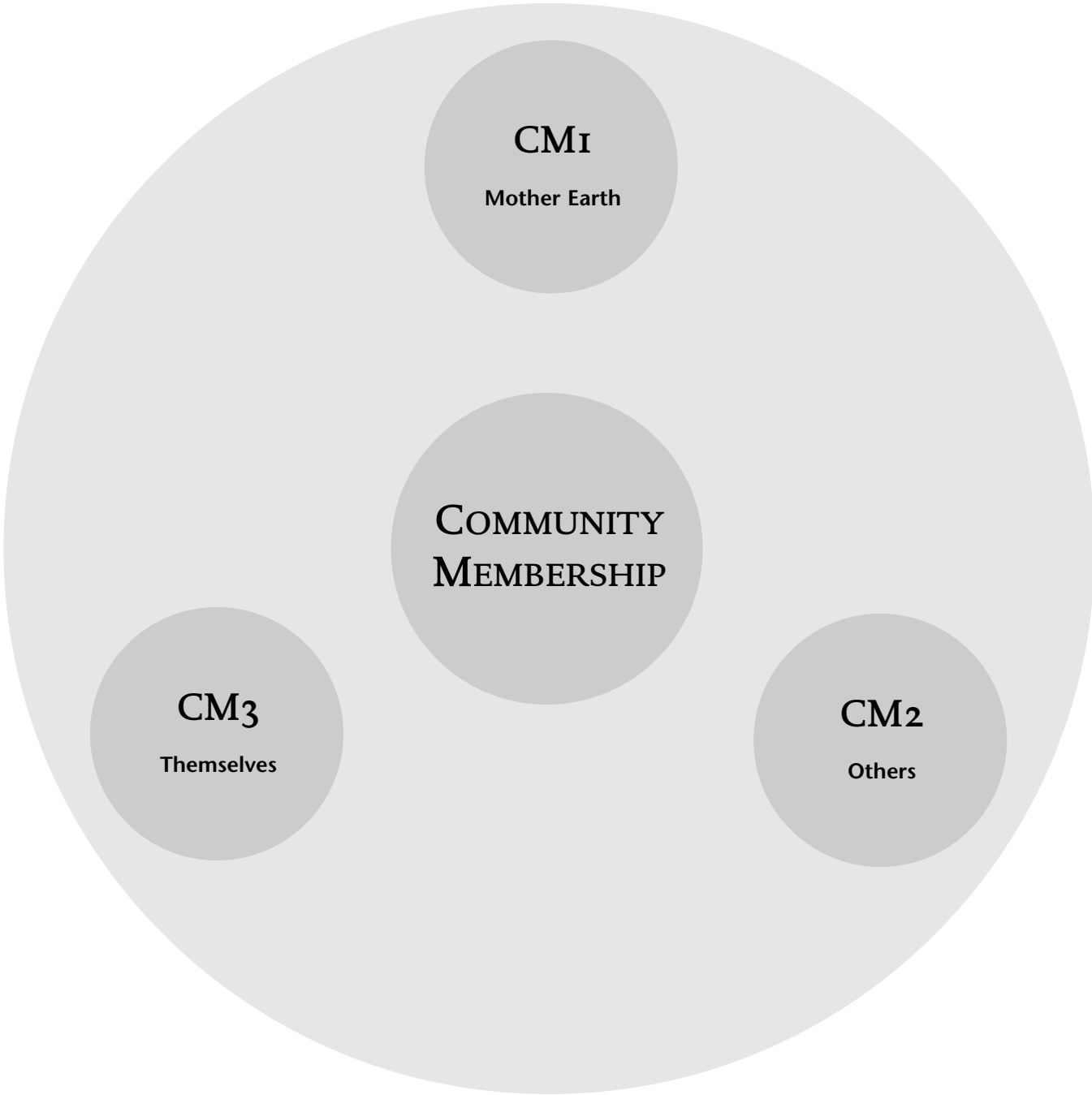
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The specific outcomes in the Community Membership section are intended to support many aspects of the students' Cree cultural development.

These outcomes are grouped under three cluster headings as shown on the opposite page. Each cluster is further broken down into five strands, which strive to build a specific knowledge, skill or value from Kindergarten to Grade 12. The five strands are:

- relationships
- knowledge of past and present
- practices and products
- past and present perspectives
- diversity.

The terms “Mother Earth” and “Creator” are identified as discretionary terms in this program of studies. In order to teach the outcomes in this section, communities may choose to use these terms, or other related terms acceptable to them (e.g., nature, the environment).



# CM COMMUNITY MEMBERSHIP

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CM<sub>1</sub>

## **Mother Earth**

- CM-1.1 Relationships
- CM-1.2 Knowledge of past and present
- CM-1.3 Practices and products
- CM-1.4 Past and present perspectives
- CM-1.5 Diversity

CM<sub>2</sub>

## **Others**

- CM-2.1 Relationships
- CM-2.2 Knowledge of past and present
- CM-2.3 Practices and products
- CM-2.4 Past and present perspectives
- CM-2.5 Diversity

CM<sub>3</sub>

## **Themselves**

- CM-3.1 Relationships
- CM-3.2 Knowledge of past and present
- CM-3.3 Practices and products
- CM-3.4 Past and present perspectives
- CM-3.5 Diversity



# COMMUNITY MEMBERSHIP

## CM GENERAL OUTCOME

Students will live wâwetinahk (peacefully) with Mother Earth, others and themselves, guided by Mâmawi Ohtâwîmâw (the Creator).

## CM-I SPECIFIC OUTCOME

Mother Earth



CM-1.1

### RELATIONSHIPS

Students will be able to:

- a. examine their own treatment of and attitudes toward Mother Earth

### Sample Teaching and Learning Activities

- The students invite *Kihtheyyak* and/or respected community members to the classroom to discuss hunting practices of the past and the present. Following the presentation, the students complete a comparison chart of past and present hunting practices.

<i>kayâs</i> (long ago)	<i>anohc</i> (today)

- In a Sharing Circle, the students share their ideas about how they show respect toward the environment/Mother Earth. Following the sharing, students prepare a poster focusing on both the beauty of Mother Earth and why we need to respect Mother Earth.

### Resources and Materials

- Backgrounder Appendix—Mother Earth B17

## Assessment

### Focus for Assessment

Does the student:

- examine his or her own treatment of Mother Earth?
- examine his or her attitudes toward Mother Earth?

### Sample Assessment Strategies

#### *Anecdotal Notes*

During Sharing Circle, the teacher observes students to look for and note evidence that they are able to:

- willingly and openly share
- show respect by listening attentively to others
- follow the protocol.



CM-1.2

## KNOWLEDGE OF PAST AND PRESENT

Students will be able to:

- explore and examine Mother Earth

### Sample Teaching and Learning Activities

- The students, with teacher guidance, generate interview questions to research the history of the community. *Kakikakwecihkemon* (Questions may be about):

*tân'si askiy ehisâpacihâtâhk* (land use)

*askiy manâcihtâwin* (respect for land)

*pimâcihwâkana* (natural resources)

*kâ pa pîhtos e sinâkwak askîy* (change of landscape)

The students focus on changes over time as they interview a parent, grandparent, *Kihtheyaya* and/or a respected community member. Students share their information in class.

- The students go on a nature walk with *Kihtheyaya* or grandparent to examine the landscape, development and explore natural changes. The students use chart paper to record their observations; e.g., *amisk kipahikan* [SPC] *oskwatim* [NPC] (beaver dam), *pastew* (forest fire), *yîskipew* (flood).

## Resources and Materials

- *Kihteyayak*

## Assessment

### Focus for Assessment

Does the student:

- explore and examine the environment in his or her own community?

### Sample Assessment Strategies

#### *Conferences*

The teacher generates a list of ways that students can explore and examine the environment. The teacher and students conference about their various experiences.

#### *Learning Logs*

The students keep a Learning Log of their experiences. Sentence starters may be provided by the teacher to assist students in writing Log entries in Cree. Students may refer to Learning Log entries when conferencing with the teacher.



**CM-1.3**

## PRACTICES AND PRODUCTS

Students will be able to:

- explore the significance of practices and products related to Mother Earth

### Sample Teaching and Learning Activities

- The students listen to *Kihteyayak* and/or respected community members who share knowledge about protocol and various roles and responsibilities of Elders. After the presentation, they ask questions about the protocols.

- The students listen to and look at various Aboriginal groups *nikamowina* from the four quadrants—West Coast, Plains/Woodland, Inuit, and East Coast—to explore the different types of drums used. The students, working in small groups, find out for each *nikamowin*:

*Tân'si kâkî isi oseyihtwâw/cik mistikwasihkwahk.*

(How drums were made.)

*Kîkwây kâkî ohci oseyihcikâkehk.*

(What products were used.)

*Tân'si kâkî isi pâkahamâhk.*

(Their drumming style.)

They also learn about the significance of the drum as the heartbeat of Mother Earth and the *nikamowina* as a gift from the Creator, Mother Earth, and ancestors.

Drums				
	East Coast	Inuit	Plains/Woodland	West Coast
Shape				
Materials				
Beat				

## Resources and Materials

- *Kihtheyayak*
- Backgrounder Appendix—Mother Earth, Sacred Objects
- Resource Appendix—Audiocassettes and CDs

## Assessment

### Focus for Assessment

Does the student:

- explore the significance of practices related to the environment?
- explore the significance of products related to the environment?

### Sample Assessment Strategies

#### Checklists

The teacher generates a checklist of products and practices that are significant to explore for Mother Earth/the environment. The teacher and students review and discuss.

### **Work Samples**

The teacher collects students' work on the drum and discusses their strengths and areas for growth.



## **PAST AND PRESENT PERSPECTIVES**

Students will be able to:

- a. examine their own perspectives and views related to Mother Earth

### **Sample Teaching and Learning Activities**

- The teacher initiates a brainstorming discussion by asking:

*Awîna kikâwînaw/askiy?* (Who is Mother Earth/environment?)

*Kîkwây kikâwînaw/askiy?* (What is Mother Earth/environment?)

The teacher writes the brainstorming responses on the board. The students examine the responses and then write a paragraph on their view of Mother Earth/the environment.

- Using three stories from different cultures about Mother Earth/environment, the students record the highlights and list the key elements of these stories.

The students then compare their notes on these stories to the brainstorming responses in the first activity above. They look for similarities and differences. The students may compare their personal view with that of the other cultures and use a chart to list similarities and differences.

- Using magazine clippings, articles, or drawings, the students create a representation of how they view Mother Earth/the environment.
- With *Kihtheyaya's* guidance and teaching the students listen to *Kihtheyaya* discuss Natural Laws, and explain why Natural Laws are so important. The teacher encourages each student to come up with a brief oral statement in Cree on one reason why Natural Laws are so important.

### **Resources and Materials**

- Resource Appendix—Stories and Legends

## Assessment

### Focus for Assessment

Does the student:

- examine his or her own perspectives related to Mother Earth/environment?
- examine his or her personal opinions related to Mother Earth/environment?
- examine his or her personal views related to Mother Earth/environment?

### Sample Assessment Strategies

#### *Anecdotal Notes*

The teacher observes the students based on the Focus for Assessment criteria. The date and context are noted.

#### *Student Reflections*

The teacher provides sentence frames to help students reflect on their image of Mother Earth/the environment. This may be shared with parents, classmates and the teacher.



### DIVERSITY

Students will be able to:

- a. examine diverse perspectives and views related to Mother Earth

### Sample Teaching and Learning Activities

- The class works together to prepare a survey about a current issue of interest involving Mother Earth/the environment; e.g., timber cutting practices. Using the survey, the students interview peers, parents, grandparents, teachers, *Kihteyayak*, respected community members and people in their communities. Results of the survey are shared in class.

- The students create a poster, picture, or collage illustrating their view of Mother Earth/environment along with a short description. When completed, students post their creations up on the wall. The students view, examine and note each student's perspectives. The students take the time to:
  - make a positive comment on each classmate's creation
  - share with the class, group, or partner what they learned from the creations of their classmates.
- The students are given an opportunity to listen to *Kihteyaya's kâkesimowin*. Before *Kihteyaya* arrives, the teacher instructs the students to listen carefully for key words from *Kihteyaya*; e.g., perspectives and viewpoints about Mother Earth from Cree and other cultures.

## Resources and Materials

- *Kihteyayak*
- Poster-making materials

## Assessment

### Focus for Assessment

Does the student:

examine diverse perspectives, opinions and views related to Mother Earth/the environment?

### Sample Assessment Strategies

#### *Learning Logs*

After viewing the work of other students, e.g., collage, posters, the students note down in their Learning Logs what they learned from the work of their classmates as well as positive comments they received about their own creations. Sentence frames and vocabulary may be brainstormed to support student work. Work may be shared for teacher and/or parent conferences

#### *Poster Checklist*

Does the student:

- use key words and phrases in Cree that describe his or her feelings about diversity?
- convey accurate information by using appropriate pictures, illustrations, words and phrases?
- use colour and lettering effectively?

## CM–2 SPECIFIC OUTCOME

Others



### RELATIONSHIPS

Students will be able to:

- a. form and maintain authentic, respectful relationships with others; i.e., opposite sex

### Sample Teaching and Learning Activities

- The students sit in a circle. The teacher leads the class by saying positive statements. The teacher then has the students say one thing that they like about the person on their left.
- The students interview a classmate, in Cree, and write a short biography on that person. Each student then introduces the person interviewed. The teacher provides a template for the interview.
- The teacher sets up a pen pal or e-mail link to another Cree school or class. The students write in Cree. The students read their letters to the class. The students may leave out any personal parts.
- The students role-play situations in which they practise respectful interactions and relationships with others; e.g., you talk to your relatives a certain way; *nicâhkos* (female cross cousin: female term only) *nîtim* (female/male cross cousin: co-ed term) and especially brother to sister: *nimis* (my older sister), *nistes* (my older brother) and *nisemis* (my younger sibling).

### Resources and Materials

- Resource Appendix—Web sites

### Assessment

#### Focus for Assessment

Does the student:

form authentic and respectful relationships with others?

maintain authentic and respectful relationships with others?



## Sample Assessment Strategies

### Checklists

The teacher and students brainstorm a list of ways to form and maintain authentic and respectful relationships.

### Journals

The students write in their Journals. Student reflections can include:

*Kikway e itôtamawak awiyak anohc.*

(Something I did for someone today.)

*Tân'sîsi ehatamiskawak awiyak anohc.*

(How I greeted someone today.)

*Awîna kâpîkiskwâtak anohc.*

(Who I spoke to today.)



## KNOWLEDGE OF PAST AND PRESENT

Students will be able to:

- a. explore key Cree historical and contemporary events, figures and developments; e.g., local government, reserve system and leadership styles

## Sample Teaching and Learning Activities

- The students participate in research on the Cree people's role during the fur trade. The teacher selects the material for students to use or provides direction to specific Web sites. Students select the information they want to share with the class in regard to the positive roles of Cree people during the fur trade.
- In small groups, the students explore various Cree heroes; e.g., Elijah Harper, Poundmaker, *Pâhpâscîs*, Big Bear. The students gather information and create a poster to share with the class. The poster should include the title, a picture and a bibliography note.
- The students research information on how treaty days came to be; e.g., Indian Act, treaty annuities, by asking community members. The teacher explores with the class why treaty payments have not changed since treaties were signed. The students discuss and share their feelings about the information.
- The students research information on how Métis settlements came into existence.

## Resources and Materials

- Resource Appendix—Web sites

## Assessment

### Focus for Assessment

Does the student:

- explore key Cree historical events, figures and developments?
- explore key Cree contemporary events, figures and developments?

### Sample Assessment Strategies

#### *Checklists*

The students and teacher create a checklist of historical and contemporary events, figures and developments that can be explored. As events are explored, they are checked off. Periodically the chart is reviewed. Students share knowledge gathered on their own.

#### *Learning Logs*

The students use sentence frames to reflect on their learning about contemporary and historical events. Learning Logs may be shared for teacher or parent conferences or with other students.



**CM-2.3**

## PRACTICES AND PRODUCTS

Students will be able to:

- explore the significance of Cree cultural practices and products

### Sample Teaching and Learning Activities

- The teacher invites *Kihteyayak* and/or respected community members into the classroom to share their knowledge of the significance and respect demonstrated in smudging. The students listen respectfully. If *Kihteyayak* request students to participate, then students listen, observe and imitate.
- A community member shares knowledge of how their community shows respect to others; e.g., handshakes, hugs, kiss on the cheek.

- The students discuss the practice of paying respect to loved ones and making tributes to someone who has passed on to the spirit world. They talk about how their community supports each other during the time of losing a loved family member or community member. Students should be made aware of the respectful behaviour that is expected during this time.
- With *Kihteyaya*'s guidance, the students learn how the grieving process takes place—wakes, time, dress for participation.
- The students view a video that explores Cree cultural practices.
- The students make arrangements with teacher and community assistance to attend a cultural camp. This would be a camp where Cree is spoken and traditional practices are encouraged. These cultural camps can be very simple, such as a canoe trip, berry picking, survival skills, tracking and orienteering, pipe ceremony, traditional dancing.

## Resources and Materials

- *Kihteyaya*
- Resource Appendix—Videos

## Assessment

### Focus for Assessment

Does the student:

- explore the significance of Cree cultural practices?
- explore the significance of Cree cultural products?

### Sample Assessment Strategies

#### *Observations*

The teacher observes students based on the Focus for Assessment criteria. The dates and context are noted.

### **Learning Logs**

The students record their own experiences with various cultural practices and products. Sentence patterns may include:

*Anohc ahpô \_\_\_\_\_ nikiskinohamâkawin oskikîkway ahpô awiyâk \_\_\_\_\_.*

(Today or on \_\_\_\_\_ I learned something new or more about \_\_\_\_\_.)

*Nikî mâmitoneyihten ...*

(I used to think ...)

*Nimâmitoneyihten ekwa ...*

(Now I think ...)

*Ninohte kocihâtan ...*

(I would be interesting in trying ...)

*Ninohte kiskeyihten ayiwâk...*

(I would like to learn more about ...)

*Ninôkohtân manâcihitowin isi ...*

(I have shown respect by ...)

The teacher provides feedback to the student.



### **PAST AND PRESENT PERSPECTIVES**

Students will be able to:

- a. explore and identify basic, key Cree perspectives and values

### **Sample Teaching and Learning Activities**

- The students learn about the tipi teachings:
  - the students learn the significance of each pole.
  - the teacher provides students with vocabulary for tipi teachings.The teacher leads a discussion on whether these traditional values are still practised today. Students need to recognize the circular structure of the tipi and how the structure ties into many aspects of Cree lives.
- The students explore the significance of the four directions. *Kihtheyayak* or respected community members are invited as guest speakers to talk about these aspects. The students jot down key ideas as they listen to the presentation.

- *Kihteyaya* shares information on what *Nehiyaw* consists of:

*newo* (four)

*miyaw* (body, four bodied person: spiritual, emotional, physical, intellectual/mental)

The teacher explains:

- the four cardinal directions of east, south, west, north
  - four colours yellow, red, blue and white
  - four seasons spring, summer, fall and winter
  - four elements fire, water, earth, air
  - four developments child, youth, adult.
- The students may also explore the following Cree values – honesty, sharing.
  - The students invite a storyteller from the community to share a story in Cree that deals with a specific Cree value. The students use appropriate protocol. At the end of the story, the students may share what the story meant to them.

## Resources and Materials

- *Kihteyayak*
- Backgrounder Appendix—Tipi Teachings B26, Cree Values

## Assessment

### Focus for Assessment

Does the student?:

- explore key Cree perspectives?
- identify key Cree values?

### Sample Assessment Strategies

#### *Anecdotal Notes*

The teacher takes notes based on how students are learning about Cree perspectives and identifying Cree values. The dates and context are noted.

#### *Learning Logs*

The students record key Cree values and perspectives in their Logs. The teacher and students may discuss key perspectives and values.



## DIVERSITY

Students will be able to:

- a. appreciate and respect similarities and differences in others

### Sample Teaching and Learning Activities

- The students refer to a list of descriptive words that deal with student interests.:

*Tân'tahto kiskinohamowâkanak takî kitohcikewak ekwa kaskihtâwak ta kitohcikecik/twâw?*

(How many students are musical and play musical instruments?)

*Tân'tahto kiskinohamowâkanak kîkway wîhkihtâwak ta itohtahkik/kwâw?*

(How many students have hobbies?)

*Tân'tahto kiskinohamowâkanak mâmawaci miyonamwak (sîpihkâw, mihkâw, asihtakwâw, wîposâwâw/kaskitew'osâwâw/sakwalâwâw, osâwâw?)*

How many students have (blue, red, green, brown, yellow) as their favourite colour?

NOTE: Secondary colours will be different according to the dialect variation in various communities.

*Tân'tahto kiskinohamowâkanak metawewak kîkway metawewin?*

(How many students play sports?)

The teacher then hands out a retrieval sheet for students to brainstorm questions to which they must find answers; e.g., *tân'tahto takî kitohcikewak?* (how many are musical?).

The students place check marks under each question. Once the students have completed all questions, the class makes a big chart and then places the numbers in the appropriate place. The students will note the similarities and differences within their class.

- The students think about the question:

*Nimiyweyihten kâyamihcikeyân. Ekwa kîya?*

(I like it when I am reading. And you?)

A student responds with an activity they like to do and passes on to the next person. Each student responds with an activity they like and passes on to the next person. The students next work in pairs and find out three activities their partner likes to do. These activities are shared with the class and recorded on a chart. This allows the class to see and appreciate the range of diverse activities enjoyed by students.

## **Resources and Materials**

- Chart paper

## **Assessment**

### **Focus for Assessment**

Does the student:

- appreciate similarities and differences in others?
- respect similarities and differences in others?

## **Sample Assessment Strategies**

### ***Anecdotal Notes***

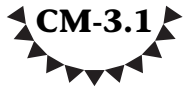
The teacher observes the students' ability to appreciate and respect similarities and differences in others. The dates and context are noted.

### ***Learning Logs***

The students record relevant information discovered from the activities carried out in class. In particular, they reflect on how their newly gained knowledge about the talents and interests of their classmates might change how they think about and appreciate others.

## CM-3 SPECIFIC OUTCOME

Themselves



### RELATIONSHIPS

Students will be able to:

- a. understand self-concept and the factors that may affect it, and understand the importance of developing a positive self-concept and self-identify

### Sample Teaching and Learning Activities

- The students create an ongoing *My Family* booklet that could contain a photograph or picture of themselves, their family, their likes, goals and accomplishments. The students can review their booklet from time to time.
- The students create a booklet using pictures about the people and things that have influenced their lives. The booklet is in sections and shows what has influenced and shaped their lives and may include examples like family, peers, friends, music, clothing, heritage, strengths. The students share orally with the class.
- The students invite *Kihteyaya* or respected community member, storyteller or Aboriginal role model, to share their experience about being positive and feeling good about themselves. The guest speaker talks about and demonstrates different values and has the students share one positive aspect about themselves; e.g., *I am determined, hard working, trustworthy*. The guest speaker encourages the students to demonstrate this positive attribute daily.

- The students work together in creating a poem that begins  
*nimiyweyihten nehiyaw nîya*

*Nimiywehten kâ Nehiyâweyân.*

(I like that I am Cree.)

*Kinanâskomitin Kiseman'to emiyiyâhk pimâtisiwin*

(I thank the Great Spirit for giving us life.)

The students can explain how they feel about the poem.

### Resources and Materials

- *Kihteyaya*
- Photographs - Story teller



## Assessment

### Focus for Assessment

Does the student:

- understand self-concept and the factors that may affect it?
- understand the importance of developing a positive self-concept and self-identity?

### Sample Assessment Strategies

#### *Observations*

The teacher observes students to determine whether they demonstrate an understanding of self-concept and value their self-identity.

#### *Logs*

The students keep a Log that reflects on their own understanding of self-concept and self-identify:

*Tân'si kâ isi kiskeminisoyân?*

(How do I know about self-concept?)

*Tân'si kâ iteyihtamân kâ isi kiskeminisoyân?*

(How do I think about my own self-concept?)

*Tân'si kâ itôtamân nikiskeminisowin?*

(How do I build my self-concept?)

*Kîkwây ni k'esi atoskâten k'esi kanawapimisôyân?*

(What I can do to build my self-concept.)

*Kîkwây kotakak nikiskinohamâkwak?*

(What did I learn from others?)

*Kîkwây nikiskinohamâkwak Kihtheyayak?*

(What did I learn from the Elders?)



**CM-3.2**

## KNOWLEDGE OF PAST AND PRESENT

Students will be able to:

- a. examine their own cultural heritage

### Sample Teaching and Learning Activities

- The students create a chart that identifies the cultural heritages of the class.
- Each student draws a timeline that reflects his or her own heritage. Students research their heritage by speaking to family members, *Kihtheyayak*, respected community members, and grandparents.
- The students create family trees.
- The students find out their cultural heritage by creating a list of questions. The students then interview their parents, caregivers, grandparents, aunts and uncles to gather information. Then they create a *wâhkôhtowin* chart to include information about the great-grandparents' ancestry.
- With proper guidance, the students explore treaty and Métis status. They will learn and understand the changes that have taken place. Emphasis is placed on *wâhkôhtowin*.

### Resources and Materials

- Chart paper
- Kinship chart

### Assessment

#### Focus for Assessment

Does the student:

- examine his or her own cultural heritage?

#### Sample Assessment Strategies

##### *Observations*

During discussions or class activities, the teacher observes and notes situations that reflect student awareness of their own cultural heritage.

### Interview Checklist

	Yes	No
When I interview a person, I:		
Display attentive facial expression	<input type="checkbox"/>	<input type="checkbox"/>
Keep respectful silence at appropriate times	<input type="checkbox"/>	<input type="checkbox"/>
Ask questions that I can build on	<input type="checkbox"/>	<input type="checkbox"/>
Use appropriate body language	<input type="checkbox"/>	<input type="checkbox"/>
Use appropriate intonation or emphasis.	<input type="checkbox"/>	<input type="checkbox"/>



CM-3.3

### PRACTICES AND PRODUCTS

Students will be able to:

- a. explore the significance of Cree cultural practices and products to oneself

### Sample Teaching and Learning Activities

- The students write down questions about what they would like to know about Cree practices and products, such as the significance of *mîyâhkasikewin* (smudging), *âpihkâkewin* (braiding), *matot'sân* (sweat lodges). The teacher then invites *Kihteyayak* or respected community members to speak to students on a variety of Cree cultural practices; e.g., *cistîmâw pakitinâsiwin* (tobacco ceremony). The students reflect upon these visits and how Cree practices are still used in the community. They record their thoughts, feelings, and experiences in a Learning Log or Journal.
- The students research cultural activities practised in their community and plan similar events for their class.
- In a painting or other art form, the students explore how Cree practices have affected their lives.
- The students read a section of *The Sacred Tree* as a group activity and present their findings to the class in a Sharing Circle.

\* *Âtiht ôhi isihcikewina poko okiskinohamâkewak ta âpacihtâcik (tâpiskôc mîyâhkasikewin) ekwa Kihtheyayak ta mamisîtotâhcik.*

## Resources and Materials

- *Kihteyayak*
- Book: *The Sacred Tree*
- Backgrounder Appendix—Ceremonies and Rituals

## Assessment

### Focus for Assessment

Does the student:

- explore the significance of Cree cultural practices to himself or herself?
- explore the significance of Cree cultural products to himself or herself?

### Sample Assessment Strategies

#### *Journals/Learning Logs*

The teacher responds to the students' Journals or Learning Logs to provide support and positive feedback on questions such as:

*Kîkwây Kiskinohamowâkanak kiskeyihtamwak Nehiyaw isihwâwina ekwa isîhcikewina?*

(What did the students learn about Cree cultural practices and products?)

*Kîko kihci isîhcikewina sôhkeyihtamwak/nâspitohtamwak?*

(What significance did it have for them?)

#### *Observations*

As students participate in cultural activities, such as dancing, singing, mîyahkasikewin, the teacher looks for evidence that students:

*seke wîcîhewewak*

(participate willingly)

*Nehiyawewak kâ îôtahkik/kwâw kîkway.*

(use Cree during the activities)

*Âpacihtâwak Nehiyaw isihwâwina kâ kiskinohamâhcik/twâw.*

(apply knowledge of Cree practices learned.)

The teacher may conference with students or discuss and provide feedback regarding their participation and experiences.



**CM-3.4**

## PAST AND PRESENT PERSPECTIVES

Students will be able to:

- a. explore changing perspectives of themselves (i.e., cultural, language, family, roles), and examine stereotyping

### Sample Teaching and Learning Activities

- The students create a book with illustrations about themselves, their family, their school and their community today, with one hope, wish or goal they have for the year.
- The students orally discuss the roles and responsibilities they have to fill within their family circle. They then share the roles and responsibilities they have within the classroom, the school and the community.
- As an ongoing activity, the students express and share orally how much Cree they have learned in class.
- The students brainstorm stereotyping. The findings are placed on a chart. When it is completed, the teacher and students prepare a conclusion for throwing the stereotype chart away. This includes teacher assistance in examining ways for students to avoid stereotyping in future.

### Assessment

#### Focus for Assessment

Does the student:

- explore changing perspectives of self?
- examine stereotyping?

#### Sample Assessment Strategies

##### *Journals*

The students use their Journals to reflect about perspectives of self and examine how they may have stereotyped others. The teacher may provide sentence patterns as a model on how to prevent stereotyping.

##### *Portfolios*

The students and/or teacher select work over the school year that reflects student perspectives of self. The teacher and students may discuss the work, with the teacher providing feedback.



## DIVERSITY

Students will be able to:

- a. examine and celebrate their own unique cultural heritage

### Sample Teaching and Learning Activities

- The students can watch a video of another indigenous culture; e.g., Maori (New Zealand), Aboriginals (Australia), Sami (Laplanders).
- The students create a collage that illustrates the celebrations and cultural activities in which they and their families participate on a yearly basis. They then examine other classmates' illustrations that celebrate their own unique cultural heritage.
- The teacher organizes a trip to the community archive or town hall. The students use the information they found there to create a timeline in Cree that shows how their community has changed over time. The students include major events, the building of community landmarks, the construction of new roads or subdivisions.

### Resources and Materials

- Resource Appendix—Videos of other indigenous cultures

### Assessment

#### Focus for Assessment

Does the student:

- examine his or her unique cultural heritage?
- celebrate his or her unique cultural heritage?

### Sample Assessment Strategies

#### *Anecdotal Notes*

The teacher observes how students examine and celebrate their cultural heritage. The dates and contexts are noted.

### ***Learning Logs***

In their Learning Logs the students reflect on classroom activities and what they have learned about their cultural heritage:

*Kikway ekiskinohamâkaweyân kotak awiyak otishtwâwin.*  
(Something new I learned about someone else's heritage.)

*Kikway peyakwan tâpiskôc kotak awiyak otishtwâwin.*  
(Something that I have in common with someone else.)

*Kikway mistahi eteyhtâkwak nitishtwâwinihk.*  
(Something that is unique or fairly unique about my heritage.)





# STRATEGIES



*Âtiht ôhi isihcikewina pokô okiskinohamâkewak ta âpacihtâcik  
(tâpiskôc miyâhkasikewin) ekwa Kihtheyayak ta mamisîtôtâhcik.*

(Some of these activities, such as smudging, require extreme care, caution and sensitivity on the part of the teacher. Teachers should consult Elders in their local community regarding traditional practices.)

# STRATEGIES

The Strategies section includes specific outcomes to help students learn and communicate more effectively. The learning outcomes deal with compensation and repair strategies, important in the early stages of language learning.

The learning outcomes for the strategies section deal with strategies for language learning, cultural learning, general learning and language use. They also deal with compensation and repair strategies that are important in the early stages of language learning.

**Language learning, cultural learning and general learning strategies** can be further categorized as:

- Cognitive – factual knowledge, what you already know or recognize
- Metacognitive – what you learn and being aware of how you learn
- Social-affective – awareness of emotional states and social behaviour

The **language use strategies** can be further categorized by type of communication:

- Interactive – two or more people communicating
- Interpretive – gaining meaning through involvement with objects, artifacts and real-life experiences
- Productive – Producing communication such as writing, oral presentations

The strategies that students choose depend on the task they are engaged in as well as on other factors, such as their preferred learning style, personality, age, attitude and cultural background. Strategies that work well for one person may not be effective for another, or may not be suitable in a different situation. For this reason it is not necessary for students to be aware of, or able to use, a specific strategy at a particular level.

Teachers need to know and be able to demonstrate a broad range of strategies from which students can select in order to communicate more effectively. Strategies of all kinds are best taught in the context of learning activities where students can apply them immediately and then reflect on their use.

To reflect traditional Cree pedagogy, teaching and learning strategies have also been identified in the Cree traditional pedagogy categories of:

- Cooperative Learning
- Modelling and Imitation
- Memorization and Recall
- Observation and Reflection

The categories are not rigid and some strategies can go in more than one category.

Using a variety of strategies and discovering the most effective strategies to use with your particular group of students will make learning Cree language and culture an interesting and dynamic process.

Detailed information on these strategies can be found in the Appendices in the back of this guide.

### **Cooperative Learning**

- Author's Circle
- Brainstorming
- Consensus
- Discussion
- Inside-Outside Circle
- Mind Map
- Research Projects
- Sharing Circle – Talking Circle

### **Modelling and Imitation**

- Echo Acting
- Readers' Theatre
- Role-play
- Total Physical Response – TPR

### **Memorization and Recall**

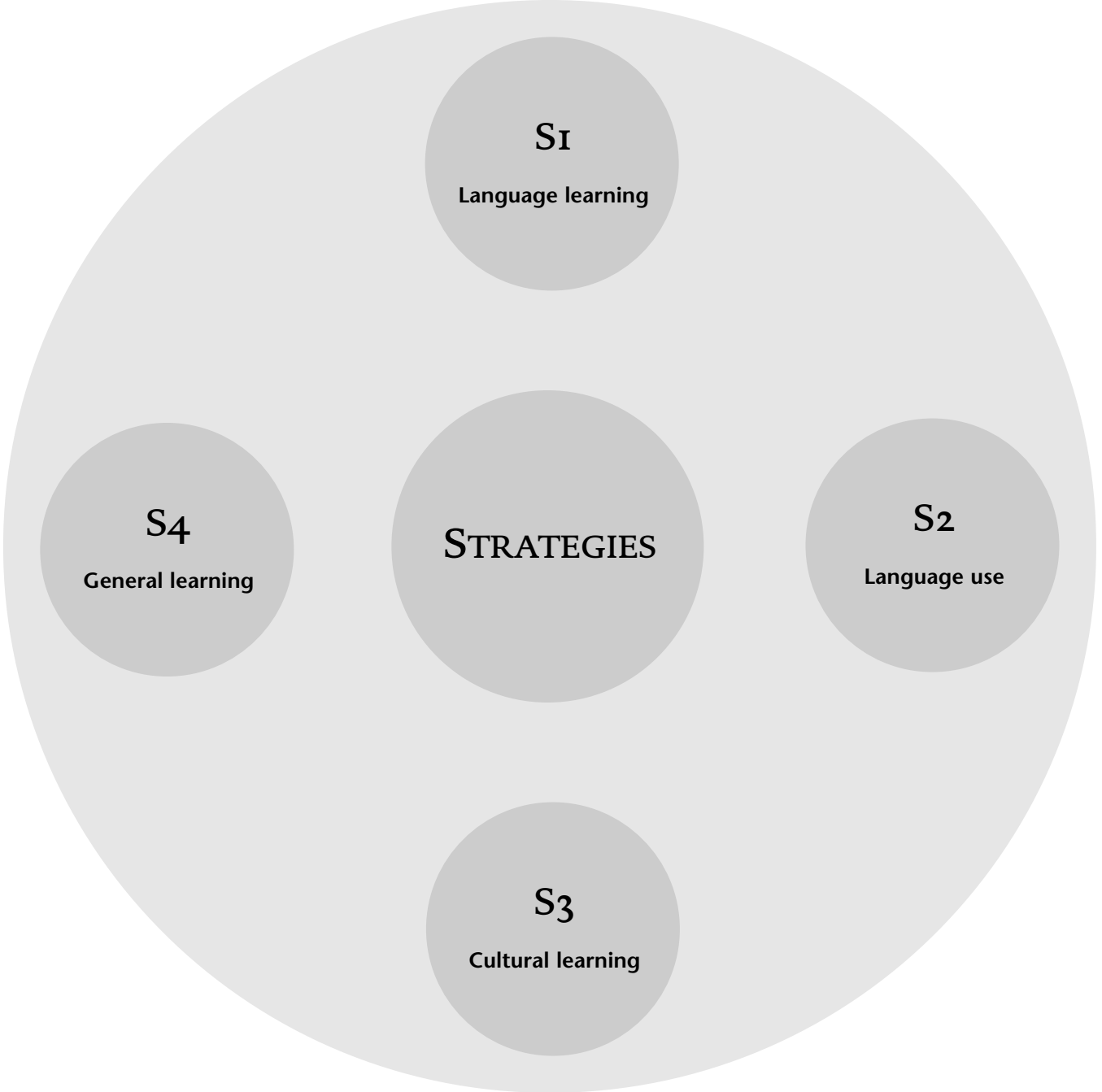
- Choral Reading and Speaking
- Cloze Procedure
- Language Ladders
- Mnemonics
- Storytelling
- Word Map

### **Observation and Reflection**

- Journals and Learning Logs
- K-W-L and K-W-L-H
- Language Experience Charts
- Nature Walk
- Sketch to Stretch
- T-charts
- Venn Diagram
- Visual Imaging

**A sample list of global strategies is listed in Appendix A-2**





# **S STRATEGIES**

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**S1**

**Language learning**  
S-1.1 Language learning

**S2**

**Language use**  
S-2.1 Language use

**S3**

**Cultural learning**  
S-3.1 Cultural learning

**S4**

**General learning**  
S-4.1 General learning

# STRATEGIES

## S GENERAL OUTCOME

Students will know and use various strategies to maximize the effectiveness of learning and communication

## S–I SPECIFIC OUTCOME

Language learning



S-1.1

### LANGUAGE LEARNING

Students will be able to:

- a. select and use a variety of strategies to enhance language learning

### Sample Teaching and Learning Activities

- **Reflection:** The students maintain and use a Learning Log of new Cree words and phrases they have learned.
- **Cooperative Learning:** The students work in small groups to devise a plan about how to organize a school-wide recycling program. The students will select a recorder and a speaker to present the plan to the rest of the class; e.g.,

Student 1: *Nika masinahikân.*

(I will write—definite)

Student 2: *Ekwa nîya, nika pîkiskwân.*

(And for me, I will speak—definite)

### Resources and Materials

- Resource Appendix—Web sites

### Assessment

#### Focus for Assessment

Does the student:

select and use a variety of strategies to enhance Cree language learning?

## Sample Assessment Strategies

### *Student Reflections*

The students use the following chart to reflect on strategies used. This document is ongoing and is reviewed periodically by the teacher with feedback and guidance.

Strategies Used	Reflect	Next Step

## S-2 SPECIFIC OUTCOME

Language use



**S-2.1**

### LANGUAGE USE

Students will be able to:

- a. select and use a variety of strategies to enhance language use

The students will use a variety of simple productive language-use strategies, with guidance. The students will:

- use illustrations to provide detail when producing own texts
- imitate sounds
- use gestures
- use nonverbal clues
- use verbal supports
- use intonation of voice
- copy what others say
- seek help from others
- compare Cree to English
- write a sentence in Cree to go with a drawing or other artwork
- participate in cooperative learning tasks
- share ideas and experiences in class.



## Sample Teaching and Learning Activities

- **Observation:** The students use familiar repetitive patterns from Cree songs, rhymes and stories as models when producing their own texts.
- **Cooperative Learning:** The teacher and students work together to create an editing guide or checklist. This is used for self- and/or peer editing.
- **Recall:** The students write a sentence or phrase that they will take home to say to their mother, father, family member on a daily basis.

## Resources and Materials

- Resource Appendix—Stories and Legends, Audiocassettes and CDs

## Assessment

### Focus for Assessment

Does the student:

select and use a variety of strategies to enhance Cree use?

## Sample Assessment Strategies

### Checklists

*Ispî kâ nitohtamân kîkway Nehiyawewinihk*

(When I listen to something in Cree I):

*Nikakwecimâw opîkiskwew papeyahtik ta pîkiskwet.*

(Ask the speaker to repeat or slow down.)

*Nikakwecimâw opîkiskwewta kîhtwâm itwet âhpo pa peyâtik ta pîkiskwet.*

(Ask the speaker to repeat or slow down.)

*Ni t'âsawâpaten isiniskewina*

(Look for gestures)

*Ni t'âsawâpaten tân'si etihkweyit ekwa esi waskawît*

(Read facial and body language)

*Nikanawâpamâw opîkiskwew.*

(Look at the speaker.)

*Ispî kâ ayamihcikeyân Nehiyawewinihk*

(When I read a text in Cree I):

*Nitasawâpahten kihcinâ anima pîkiskwewin*

(Look for root words)

*Kâhkehtwâm nitayamihtân*

(Reread several times)

*Ni pastisken itwewin*

(Skip over the word)

*Nikanawâpahten masinipayowina.*

(Look at pictures.)

*Isî kâ masinahikeyân Nehiyawewinihk*

(When I write in Cree I:)

*Nikocihtân tân'si etihtâkwahkik/kwâw pîkiskwewinisa*

(Sound words out)

*Ni t'âpacihtân pîkiskwewasinahikan*

(Use a dictionary)

*Nikakwecimâw niwîcîwâkan*

(Ask my friend)

*Ni t'âpacihtân itwewina kakwecihkemowinihk ohci.*

(Use words from the questions.)

*Ispî kâ Nehiyaweyân*

(When I speak in Cree I:)

*Ni pâ pîhtos itihkweyan*

(Use facial expressions)

*Nitâhit'siniskân*

(Use gestures)

## S-3 SPECIFIC OUTCOME

Cultural learning



### CULTURAL LEARNING

Students will be able to:

- a. select and use a variety of strategies to enhance cultural learning

### Sample Teaching and Learning Activities

- The students interview *Kihteyayak*, respected community members or grandparents about the naming ceremony.
- The students will describe their cultural teachings. This can be done through oral presentations, in Cree, or through Sharing Circles. The students will learn from each other and also practise the art of public speaking or storytelling; e.g., *Peyakwâw esa kayâs...* (Once upon a time, long ago...) *Kayâs mâna, namôya kîkwây ôta kî ihtakon..* (But long ago, there was nothing here...)
- With *Kihteyayak* or invited guest, the students will listen to the importance of *tâpâhkôhtowin* (true kinship) and other kinship ties. The students can take their new knowledge home and ask their parents, grandparents, caregivers about their own family ties and extended family.
- The students brainstorm a list of Cree values. With teacher guidance, they discuss these values. The students then create posters of each value and post them in the classroom as an every day reminder.

### Resources and Materials

- *Kihteyayak*
- Kinship Chart
- Backgrounder Appendix—Cree values

### Assessment

#### Focus for Assessment

Does the student:

select and use a variety of strategies to enhance Cree cultural learning?

## Sample Assessment Strategies

### Learning Logs

The students use teacher-guided sentence forms to reflect on cultural learning. The Logs are shared periodically.

- I can identify stylistic features that are unique to the Cree culture.
- I can identify content that reflects the Cree culture.
- I can identify similarities between Cree cultural materials and those from other cultures.
- I can describe differences between Cree cultural materials and those from other cultures.
- I show interest in and respect for cultural materials from my own and other cultures.

## S-4 SPECIFIC OUTCOME

General learning



**S-4.1**

### GENERAL LEARNING

Students will be able to:

- a. select and use a variety of strategies to enhance cultural learning

## Sample Teaching and Learning Activities

- Working in small groups, the students generate questions in Cree to guide their research on famous Cree musicians, artists, or actors.
- In a print text, students underline familiar words and circle familiar patterns to assist them in interpretation of written words; e.g., words that end in a(k) are usually plural, and those that require the glide.

<i>âcimowin</i>	(story)	<i>âcimowina</i>	(stories)
<i>masinahikan</i>	(book)	<i>masinahikana</i>	(books)
<i>wâpos</i>	(rabbit)	<i>wâposwak</i>	(rabbits)

## Resources and Materials

- Resource Appendix—Web sites

## Assessment

### Focus for Assessment

Does the student:

select and use a variety of strategies to enhance general learning?

### Sample Assessment Strategies

#### *Reflections/Learning Logs*

*Kiskinohamowâkanak kâwi mâmitoneyihtamwak otatoskewiniwâwa (The students reflect on their work in their Learning Logs):*

*Kwayask cî nipimitisahen kâ isi atotikaweyân?*

(Did I follow a plan closely?)

*Kahkiyaw cî ninaskwewasitohten kakwecihkemowina?*

(Did I answer questions?)

*Kîko oskih kaskihtamâwina ni kiskinohamâson?*

(What are the new skills I learned?)

*Kîkwâya kaskihtamâwina poko ta atoskâtamân?*

(What skills do I still need to work on?)

*Kîko oskih ka kwecikemona ni ka âpacihtân ki ta nitotsahikeyân?*

(What are my new questions for further inquiry?)

#### **Conferences**

The teacher observes and may discuss with students about individual entries in their Learning Logs.



# OUTCOMES CHECKLIST

## A-1 to share information – Grade 7

<b>A-1.1</b> share factual information	a. understand and use definitions, comparisons and examples				
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## A-2 to express emotions and personal perspectives – Grade 7

<b>A-2.1</b> share ideas, thoughts, preferences	a. inquire about and express interest or lack of interest, satisfaction and dissatisfaction				
<b>A-2.2</b> share emotions, feelings	a. compare the expression of emotions and feelings in a variety of informal situations				

## A-3 to get things done – Grade 7

<b>A-3.1</b> guide actions of others	a. give, follow and respond to advice and warnings				
<b>A-3.2</b> state personal actions	a. learn consequences in a variety of situations				
<b>A-3.3</b> manage group actions	a. express appreciation, enthusiasm, support and respect for the contributions of others				

## A-4 to form, maintain and change interpersonal relationships – Grade 7

<b>A-4.1</b> manage personal relationships	a. use routine means of interpersonal communications				
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**A-5 to enhance their knowledge of the world – Grade 7**

<b>A-5.1</b> discover and explore	a. explore meaning in what they are doing				
<b>A-5.2</b> gather and organize information	a. gather information, using a prepared format				
<b>A-5.3</b> solve problems	a. reflect upon and discuss personal problem-solving experiences and stories				
<b>A-5.4</b> explore perspectives and values	a. explore and discuss how the Cree worldview and values influence personal behaviour and choices				

**A-6 for imaginative purposes and personal enjoyment – Grade 7**

<b>A-6.1</b> humour/fun	a. use the language for fun and to interpret and express humour				
<b>A-6.2</b> creative/aesthetic purposes	a. use the language creatively and for aesthetic purposes; e.g., write new words to a known melody				
<b>A-6.3</b> personal enjoyment	a. use the language for personal enjoyment; e.g., find a personal pen pal and exchanging letters				



**LC-1 attend to the form of the language – Grade 7**

<p><b>LC-1.1</b> phonology</p>	<p>a. enunciate unfamiliar words independently and confidently</p>				
<p><b>LC-1.2</b> orthography</p>	<p>a. use basic spelling patterns consistently in writing familiar words and phrases</p>				
<p><b>LC-1.3</b> lexicon</p>	<p>a. use a repertoire of words and phrases in familiar contexts, within a variety of lexical fields, including:</p> <ul style="list-style-type: none"> <li>• fashion</li> <li>• peers and friendship</li> <li>• extracurricular activities</li> <li>• cooking</li> <li>• living things</li> <li>• any other lexical fields that meet their needs and interests</li> </ul>				
<p><b>LC-1.4</b> grammatical elements</p>	<p>a. use, in modelled situations, the following grammatical elements:</p> <ul style="list-style-type: none"> <li>• (VTI) declarative statement simple sentences involving a direct object using we (1P), all of us (2I), all of you (2P), they (3P) subject markers along with an action word involving an inanimate object <i>niwâpahtenân, kiwâpahtenaw, kiwâpahtenâwâw, wâpahtam'wak and progressive form ewâpahtamâhk, ewâpahtamahk, ewâpahtamek, ewâpahtahkik</i></li> <li>• compounding a verb and noun together to form a new action word: <i>nîpostayiwînisân, nîteyistikwânân, nîketasâkân</i></li> <li>• weather verbs in past, future tenses <i>wîmispon, kîmiskpon</i></li> <li>• time passage/conditional marker</li> <li>• days of the week along with past and future tense markers for I and you: <i>kânîyânanokîsikâk, nîkîhîtohtân otenâhk, nîyânanokîsikâki cî, kîwîhîtohtân otenâhk</i></li> <li>• hypothetical, dependent clause a subjunctive clause for action only (VAI) using <i>îmîcisoyâni, îmîcisoyani, îmîcisoci</i> and for when <i>kâmîcisoyân, kâmîcisoyan, kâmîcisot</i> for I (1S), you (2S), him/her (3S)</li> </ul>				

LC-1 attend to the form of the language – Grade 7 *continued*

<p>LC-1.4 grammatical elements</p>	<ul style="list-style-type: none"> <li>• commands or requests (Imperatives VTI) for an action word involving an inanimate object for you, all of you, all of us: <i>kitâpahta, kitâpahtamok, kitâpahtetân</i></li> <li>• change in discourse: using the tense marker <i>ka-</i> (future definite “will”) in the progressive form of the verb changes the meaning from “will” to “to,” creating a noun phrase <i>nimiyweyihten kanimîhitoyân; nimiyweyihten kâkihokawak; nimiyweyihten kamîciyân mîcimâpoy</i></li> </ul> <p>b. use, in structured situations, the following grammatical elements:</p> <ul style="list-style-type: none"> <li>• (VTI) declarative simple sentences involving a direct object using I (1S), you (2S), he/she (3S) subject markers along with an action word involving an inanimate object <i>niwâpahten tehtapiwin, kiwâpahten tehtapiwin, wâpahtam tehtapiwin and progressive form ewâpahtamân tehtapiwin, ewâpahtaman tehtapiwin, ewâpahtahk tehtapiwin</i></li> <li>• preverbal particles attach commands/requests to subject, action simple sentence <i>pehapi, ninohtehapin, enohtehapin, nikahihapin cî</i></li> <li>• tense markers: <i>kî-past tense, nîkihapin; ka-future definite (will), nîkahapin; wî-future intentional marker (going to), niwîhapin</i></li> <li>• normalizer, changing an action word involving an inanimate to a noun by adding suffix <i>-mowin</i> to the base form: <i>iteyihtamowin</i></li> </ul> <p>c. use, independently and consistently, the following grammatical elements:</p> <ul style="list-style-type: none"> <li>• noun affixes to indicate size: big/large prefixes (<i>misti-, misi-, mahki-</i>); small suffix (<i>sis</i>)</li> <li>• indefinite pronouns to indicate non-specific or non-specified animate or inanimate nouns for generalized meaning; e.g., <i>awiyak, pikwâwiyak, namâwiyak, kahkiyaw, awiyak, kikway, pikokikway, namakikway, kahkiyaw, kikway</i></li> </ul>				
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**LC–2 interpret and produce oral texts – Grade 7**

<b>LC–2.1</b> listening	a. understand short oral texts on familiar topics, in guided situations				
<b>LC–2.2</b> speaking	a. produce short oral texts in guided and unguided situations				
<b>LC–2.3</b> interactive fluency	a. manage short interactions with ease, with pauses to formulate oral text and to self correct				

**LC–3 interpret and produce written and visual texts – Grade 7**

<b>LC–3.1</b> reading	a. understand short written texts on unfamiliar topics, in guided situations				
<b>LC–3.2</b> writing	a. produce short, simple written texts in guided and unguided situations				
<b>LC–3.3</b> viewing	a. derive meaning from multiple visual elements in a variety of media, in guided situations				
<b>LC–3.4</b> representing	a. express meaning through the use of multiple visual elements in a variety of media, in guided situations				

**LC-4 apply knowledge of the sociocultural context – Grade 7**

<b>LC-4.1</b> register	a. explore formal and informal uses of language in a variety of contexts				
<b>LC-4.2</b> expressions	a. use learned idiomatic expressions in a variety of contexts				
<b>LC-4.3</b> variations in language	a. recognize other influences resulting in variations in language; e.g., age, gender, kinship				
<b>LC-4.4</b> social conventions	a. interpret the use of social conventions encountered in oral and written texts				
<b>LC-4.5</b> nonverbal communication	a. recognize nonverbal behaviours that are considered impolite				

**LC-5 apply knowledge of how the language is organized, structured and sequenced – Grade 7**

<b>LC-5.1</b> cohesion/ coherence	a. organize texts to indicate steps in a procedure or directions to follow				
<b>LC-5.2</b> text forms	a. analyze and identify the organizational structure of a variety of text forms				
<b>LC-5.3</b> patterns of social interaction	a. initiate interactions, and respond using a variety of social interaction patterns				

**CM-1 Mother Earth\* – Grade 7**

<b>CM-1.1</b> relationships	a. examine their own treatment of and attitudes toward Mother Earth*				
<b>CM-1.2</b> knowledge of past and present	a. explore and examine aspects of Mother Earth*				
<b>CM-1.3</b> practices and products	a. explore the significance of practices and products related to Mother Earth*				
<b>CM-1.4</b> past and present perspectives	a. examine their own perspectives and views related to Mother Earth*				
<b>CM-1.5</b> diversity	a. examine diverse perspectives and views related to Mother Earth*				

**CM-2 others – Grade 7**

<b>CM-2.1</b> relationships	a. form and maintain authentic, respectful relationships with others; i.e., opposite sex				
<b>CM-2.2</b> knowledge of past and present	a. explore key Cree historical and contemporary events, figures and developments; e.g., residential schools, Elijah Harper, Louis Riel				
<b>CM-2.3</b> practices and products	a. explore the significance of Cree cultural practices and products				
<b>CM-2.4</b> past and present perspectives	a. explore and identify basic, key Cree perspectives and values				
<b>CM-2.5</b> diversity	a. appreciate and respect similarities and differences in others				

**CM-3 themselves – Grade 7**

<p><b>CM-3.1</b> relationships</p>	<p>a. understand self-concept and the factors that may affect it, and understand the importance of developing a positive self-concept and self-identity</p>				
<p><b>CM-3.2</b> knowledge of past and present</p>	<p>a. examine their own cultural heritage</p>				
<p><b>CM-3.3</b> practices and products</p>	<p>a. explore the significance, to themselves, of Cree cultural practices and products</p>				
<p><b>CM-3.4</b> past and present perspectives</p>	<p>a. explore changing perspectives of themselves (i.e., cultural, language, family, roles), and examine stereotyping</p>				
<p><b>CM-3.5</b> diversity</p>	<p>a. examine and celebrate their own unique cultural heritage</p>				

**S-1 language learning – Grade 7**

<b>S-1.1</b> language learning	a. select and use a variety of strategies to enhance language learning				
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**S-2 language use – Grade 7**

<b>S-2.1</b> language use	a. select and use a variety of strategies to enhance language use				
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**S-3 cultural learning – Grade 7**

<b>S-3.1</b> cultural learning	a. select and use a variety of strategies to enhance cultural learning				
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**S-4 general learning – Grade 7**

<b>S-4.1</b> general learning	a. select and use a variety of strategies to enhance general learning				
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**GRADE EIGHT  
CREE LANGUAGE AND CULTURE  
GUIDE TO IMPLEMENTATION**

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# SAMPLE YEAR PLAN GRADE EIGHT

Grade (s): \_\_\_\_\_

Year: \_\_\_\_\_

Teacher: \_\_\_\_\_

	<b>Nôchitowipîsim September</b>	<b>Kaskatinowipîsim October</b>	<b>Yîkopewipîsim November</b>	<b>Pawâhcinases December</b>	<b>Kisepîsim January</b>
<b>itôtamowina Topics/Themes</b>	<ul style="list-style-type: none"> <li>– Routine</li> <li>– Weather</li> </ul>	<ul style="list-style-type: none"> <li>– Cree cultural practices and values</li> </ul>	<ul style="list-style-type: none"> <li>– Self</li> <li>– Friendship</li> </ul>	<ul style="list-style-type: none"> <li>– Stories</li> </ul>	<ul style="list-style-type: none"> <li>– Humour</li> <li>– Expressions</li> <li>– Music/Dance</li> </ul>
<b>Kaskihtâwina Specific Outcomes</b>	<ul style="list-style-type: none"> <li>A-1.1 LC-1.3 LC-5.2</li> <li>A-4.1 LC-1.4 CM-2.4</li> <li>A-5.3 LC-2.2 CM-3.1</li> <li>A-6.3 LC-2.3 CM-3.5</li> <li>LC-1.2 LC-4.1 S-2.1</li> </ul>	<ul style="list-style-type: none"> <li>A-1.1 LC-3.1 CM-2.3</li> <li>A-5.1 LC-4.5 CM-2.4</li> <li>A-5.4 LC-5.1 CM-3.3</li> <li>A-6.2 LC-5.3 S-3.1</li> <li>LC-1.4 CM-1.3</li> </ul>	<ul style="list-style-type: none"> <li>A-2.1 LC-1.3 CM-3.4</li> <li>A-3.3 LC-2.2 S-1.1</li> <li>A-4.1 LC-5.3 S-2.1</li> <li>A-5.4 CM-2.1</li> <li>A-5.2 CM-3.1</li> </ul>	<ul style="list-style-type: none"> <li>A-1.1 A-6.2 LC-3.3</li> <li>A-2.1 LC-1.1 LC-3.4</li> <li>A-3.3 LC-2.1 CM-3.3</li> <li>A-5.1 LC-2.2 CM-3.5</li> <li>A-5.2 LC-3.2 S-2.1</li> </ul>	<ul style="list-style-type: none"> <li>A-6.1 LC-4.3 S-1.1</li> <li>LC-2.1 CM-1.3 S-2.1</li> <li>LC-4.2 CM-3.3</li> </ul>
<b>Kiskeiyhtamowina Itôtamowina Learning Activities</b>	<ul style="list-style-type: none"> <li>– Ongoing Journal of advice and teachings from <i>Kihtheyayak</i></li> <li>– Vocabulary for being late for class</li> <li>– Exploring possible safety concerns</li> <li>– Community events web</li> <li>– Editing one another's written work</li> <li>– Teacher expectations about conventions</li> <li>– Editing messages</li> <li>– Words and phrases related to needs and interests</li> <li>– Weather verbs in past and future tense</li> <li>– Weather verbs in subjunctive mode</li> <li>– Reciting a Cree prayer as a group</li> <li>– Daily practice of Cree sentences at home</li> <li>– Morning prayer</li> <li>– Protocol for respectful and appropriate language when interacting with <i>Kihtheyayak/respected</i> community members</li> </ul>	<ul style="list-style-type: none"> <li>– <i>Kihtheyayak</i> teachings on survival and terms for activities</li> <li>– Discussing the teachings of a story</li> <li>– Gender-specific stories relating to adolescent roles and behaviour</li> <li>– Collage on <i>Tipi</i> teachings</li> <li>– Noun poems</li> <li>– Cultural beliefs storyboard</li> <li>– Students use the grammatical element of time passage</li> <li>– Descriptive words (VII) for singular and plural inanimate (NI) objects</li> <li>– Using tense marker in the progressive form of the verb</li> <li>– Students prepare simple verb commands</li> <li>– The students use commands or requests for an action word involving an inanimate object</li> <li>– Compounding a verb and noun together to form a new action word</li> <li>– Root word mind maps</li> </ul>	<ul style="list-style-type: none"> <li>– <i>Kihtheyayak</i> talk on exploring individual gifts and talents</li> <li>– Reading and discussion of Dale Auger's book, <i>Mwakwa Talks to the Loon</i></li> <li>– Letters complimenting classmates</li> <li>– Captioned posters on what it means to be <i>nehiyaw</i></li> <li>– Descriptive paragraph about a sacred place</li> <li>– Words and phrases relating to healthy living, needs and interests</li> <li>– Computer program presentation of an autobiography of Cree role model</li> <li>– Healthy relationships discussion</li> <li>– Share and Tell presentation of the gifts and talents of other students</li> <li>– Classmate gifts and talents booklets</li> <li>– Creating descriptive sentences on the qualities of a friend</li> </ul>	<ul style="list-style-type: none"> <li>– Sharing Circle of what was learned from reading a story written by a <i>Kihtheyayak/respected</i> community member</li> <li>– Predicting what a story is about based on illustrations</li> <li>– Storyteller's demonstration of stories where one character elaborates for another character</li> <li>– Student recall of a legend or story</li> <li>– Traditional story chart activity</li> <li>– Cree cultural/traditional story maps</li> <li>– Group reading and dramatization of a traditional Cree cultural/traditional story</li> <li>– Retelling a favourite Cree cultural/traditional story in the present</li> <li>– <i>Wesahkecâhk</i> drama play</li> <li>– Identifying and discussing the main message of a contemporary Cree story or song</li> </ul>	<ul style="list-style-type: none"> <li>– Laughing exercise</li> <li>– Student-created humour stories</li> <li>– Humorous Internet blogs</li> <li>– Cree rap songs</li> <li>– Entertaining guests</li> <li>– Identifying and discussing the main message of a contemporary Cree song</li> <li>– List of Cree expressions with examples of each</li> <li>– Creating short texts with familiar expressions</li> <li>– Venn diagram of regional expressions</li> <li>– Listening to various audio taped expressions</li> <li>– Listening to recorded traditional songs</li> <li>– Participate in a cultural experience, such as dancing</li> <li>– Presentation of a logical sequence of events through Echo-Acting or Gouin Series</li> <li>– Using a Cree glossary</li> <li>– Creating picture books with repetitive patterns for an elementary class</li> </ul>

	<b>Nócihitowipísim September</b>	<b>Kaskatinowipísim October</b>	<b>Yíkopewipísim November</b>	<b>Pawáhcinases December</b>	<b>Kisepísim January</b>
<b>Kiskeyihtamowina Itótamowina Learning Activities</b>	<ul style="list-style-type: none"> <li>– Role-playing a television weather report or writing a letter requesting that a weather report be conducted in Cree</li> <li>– Inviting and speaking with <i>Kihiteyayak</i>/respected community members, family members</li> <li>– Description of how students fulfill the four aspects of the medicine wheel on a daily basis</li> <li>– Brainstorming ways of helping a younger child</li> <li>– What I Have Learned About Cree Culture and Language in each grade</li> <li>– Development of a Cree glossary</li> <li>– Seasonal poems with rhyming patterns</li> </ul>	<ul style="list-style-type: none"> <li>– Role-play of appropriate and inappropriate nonverbal behaviour</li> <li>– Compare and contrast expected behaviours</li> <li>– Presentation of a K–W–L chart on Sweetgrass protocol</li> <li>– After viewing a video on Cree cultural practices students discuss their importance</li> <li>– Research and presentation on the significance of tobacco</li> <li>– Students participate in <i>míyahkasikewiri</i>, dancing, food preparation, serving</li> <li>– Demonstrating the use of animate (living) and inanimate (non-living) objects</li> </ul>	<ul style="list-style-type: none"> <li>– Symbolic representation of student interests and family activity highlighting good and bad choices</li> <li>– Sharing Circle on the value of life and self-esteem</li> <li>– Student timeline chart of school years</li> <li>– Demonstration and discussion on stereotypes, highlighting respect and a positive self-image</li> <li>– Presentation of a logical sequence of events through Echo-Acting or Gouin Series</li> <li>– Creating picture books with repetitive patterns for an elementary class</li> </ul>	<ul style="list-style-type: none"> <li>– Computer program presentation of a traditional story</li> <li>– Performing a traditional story as Readers’ Theatre pictures</li> <li>– Tell stories by viewing pictures</li> <li>– Students create three supporting pictures with comments</li> <li>– Retelling parts of a traditional legend using illustrations or paintings</li> <li>– Student created story excerpts explaining an art sample</li> <li>– Students participate in storytelling</li> <li>– Written account of a past event</li> <li>– Using a Cree glossary</li> </ul>	<ul style="list-style-type: none"> <li>– Using repetitive patterns when producing their own text</li> </ul>
<b>Ápacih̄tawina Resources</b>	<ul style="list-style-type: none"> <li>– <i>Kihiteyayak</i>/respected community members</li> <li>– Journals</li> <li>– Learning Logs</li> <li>– Copy of a Cree prayer</li> <li>– Materials for making weather wheels</li> <li>– Student-made Cree glossary</li> <li>– Internet access to create a Web page</li> <li>– Chart of expressions</li> <li>– Take home sentences/phrases</li> <li>– Materials for creating a poster</li> </ul>	<ul style="list-style-type: none"> <li>– <i>Kihiteyayak</i>/respected community members</li> <li>– Sample of resources with Cree cultural/traditional stories</li> <li>– Materials for making a collage</li> <li>– Materials for making a storyboard</li> <li>– Tipi teachings resource</li> <li>– Poem samples with various rhyming patterns</li> <li>– Video on Cree cultural practices</li> <li>– Internet access</li> <li>– Agenda for scheduled cultural event</li> <li>– Chart paper</li> <li>– Sticky notes</li> <li>– Female/male <i>Kihiteyaya</i></li> </ul>	<ul style="list-style-type: none"> <li>– <i>Kihiteyayak</i>/respected community members</li> <li>– Chart of emotions</li> <li>– Mwakwa Talks to the Loon by Dale Auger</li> <li>– Materials for creating posters</li> <li>– Internet access</li> <li>– Tipi teaching resource</li> </ul>	<ul style="list-style-type: none"> <li>– <i>Pisim Series</i>, Stories and Legends</li> <li>– Internet site; re: stories by <i>Kihiteyayak</i>/storytellers/grand parents</li> <li>– Internet access</li> <li>– Illustrated Cree cultural/traditional <i>áčimowina</i></li> <li>– <i>Kihiteyaya</i>/storyteller</li> <li>– Sticky notes</li> <li>– Materials for making dioramas</li> <li>– Art samples of First Nations’ artists (Allen Sap, Alex Janvier, Dale Auger)</li> <li>– Agenda for a cultural event</li> </ul>	<ul style="list-style-type: none"> <li>– <i>Kihiteyayak</i>/respected community members</li> <li>– Student-made Cree glossary</li> <li>– Cree <i>nikamowina</i>, rhymes and stories as models</li> <li>– Internet access</li> <li>– Samples of traditional and contemporary Cree songs</li> <li>– BLM for a Venn diagram and K–W–L chart</li> <li>– Teacher-produced audiotape containing expressions</li> <li>– Recording equipment for audio and video</li> <li>– Video: Dances of the Northern Plains</li> </ul>

<p><b>Kotasinahikewina Ekwa Oyehamawina Assessment &amp; Evaluation</b></p>	<p><b>Nóchitowipísim September</b></p> <ul style="list-style-type: none"> <li>– Journals</li> <li>– Learning Logs</li> <li>– Observations</li> <li>– Checklists</li> <li>– Work Samples</li> <li>– Portfolios</li> <li>– Anecdotal Notes</li> <li>– Web page Checklist</li> <li>– Poster Rubric</li> <li>– Revision Checklist</li> <li>– Self-reflection</li> <li>– Conference</li> </ul>	<p><b>Kaskatinowipísim October</b></p> <ul style="list-style-type: none"> <li>– Work Samples</li> <li>– Portfolios</li> <li>– Observations</li> <li>– Collage Rubric</li> <li>– Checklists</li> <li>– Anecdotal Notes</li> <li>– Journals</li> <li>– Poster Checklist</li> <li>– Rubric for evaluating writing</li> </ul>	<p><b>Yíkopewipísim November</b></p> <ul style="list-style-type: none"> <li>– Journals</li> <li>– Checklists</li> <li>– Work Samples</li> <li>– Anecdotal Notes</li> <li>– Presentation Checklist</li> <li>– Self-assessment</li> <li>– Journals</li> <li>– Picture book Rubrics</li> <li>– Poster Rubrics</li> </ul>	<p><b>Pawáhcínases December</b></p> <ul style="list-style-type: none"> <li>– Observations</li> <li>– Present and share Checklist</li> <li>– Anecdotal Notes</li> <li>– Self-assessment Checklist on retelling <i>áimowina</i></li> <li>– Story Maps</li> <li>– Work Samples</li> <li>– Checklists</li> <li>– Drama Checklist</li> <li>– Listening Checklist</li> <li>– Diorama Self-assessment</li> <li>– Rubrics</li> </ul>	<p><b>Kisepísim January</b></p> <ul style="list-style-type: none"> <li>– Anecdotal Notes</li> <li>– Observations</li> <li>– Work Samples</li> <li>– Checklists</li> <li>– Presentation Rubric</li> <li>– Self-assessment</li> <li>– Cree Rap song checklist</li> <li>– Learning Logs</li> <li>– Journals</li> <li>– Rubric for Picture books</li> </ul>
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# SAMPLE YEAR PLAN GRADE EIGHT

Grade (s): \_\_\_\_\_

Year: \_\_\_\_\_

Teacher: \_\_\_\_\_

	<b>Mikiwipišim February</b>	<b>Niskipišim March</b>	<b>Ayikipišim April</b>	<b>Opineyâwipišim May</b>	<b>Opâskâhowipišim June</b>
<b>itôtamowina Topics/Themes</b>	<ul style="list-style-type: none"> <li>- Family</li> <li>- Feelings</li> <li>- Problem solving</li> </ul>	<ul style="list-style-type: none"> <li>- Translating from English to Cree</li> <li>- Following directions and instructions</li> </ul>	<ul style="list-style-type: none"> <li>- Mother Earth</li> <li>- Food</li> </ul>	<ul style="list-style-type: none"> <li>- Community events</li> <li>- Protocol</li> <li>- Planning</li> </ul>	<ul style="list-style-type: none"> <li>- Review</li> <li>- Changes</li> <li>- Games</li> </ul>
<b>Kaskihtâwina Specific Outcomes</b>	<ul style="list-style-type: none"> <li>A-2.2 LC-5.2 CM-3.2</li> <li>A-3.2 CM-1.1 S-2.1</li> <li>A-5.3 CM-2.2</li> <li>LC-1.3 CM-2.5</li> </ul>	<ul style="list-style-type: none"> <li>A-3.1 LC-2.2 LC-5.2</li> <li>A-3.2 LC-3.1 LC-5.3</li> <li>A-6.1L LC-3.2 CM-1.4</li> <li>C-1.1 LC-3.4 S-2.1</li> <li>LC-1.4 LC-4.1</li> <li>LC-2.1 LC-5.1</li> </ul>	<ul style="list-style-type: none"> <li>A-2.1 LC-3.3 CM-1.4</li> <li>A-5.1 LC-5.3 CM-1.5</li> <li>A-5.2 CM-1.1 CM-3.3</li> <li>LC-1.3 CM-1.2 S-2.1</li> </ul>	<ul style="list-style-type: none"> <li>A-2.2 LC-1.3 LC-5.3</li> <li>A-3.1 LC-2.3 CM-2.1</li> <li>A-3.2 LC-3.2 CM-2.3</li> <li>A-3.3 LC-4.1 S-3.1</li> <li>A-4.1 LC-4.4 S-4.1</li> <li>A-5.2 LC-4.5</li> </ul>	<ul style="list-style-type: none"> <li>A-1.1 LC-1.4 CM-2.5</li> <li>A-3.3 CM-1.2 CM-3.2</li> <li>A-6.3 CM-2.4 S-4.1</li> </ul>
<b>Kiskeyihtamowina Itôtamowina Learning Activities</b>	<ul style="list-style-type: none"> <li>- Friendship poem</li> <li>- Feelings evoked from the sound of a drum</li> <li>- Sharing Circle session on problem-solving</li> <li>- Completing if statements</li> <li>- Identifying and developing an emergency plan</li> <li>- Pamphlet promoting good diet and exercise</li> <li>- Brainstorming and researching health issues</li> <li>- Describing pictures of family gatherings and celebrations, in Cree</li> <li>- Words and phrases related to going out</li> <li>- Family traditions</li> <li>- Videotaped newscast presentation</li> <li>- Flip chart display of Internet research on famous Cree people</li> <li>- Students create a family tree and discuss labelling of people on this tree</li> </ul>	<ul style="list-style-type: none"> <li>- Role-plays on various situations</li> <li>- Students practise both acceptance and declining an invitation to attend a performance with their peers</li> <li>- Cree nursery rhymes</li> <li>- Translating Don Burnstick's jokes into Cree</li> <li>- Translating funny expressions</li> <li>- Reading a paragraph with intonation</li> <li>- Review of vocabulary and writing simple dialogues or role-plays</li> <li>- Declarative statement simple sentence involving an animate (NA) his or her (3S) object/goal</li> <li>- Describing pictures using appropriate nouns, verbs and adjectives</li> <li>- Listening centre, where students follow the steps for making a bracelet</li> <li>- Composing and reciting a Cree speech</li> </ul>	<ul style="list-style-type: none"> <li>- Kihitayaya presentation on how to predict weather changes based on animal observations</li> <li>- Examination of predictions and prophecies</li> <li>- Discussion on the meaning of Mother Earth</li> <li>- Circular representation of Mother Earth and connectedness</li> <li>- Comparison between environmental agreements and the Cree world view</li> <li>- Words and phrases relating to our land and crafts</li> <li>- Student interpretations of hide paintings</li> <li>- Class party or celebration of learning</li> <li>- Nature walk with Kihitayaya with teacher guidance</li> <li>- Sharing Circle on how their family shows respect to Mother Earth/environment</li> <li>- Interviewing older relations about environmental community changes that</li> </ul>	<ul style="list-style-type: none"> <li>- Kihitayaya/respected community member, guest speaker or the teacher instructs students on the protocol for approaching Kihitayaya/respected community member</li> <li>- Invited community resource</li> <li>- Guest speaker</li> <li>- The student practises acceptance and decline to another class activity</li> <li>- Working/planning committee for an event</li> <li>- Community member</li> <li>- Interviews and biographies</li> <li>- Planning a traditional costume fashion show</li> <li>- Reviewing social protocol</li> <li>- Community survey and graph results</li> <li>- List of words relating to a feast or dance</li> <li>- Interviewing a Cree guest speaker</li> <li>- Students role-play and practise making telephone inquiries, in Cree, about an upcoming event</li> </ul>	<ul style="list-style-type: none"> <li>- Interviewing an older community member/grandparent about life in the past</li> <li>- After reading a text, students answer story comprehension questions</li> <li>- Brainstorming places they would like to visit and elaborate on one destination</li> <li>- Hand games in Cree</li> <li>- Students play a variety of word-guessing games</li> <li>- Playing a game where students have to respond to a familiar word or grammatical structure</li> <li>- Researching changes in the Cree way of life</li> <li>- Community collage depicting change over time</li> <li>- Chart of historical Alberta and Saskatchewan</li> <li>- Students participate in a four directions run.</li> </ul>

<p><b>Kiskeyihtamowin a Itôtamowina Learning Activities</b></p>	<p><b>Mikisiwipîsim February</b></p> <ul style="list-style-type: none"> <li>- Interviewing family, <i>Kihitayayak/respected</i> community members and community members to find out more about their family tree and its interconnectedness to the community</li> <li>- Using a Cree glossary</li> </ul>	<p><b>Niskipîsim March</b></p> <ul style="list-style-type: none"> <li>- Following a predeveloped set of instructions for purchasing items for a classroom meal</li> <li>- Translating text into Cree</li> <li>- Examining words introduced in the last 50 years</li> <li>- Letter to a relative in Cree</li> <li>- Letter in Cree to the band council</li> <li>- Translating contemporary story and song into Cree</li> <li>- After listening to an audiotape of phrases, students connect several sentences to express an idea.</li> <li>- Group Cree menus shared with classmates</li> <li>- Using a tree or circle map to plan and write about a topic with complete sentences</li> <li>- Student-created Cree blog</li> <li>- Using a Cree glossary</li> <li>- Using repetitive patterns when producing their own text</li> </ul>	<p><b>Ayîkipîsim April</b></p> <p>have occurred in their community and creating a T-chart that reflects either change or the contemporary viewpoint</p> <ul style="list-style-type: none"> <li>- Mother Earth science fair project</li> <li>- Sharing Circle of a chart on personal views on the environment</li> <li>- Student-created Mother Earth collage, picture or poster</li> <li>- Researching environmental groups views on Mother Earth in the context of Cree values</li> <li>- Views of Mother Earth depicted as a picture, poster or collage accompanied by a descriptive paragraph</li> <li>- Presentation on Cree practices and products by an <i>Kihitayaya/respected</i> community member or guest speaker with discussion to follow</li> <li>- Preparing students to participate in a ceremony with the assistance of <i>Kihitayaya</i></li> <li>- Student-created Mother Earth Cree slogan T-shirt</li> <li>- Students participate in food preparation, serving</li> <li>- Using a Cree glossary</li> <li>- Using repetitive patterns when producing their own text</li> </ul>	<p><b>Opineyâwipîsim May</b></p> <ul style="list-style-type: none"> <li>- Photo display of a cultural celebration or field trip with captions</li> <li>- Letter to a relative in Cree</li> <li>- Protocol for respectful and appropriate language when interacting with <i>Kihitayayak/respected</i> community members</li> <li>- After viewing the video Jason Visits the Reserve, students identify traditions that accompany social interactions</li> <li>- Using social conventions when interacting with respected community members</li> <li>- Discussion on the Do's and Don'ts when greeting <i>Kihitayayak/respected</i> community members</li> <li>- Comparative statistics and facts chart of two Cree communities</li> <li>- Student reflection on experiences and knowledge gained from having <i>Kihitayaya/respected</i> community member participate in a class mini round dance/feast</li> <li>- <i>Kihitayaya</i> presentation on protocol teachings and practices</li> <li>- Interviewing a recreation or other committee member on how he or she plans cultural events</li> <li>- Group-generated survey on community needs</li> <li>- Using mind maps or diagrams to record information from a local newspaper</li> </ul>	<p><b>Opâskâhowipîsim June</b></p> <ul style="list-style-type: none"> <li>- Examining the evolution of various Cree words</li> <li>- Identifying and discussing similarities and differences in Cree communities across Alberta</li> <li>- Presentation of dialect variation charts</li> <li>- Past and present Cree culture comparison chart</li> </ul>
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<p><b>Àpacihîwîwina Resources</b></p>	<p><b>Mikisiwîpîsîm February</b></p> <ul style="list-style-type: none"> <li>– Kihîyayak/respected community members</li> <li>– Community mental health resource person</li> <li>– Video recording equipment</li> <li>– Internet access</li> <li>– Flip chart paper</li> </ul>	<p><b>Niskîpîsîm March</b></p> <ul style="list-style-type: none"> <li>– Nursery rhymes</li> <li>– Don Burnstick’s video</li> <li>– Recorded cassette on step by step instructions on how to make a bracelet or wristband</li> <li>– Cree dictionary</li> <li>– Teacher-made tape with phrases</li> </ul>	<p><b>Ayîkîpîsîm April</b></p> <ul style="list-style-type: none"> <li>– Kihîyayak/respected community members</li> <li>– Various traditional regalia</li> <li>– Various slides of hide paintings</li> <li>– Materials for making collages</li> <li>– International text on people’s perspectives, views, opinions related to Mother Earth or groups like Ducks Unlimited, Greenpeace and any other environmental group</li> </ul>	<p><b>Opineyâwîpîsîm May</b></p> <ul style="list-style-type: none"> <li>– Kihîyayak/respected community members</li> <li>– Recreation director/Community member</li> <li>– Materials for photo display</li> <li>– Video: <i>Jason Visit the Reserve</i></li> </ul>	<p><b>Opâskâhowîpîsîm June</b></p> <ul style="list-style-type: none"> <li>– Kihîyayak/respected community members</li> <li>– Community members/grandparents</li> <li>– Web charts, vocabulary lists and personal dictionaries</li> <li>– Materials for making a collage</li> </ul>
<p><b>Kotasinahikewîwina Ekwa Oyehtamâwîwina Assessment &amp; Evaluation</b></p>	<ul style="list-style-type: none"> <li>– Conferences</li> <li>– Anecdotal Notes</li> <li>– Observations</li> <li>– Work Samples</li> <li>– Pamphlet Rubric</li> <li>– Checklists</li> <li>– Portfolios</li> </ul>	<ul style="list-style-type: none"> <li>– Role-plays</li> <li>– Work Samples</li> <li>– Observations</li> <li>– Anecdotal Notes</li> <li>– Self-assessment</li> <li>– Checklists</li> <li>– Listening Checklist</li> <li>– Rubrics</li> <li>– Journals</li> <li>– Picture Book Rubric</li> </ul>	<ul style="list-style-type: none"> <li>– Observations</li> <li>– Work Samples</li> <li>– Checklists</li> <li>– Anecdotal Notes</li> <li>– Self-assessment</li> <li>– Poster/Picture Rubric</li> <li>– Journals</li> </ul>	<ul style="list-style-type: none"> <li>– Checklists</li> <li>– Observations</li> <li>– Anecdotal Notes</li> <li>– Work Samples</li> <li>– Role-plays</li> <li>– Interview Checklist</li> <li>– Journals</li> </ul>	<ul style="list-style-type: none"> <li>– Presentation Checklist</li> <li>– Work Samples</li> <li>– Portfolios</li> <li>– Observations</li> <li>– Self-assessment</li> <li>– Collage Rubric</li> </ul>





# SAMPLE UNIT PLAN

Duration: 1.5 weeks

Teacher (s): \_\_\_\_\_

Unit Focus: Protocol related to planning a classroom cultural event

Grade Level (s): Grade Eight

<b>Rationale</b>	In this unit, the students will host a cultural event in their classroom. Throughout the unit they will be provided with several opportunities to learn the protocol related to their chosen activity.
<b>Lesson Topics</b>	<ol style="list-style-type: none"> <li>1. Planning a classroom sponsored cultural event</li> <li>2. Protocol relating to <i>Kihtheyaya</i>/respected community member</li> <li>3. K-W-L chart on protocol relating to an event</li> <li>4. Student developed discussion questions for upcoming presentation</li> <li>5. Community member presentation on how he or she plans cultural events plus follow-up discussion with students</li> <li>6. Viewing of the video, <i>Jason Visits the Reserve</i> and reviewing social protocol</li> <li>7. Classroom-hosted cultural event</li> <li>8. Photo display of cultural activity</li> </ol>
<b>General Outcomes</b>	<ol style="list-style-type: none"> <li>1. Students will use Cree in a variety of community and school situations and for a variety of purposes.</li> <li>2. Students will be effective, competent and comfortable as Cree speakers. (<i>Okiskinamowâkanak ta nihtâ nehiyawewak.</i>)</li> <li>3. Students will live <i>wâwetinahk</i> (peacefully) with Mother Earth, others and themselves, guided by <i>Mâmawi Ohtâwîmâw</i> (the Creator).</li> <li>4. Students will know and use various strategies to maximize the effectiveness of learning and communication.</li> </ol>
<b>Specific Outcomes</b>	<ol style="list-style-type: none"> <li>1. The students will be able to use a repertoire of words and phrases in familiar contexts, with protocol related to a cultural event. (LC-1.3)</li> <li>2. The students will be able to understand the meaning and significance of some practices and products related to Mother Earth. (CM-1.3)</li> <li>3. The students will be able to select and use a variety of strategies to enhance cultural learning. (S-3.1)</li> <li>4. The students will be able to interpret and use important social conventions in interactions. (LC-4.4)</li> <li>5. The students will be able to avoid nonverbal behaviours that are considered impolite. (LC-4.5)</li> <li>6. The students will be able to express emotions and feelings in formal situations. (A-2.2)</li> <li>7. The students will be able to understand the meaning and significance of some Cree cultural practices. (CM-2.3, CM-3.3)</li> </ol>
<b>Supporting Outcomes</b>	<ol style="list-style-type: none"> <li>1. The students will be able to combine simple social interaction patterns in order to perform transactions and interactions. (LC-5.3)</li> <li>2. The students will be able to use suitable, simple formal language in a variety of contexts. (LC-4.1)</li> <li>3. The students will be able to share facts about past, present and future events. (A-1.1)</li> </ol>

**Student  
Activities/  
Projects**

1. As a class, the students choose a gathering that they would like to host. The students:
  - brainstorm ideas on a social gathering; e.g., round dance, feast, and record these on the board (LC-5.3)
  - a list of words and phrases relating to a feast or dance (LC-1.3)
  - begin the process of planning for this event
  - keep an ongoing record of all details related to this activity in their Journal. (A-1.1)
2. The students are instructed by the teacher on the protocol of approaching *Kihtheyaya*/respected community member. The students want *Kihtheyaya*/respected community member to help them understand the protocol related to the event they are hosting. (A-2.2)  
The students prepare a list of acceptable and unacceptable behaviours, according to a situation provided by the teacher; e.g., greeting *Kihtheyaya*/respected community member. These lists could be labelled What to do when greeting *Kihtheyaya*/respected community member? and What not to do when greeting *Kihtheyaya*/respected community member?. (LC-4.5)
3. Using a K-W-L chart, students share their knowledge about protocol related to the chosen event. They then discuss how much more information they feel they need. (CM-1.3)
4. Using the K-W-L chart as a guide, the students write down discussion questions that they would like answers for in regard to practices related to their chosen event. The teacher invites *Kihtheyayak*/respected community members to speak to students. (CM-3.3)
5. The students interview a committee member from the community on how he or she plans cultural events. (S-3.1)  
The students can have a class discussion after the presentation. (CM-3.3)  
After the presentation, students fill in the component of their K-W-L chart on what they have learned from *Kihtheyaya*/respected community member. (CM-1.3)
6. Prior to experiencing a celebration, ceremony, or feast, the students view a video, such as Jason Visits the Reserve. From the video, the students will identify traditions that accompany speech in social situations. They make a list of behaviours; e.g.:
  - shaking hands
  - silence
  - nodding
  - kissing on cheek (female to female)
  - accepting
  - appropriate silence
 They put a check mark beside the list whenever they see someone in the video using the appropriate social convention. (LC-4.4)
7. The students perform a mini round dance/feast in their classroom. They invite *Kihtheyaya*/respected community member to participate and share his or her knowledge about the round dance ceremony. The students share the knowledge that they gain. (CM-2.3)  
When interacting with *Kihtheyayak*/respected community members or older people within the community, the students use respectful and appropriate language; e.g., *tân'si Nôhkom*. (LC-4.1)
8. The students prepare a photo display of a cultural celebration or a field trip. Each photo is accompanied by a written caption. (LC-3.2)

<p><b>Resources</b></p>	<ul style="list-style-type: none"> <li>- BLM for a K-W-L chart</li> <li>- Respected community member with knowledge on how to plan a cultural event</li> <li>- Classroom guest speaker (<i>Kihtheyaya</i>/respected community member)</li> <li>- Video: <i>Jason Visits the Reserve</i></li> <li>- Journals</li> <li>- Materials for making a photo display</li> </ul>
<p><b>Evaluation &amp; Assessment</b></p>	<p>Focus for Assessment</p> <p>Does the student:</p> <ul style="list-style-type: none"> <li>- Combine simple interaction patterns to perform transactions and interactions?</li> <li>- Understand and use a repertoire of vocabulary in familiar context?</li> <li>- Understand and use a repertoire of vocabulary related to recommended topics and areas of experience?</li> <li>- Understand the meaning and significance of some Cree cultural practices?</li> <li>- Use suitable, formal language in a variety of contexts?</li> <li>- Make suggestions or requests in community situations?</li> <li>- Respond to suggestions or requests in community situations?</li> <li>- Explore important social conventions in interactions?</li> <li>- Use important social conventions in interactions?</li> <li>- Give compliments appropriately?</li> </ul> <p>Observations</p> <p>When students participate in groups, the teacher looks for evidence that they are able to:</p> <ul style="list-style-type: none"> <li>- participate willingly</li> <li>- use Cree when interacting with each other</li> <li>- demonstrate flexibility when working with others</li> <li>- take an active part in group activities</li> <li>- attempt to adopt language to suit the purpose and setting</li> <li>- use respectful language</li> <li>- use supportive and encouraging language with peers</li> <li>- select and use a variety of strategies to enhance Cree cultural leaning</li> <li>- use compliments in Cree throughout a variety of activities and contexts</li> <li>- identify social protocols</li> <li>- use appropriate phrases and vocabulary.</li> </ul> <p>Journals</p> <p>The students are given time to reflect in their Journals about their understanding of cultural practices. Sections may be shared for evaluation.</p> <p>Self-assessment Self-check</p> <ul style="list-style-type: none"> <li>- I listen to classmates.</li> <li>- I share my work with classmates and <i>Kihtheyayak</i>/respected community members using suitable, simple formal language in a variety of contexts.</li> <li>- I use others' suggestions to fix up the way I talk to <i>Kihtheyayak</i>/respected community members.</li> <li>- I revise my language to make my message clear.</li> </ul>
<p><b>Alternative Performance Task</b></p>	<ol style="list-style-type: none"> <li>1. After the students read about cultural events from their local newspaper, they use mind maps, diagrams to record their information. (S-4.1)</li> <li>2. As a class, the students write a letter in Cree to the band council: <ul style="list-style-type: none"> <li>-Inviting them to visit the class</li> <li>-Requesting funding (LC-4.1)</li> </ul> </li> </ol>

# SAMPLE LESSON PLAN

Subject(s): Nouns

Lesson plan made by: \_\_\_\_\_

Grade: Eight      School:                      Date:

Performance Task Description:

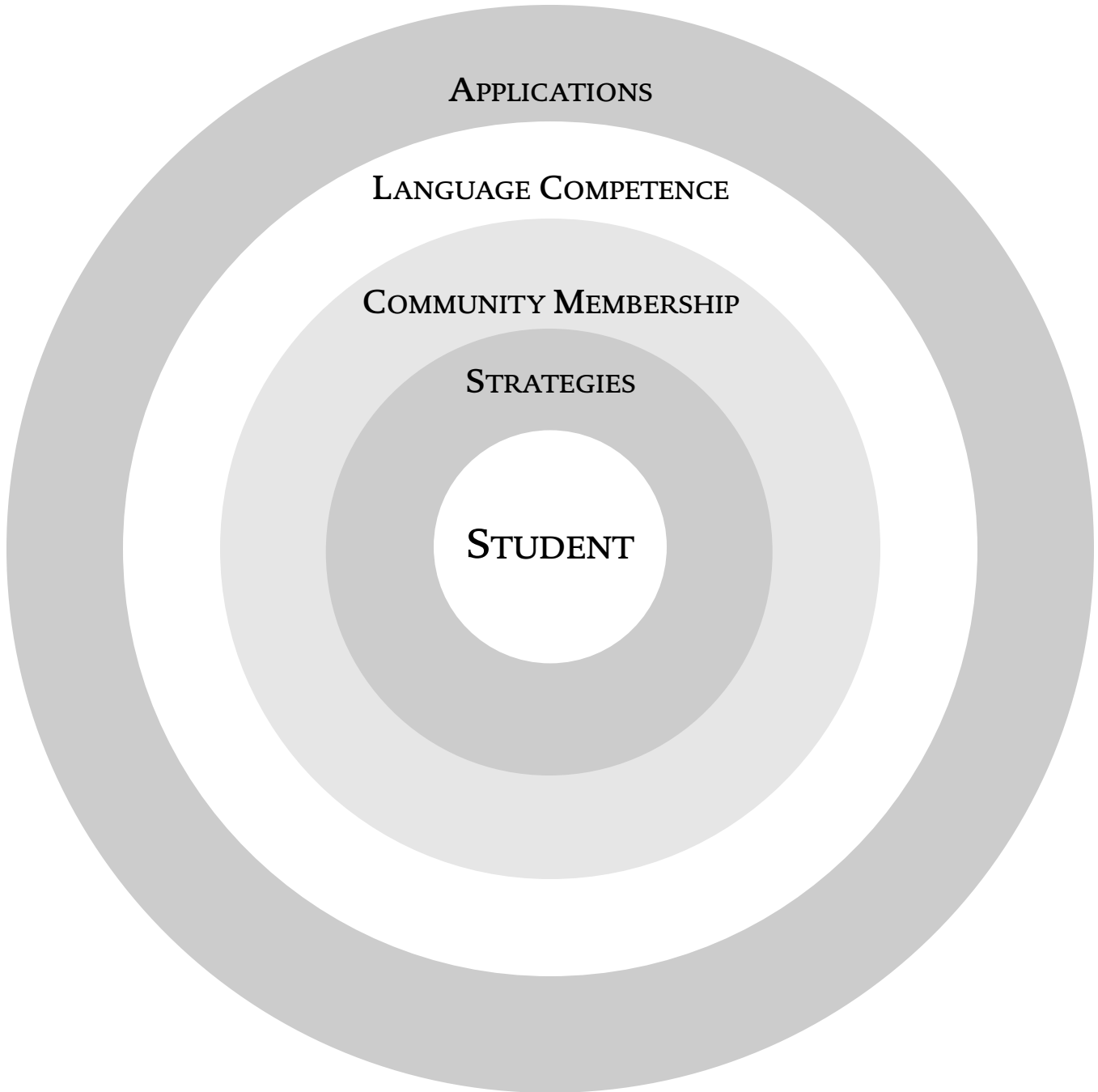
In this lesson, the students will listen to a presentation by *Kihtheyaya*/respected community member. After the presentation, the teacher leads a discussion with the *Kihtheyaya*/respected community member. The students refer to previously-prepared interview questions to guide their discussions.

<b>General Outcomes</b>	<p>Students will use Cree in a variety of community and school situations and for a variety of purposes.</p> <p>Students will be effective, competent and comfortable as Cree speakers. (<i>Okiskinamowâkanak ta nihtâ nehiyawewak.</i>)</p> <p>Students will live <i>wâwetinahk</i> (peacefully) with Mother Earth, others and themselves, guided by <i>Mâmawi Ohtâwimâw</i> (the Creator).</p> <p>Students will know and use various strategies to maximize the effectiveness of learning and communication.</p>
<b>Specific Outcomes</b>	<p>CM-1-The students will learn about practices related to Mother Earth.</p> <p>CM-3-The students will learn about practices related to themselves.</p> <p>A-2.2-The students will be able to express emotions and feelings in formal situations.</p> <p>CM-3.3- The students will be able to understand the meaning and significance of some Cree cultural practices.</p>
<b>Supporting Outcomes</b>	<p>LC-4-The students will apply knowledge of the sociocultural context.</p> <p>S-3.1-The students will know and use cultural leaning to maximize the effectiveness of learning and communication.</p> <p>LC-4.4- The students will be able to interpret and use important social conventions in interactions.</p> <p>S-3-The students will be able to select and use a variety of strategies to enhance cultural learning</p>
<b>Learning Activities</b>	<p>Introduction Activity:</p> <p>The teacher introduces the guest speaker to the class.</p> <p>The teacher leads students in a brief circle sharing of their names.</p> <p>The students are instructed by <i>Kihtheyaya</i>/respected community member on the protocol of approaching any <i>Kihtheyaya</i>/respected community member in order to help students understand feasts/round dances. (A-2.2)</p> <p>The students interview a committee member from the community on how he or she plans cultural events. (S-3.1)</p> <p>The students use important social conventions in interactions when seeking information from respectful community members. (LC-4.4)</p> <p>The students have a class discussion after the presentation. (CM-3.3)</p> <p>The teacher observes and notes student behaviours while interacting with the guest speaker.</p> <p>Resources:</p> <p><i>Kihtheyayak</i>/respected community members</p> <p>K-W-L chart</p> <p>Vocabulary:</p> <p>To be determined by the teacher</p>

<b>Assessment and Evaluation</b>	<p>Focus for Assessment</p> <p>Does the student:</p> <ul style="list-style-type: none"> <li>* Demonstrate an ability to express emotions and feelings in Cree?</li> <li>* Understand the meaning and significance of some Cree cultural practices?</li> <li>* Understand the meaning and significance of some Cree cultural products?</li> <li>* Explore important social conventions in interactions?</li> <li>* Use important social conventions in interactions?</li> </ul> <p>Observations</p> <p>When students participate in classroom discussions the teacher looks for evidence that they are able to:</p> <ul style="list-style-type: none"> <li>- participate willingly</li> <li>- use Cree when interacting with each other</li> <li>- take an active part in class discussion</li> <li>- attempt to adopt language to suit the purpose and setting</li> <li>- use respectful language</li> <li>- use supportive and encouraging language with peers</li> <li>- select and use a variety of strategies to enhance Cree cultural leaning</li> <li>- identify social protocols</li> <li>- use appropriate phrases and vocabulary.</li> </ul> <p>Checklists</p> <ul style="list-style-type: none"> <li>-application of classroom vocabulary taught and reviewed to the topic discussed</li> <li>-willingness to take risks using Cree</li> <li>-correct pronunciation and intonation</li> <li>-actively engaged in the activity.</li> </ul>
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# GRADE EIGHT OVERVIEW



# ATTENTION TEACHER

At the present time, spelling in Cree Standard Roman Orthography (SRO) is not fully standardized. This means spelling varies from community to community and may differ from what appears in this manual. At the current time, you may use the spelling that is most common in your community. For the future, there is a movement to standardize SRO and Syllabics so that publishers and other curriculum developers working on resources will have a unified system of writing. The pronunciation will still be varied but the written resources can be shared more readily.

For example, the following spelling is being used for this manual but may vary in your community:

*Kihteyaya and Kihtheyayak*

*Kôhkum*

*Ay hi*

The use of the term *Mother Earth* and other traditional Cree terms are sensitive issues in some communities. Please check locally for what is suitable.

The year, unit and lesson plans in this manual are samples only. They are not mandatory or prescriptive. They are examples to help teachers make their own plans.

The activities listed under Specific Outcomes in each grade are not lesson plans. They are ideas to choose from or to provide inspiration so teachers can plan lessons with focus on outcomes.



# APPLICATIONS

A decorative banner consisting of a series of grey triangles pointing downwards, arranged in a slightly curved line across the page.

*Âtiht ôhi isihcikewina poko okiskinohamâkewak ta âpacihtâcik  
(tâpiskôc miyâhkasikewin) ekwa Kihtheyayak ta mamisîtotâhcik.*

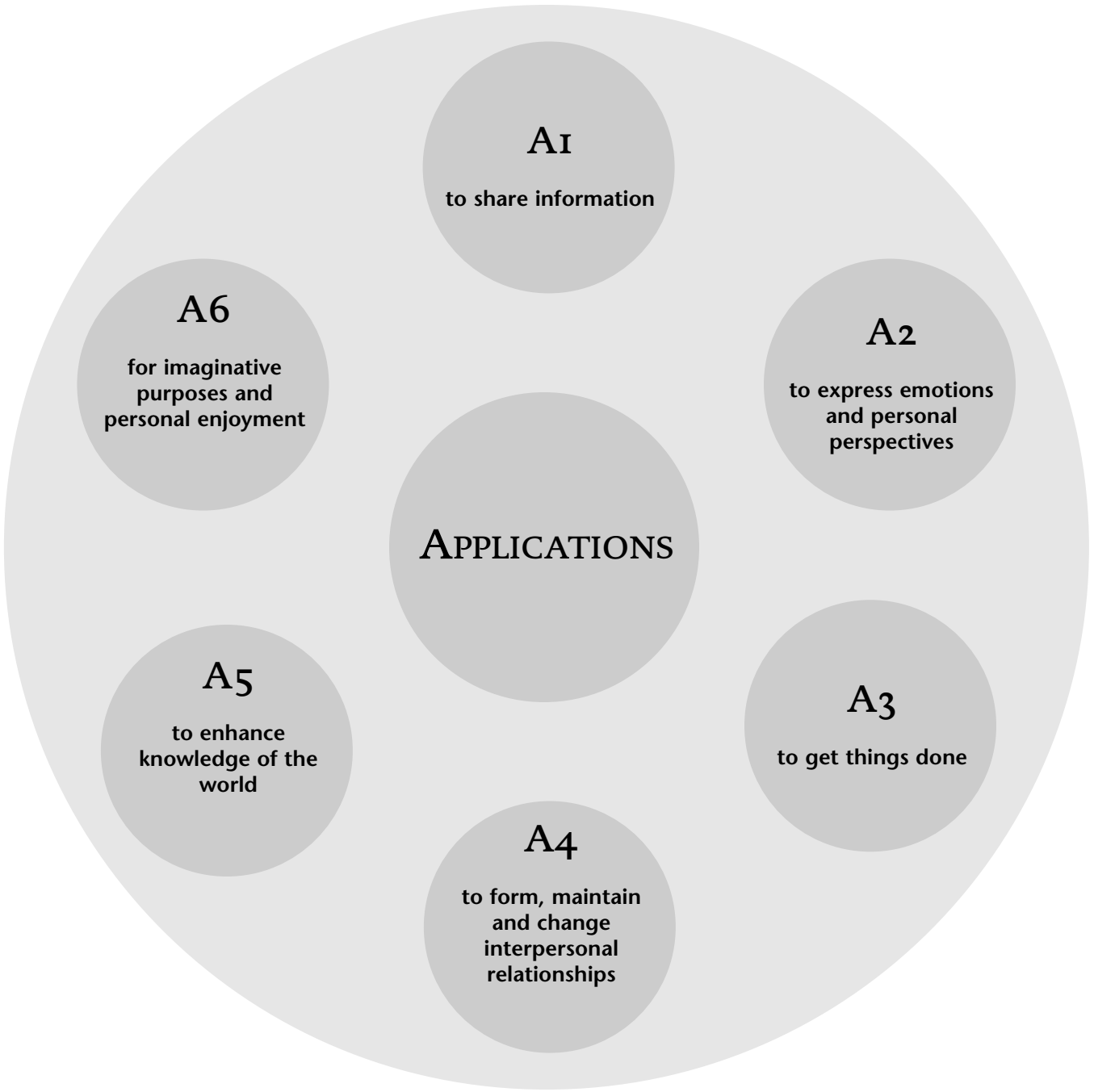
(Some of these activities, such as smudging, require extreme care, caution and sensitivity on the part of the teacher. Teachers should consult Elders in their local community regarding traditional practices.)

# APPLICATIONS

The specific outcomes under Applications deal with what the students will be able to do with the language; that is, the functions they will be able to perform and the contexts in which they can operate.

The functions are grouped under six cluster headings as shown on the opposite page. Under each heading are one or more strands that show the flow of learning from grade to grade. Each strand deals with a specific language function; e.g., share factual information. Students at any grade level will be able to share factual information. Beginning learners will do this in very simple ways; e.g., *This is a dog.*

As students gain more knowledge and experience, they will broaden the range of subjects they can deal with, learn to share information in writing as well as orally, and be able to handle formal and informal situations.



# A APPLICATIONS

A1

## **To share information**

A-1.1 Share factual information

A2

## **To express emotions and personal perspectives**

A-2.1 Share ideas, thoughts, preferences

A-2.2 Share emotions, feelings

A3

## **To get things done**

A-3.1 Guide actions of others

A-3.2 State personal actions

A-3.3 Manage group actions

A4

## **To form, maintain and change interpersonal relationships**

A-4.1 Manage personal relationships

A5

## **To enhance knowledge of the world**

A-5.1 Discover and explore

A-5.2 Gather and organize information

A-5.3 Solve problems

A-5.4 Explore perspectives and values

A6

## **For imaginative purposes and personal enjoyment**

A-6.1 Humour/fun

A-6.2 Creative and aesthetic purposes

A-6.3 Personal enjoyment

# APPLICATIONS

## A GENERAL OUTCOME

Students will use Cree in a variety of community and school situations and for a variety of purposes.

## A–I SPECIFIC OUTCOME

To share information



A-1.1

### SHARE FACTUAL INFORMATION

Students will be able to:

- a. share facts about past, present and future events

### Sample Teaching and Learning Activities

- The students, working with a partner, listen to a story by *Kihtheyaya* or respected community member or listen to one on the Internet. They share, in Cree, what they learned about the past and present with another group.
- The teacher leads students in a discussion to generate questions when interviewing an older community member or grandparent about life in the past and their hopes for the future. After the interviews, the students share the information with their classmates orally. They can enhance their presentation using visuals.
- The students listen to stories told by *Kihtheyaya* of past survival and learn terms for activities; e.g., *mîstasowin* (poplar sap harvest), *n'taw'wâwewin* (egg gathering) and *nôtisipîwin/nôtisipewin* (duck hunting).
- The students develop a section of their Journal to include advice from *Kihtheyayak*.
- The students check the Internet for powwow schedules for their area. They list powwows they have attended and share how they participated.

### Resources and Materials

- Resource Appendix—Web sites
- *Kihtheyayak*

## Assessment

### Focus for Assessment

Does the student:

- tell about events that took place in the past?
- tell about events that may take place in the future?

### Sample Assessment Strategies

#### *Anecdotal Notes*

The teacher observes students during their presentations and notes the following—

Does the student:

- use body language or visuals to help make the meaning clear?
- use a range of appropriate vocabulary and structures?
- use appropriate volume and intonation?
- use clear pronunciation?
- provide complete information?
- attempt to answer questions?
- understand simple questions about the topic?

#### *Portfolios*

The students place their interview questions and quotes from *Kihtheyayak* in their Portfolios.

#### *Journals*

The students write four sentences in Cree on what they plan for the future.

## A-2 SPECIFIC OUTCOME

To express emotions and personal perspectives



### SHARE IDEAS, THOUGHTS, PREFERENCES

Students will be able to:

- a. inquire about and express probability, possibility and certainty

### Sample Teaching and Learning Activities

- The students look at illustrations from a Cree cultural or traditional *âcimowin* (story) and, using clues from the pictures, predict what the *âcimowin* may be about. With a partner, students share their predictions. The teacher reads the *âcimowin* and invites students to share and verify their predictions.
- The students ask *Kihteyayak* or respected community members how they predict weather changes from observing animals, the sky, other elements of nature.
- The students research predictions and prophecies; e.g., white buffalo.
- The students explore their gifts and talents. To help them do so, the students invite *Kihteyayak* or respected community members to visit the classroom to talk about how to discover one's gifts and talents.
- The students share personal experiences and ideas on a topic of interest.

### Resources and Materials

- *Pîsim Series*, Stories and Legends
- *Kihteyayak*
- Resource Appendix—Stories and Legends

### Assessment

#### Focus for Assessment

Does the student:

- inquire about probability and certainty?
- express probability and certainty?

## Sample Assessment Strategies

### *Journals*

The students write in their Journals about the cultural or traditional *âcimowin*. When they write they think about the following:

*Nimâmitoneyihten iteyihtamowin ekwa kakwecihkemowina ta masinahamân.*

(I think of interesting ideas and questions to write about ...)

*Kiskwehamowina kê osîhtâyân...*

(The predictions I made ...)

*Nimasinahen tân'si eteyihtamân âcimowin ekwa tânihki.*

(I write my opinion about the story and give reasons for it.)

*Nikakwecihkemon ita ekâ enisitohtamân.*

(I ask questions about some parts I didn't understand.)

*Nitâhkôhten kîkwây kâkî ayamihtâyân ekwa kîkwây kaki ispayiyân.*

(I connect what I read to something that happened to me.)



**A-2.2**

## SHARE EMOTIONS, FEELINGS

Students will be able to:

- a. express emotions and feelings in formal situations

## Sample Teaching and Learning Activities

- The students write a poem regarding friendship using a Cree chart of vocabulary for emotions as a guide. Before students begin the poems, the teacher provides them with criteria such as:
  - appropriate emotions from the *emotions chart* to match the mood of the poem
  - length of poem - two stanzas of four lines each
  - one picture to represent each stanza.

Students present their poems in small groups. The poems are displayed in the classroom.

- The students are instructed on the protocol for approaching *Kihteyayak* for help in gaining knowledge and understanding about recurring dreams, sweats, pipe ceremony, dancing.



- The students relate an event that evoked a tremendous amount of feeling; e.g., the sound of a drum in a traditional song or dance. The students describe the event and share the feelings and emotions it evoked.
- In a Sharing Circle, with the guidance of *Kihteyayak*, respected community members or professional resources, the students are given the opportunity to talk about any problems or issues they may have and learn appropriate ways to deal with their emotions.
- The students deal with grief when appropriate.

## Resources and Materials

- *Kihteyayak* or respected community members
- Emotions chart

## Assessment

### Focus for Assessment

Does the student:

- express emotions and feelings in formal situations?
- demonstrate a willingness to express emotions and feelings?
- have the ability to express emotions and feelings in Cree?
- show acceptance of others as they express emotions and feelings?

## Sample Assessment Strategies

### Checklists

When students present their poems, the teacher looks for evidence that they are able to:

- use body language and facial expressions to convey the emotion of the poem
- listen to peers attentively
- accept peer feedback
- use gestures and intonation
- try and correct their own mistakes
- use vocabulary and expressions appropriately.

## A-3 SPECIFIC OUTCOME

To get things done



A-3.1

### GUIDE ACTIONS OF OTHERS

Students will be able to:

- a. make and respond to suggestions or requests in community situations

### Sample Teaching and Learning Activities

- The students role-play:
  - a store scene in which a student is purchasing an item.
  - a situation in which they accompany a grandparent to a doctor's office or health centre. The students take turns acting as translator.
  - a family outing to a restaurant where the family members take turns telling each other what is good about a dish and why they should order it.
  - a situation where they see their peer or other student about to engage in undesirable action and take a responsible role in deterring wrong behaviour; e.g., bullying, suicide prevention
  - going to the band office or resource centre.
- The students invite guest speakers to talk about community resources and how to be involved in the community:
  - how the community gets things done
  - kinship
  - genealogy
  - preparation for hunting.
- The students plan an open house or forum to discuss making the school more effective:
  - how to get parents more involved
  - health concerns.

### Resources and Materials

- Community guest speakers

## Assessment

### Focus for Assessment

Does the student:

- make suggestions or requests in community and school situations?
- respond to suggestions or requests in community and school situations?

### Sample Assessment Strategies

#### Checklists

The teacher creates a checklist for the role-plays. The student:

- uses a variety of questions and expressions
- exchanges pertinent information
- uses gestures and intonation
- attempts to self-correct.



**A-3.2**

### STATE PERSONAL ACTIONS

Students will be able to:

- accept or decline an offer or invitation

### Sample Teaching and Learning Activities

- The students, working in pairs, make an invitation for an event to their peers in writing. They then orally invite a student who must either accept or decline the offer with an explanation in Cree.
- The students create an open invitation poster for an event. After looking at the posters, the students, in pairs, role-play whether they will accept or decline attending the event.
- The students pull phrases or sentences from a container – *Kikwây ka itôten kîspin ...* (What would you do if...)—situation

The students must state what personal actions they would take. The teacher guides them toward positive results by encouraging wise decisions and providing appropriate role-modelling.

- The students present an oral invitation to *Kihteyaya*.

## Resources and Materials

- *Kihteyaya*
- Situation phrases

## Assessment

### Focus for Assessment

Does the student:

- accept an offer or invitation?
- decline an offer or invitation with explanations?

### Sample Assessment Strategies

#### *Self-assessment*

*Tân'si nitasinahen niwihkohkemowin?*

(How well do I write the invitation?)

*Nikastân cî kahkiyaw kîkwaya tâpiskôc: kîsikâw, ita kawî ispayik, tânispî.*

(Include all the necessary information: date, place, time.)

*Niwihtamâkewin pakaskihtâkwan.*

(My message is clear.)

*Nikwayaskwastân nimâmitoneyihtamowina.*

(I organize the ideas coherently and logically.)



**A-3.3**

## MANAGE GROUP ACTIONS

Students will be able to:

- paraphrase, elaborate on and clarify another member's contribution

### Sample Teaching and Learning Activities

- After reading a Cree story, students participate in a discussion by answering comprehension questions. The teacher suggests that if students do not understand each other's responses, they can ask for clarification. If they do understand each other's responses, they must agree and rephrase the answer.

- The students brainstorm on places they would like to visit. The teacher invites the class to select one travel destination. The students then prepare questions about itineraries to this destination and look for answers. The students are split into groups and must then elaborate on and clarify the travel information gathered by each group member. The group will then present their information to the class.
- The students are allowed to set up a working and planning committee for an event or activity. The students make group decisions to select their leader and assign roles. The students make a report and orally share their decision-making.
- The students read and discuss *Mwâkwa Talks to the Loon*.
- The students invite *Kihteyaya*, a respected community member or storyteller to tell a *Wesahkecâhk* story about *Wesahkecâhk* having a friend speak for him.
- The students retell a favourite personal family story or legend.
- The students interview a community member and write a brief biography. They share it with the class.

## Resources and Materials

- *Mwâkwa Talks to the Loon* by Dale Auger
- Resource Appendix—*Wesahkecâhk* stories
- *Kihteyaya*

## Assessment

### Focus for Assessment

Does the student:

- paraphrase another student's contributions?
- elaborate on another student's contributions?
- clarify another student's contributions?

### Sample Assessment Strategies

#### *Observations*

When students question classmates about the travel itinerary, the teacher looks for evidence that they:

- ask pertinent questions to clarify and obtain information
- add relevant comments to enhance information.

## A-4 SPECIFIC OUTCOME

To form, maintain and change interpersonal relationships



### MANAGE PERSONAL RELATIONSHIPS

Students will be able to:

- a. give appropriate compliments

#### Sample Teaching and Learning Activities

- The teacher distributes a class list with spaces beside each name. The students then brainstorm complimentary phrases and sentences. They then write these beside the name of each student. The class then composes a letter to each student that includes compliments written by a classmate. The letter is then given to each student.

<i>Student Names</i>	<i>Miyopikiskwâsowew</i> (Complimentary Phrase)
Julia	<i>Kisewâtisiw</i> (He or she is compassionate.)
John	<i>Nihtâh atoskew</i> (He or she is a good worker.)

- In preparation for attending a special event, the teacher reviews some social protocols, including giving and responding appropriately to compliments and finding good reasons to be excused. The students may practise:

giving each other compliments. The student receiving the compliment says *ay hi*.

excusing themselves from a social event.

*Kotak nîkîkiskowîhîkân.*

(I have another appointment.)

*Nôhtâwiw wît'sâna, nisikos nîkîhokâkonân.*

(My dad's sister is visiting us.)

- After the teacher reviews key vocabulary with the class, the students practise some excuses for being late or absent; e.g.,

*Ehahkosiyân.* (I am ill.)

*Enestosiyân.* (I am tired.)

*E pehtawak kiskinohamâtôtâpânask posowinis.*  
(I missed the school bus. I had to babysit.)

The students will be able to differentiate between an excuse and a good reason.

## Resources and Materials

- Class list

## Assessment

### Focus for Assessment

Does the student:

- give compliments appropriately?
- respond appropriately to compliments?
- give appropriate reasons for being late?

### Sample Assessment Strategies

#### *Observations*

The teacher observes students as they practise using compliments in Cree in a variety of activities and contexts. When students listen to or offer a compliment, the teacher looks for evidence that they are able to identify social protocols, and use appropriate phrases and vocabulary.

## A-5 SPECIFIC OUTCOME

To enhance their knowledge of the world



**A-5.1**

### DISCOVER AND EXPLORE

Students will be able to:

- a. explore and express the meaning of what they are doing

### Sample Teaching and Learning Activities

- The students observe and record how others treat the environment. They then discuss and express the meaning of Mother Earth and why Cree people call it Mother Earth.
- The students read a Cree cultural and traditional story. They discuss the teachings of the story. They list the teaching on a chart and then discuss whether these teachings apply to their present life. They put a self-stick note beside the moral teachings that are relevant to their life today.
- With guidance from female and male *Kihtheyayak*, the students listen to stories of initiation as well as the expected roles and behaviours of adolescents.

### Resources and Materials

- *Kihtheyaya* and storyteller
- Self-stick notes
- Resource Appendix—Stories and Legends

### Assessment

#### Focus for Assessment

Does the student:

- explore and express the meaning of what he or she is doing?



## Sample Assessment Strategies

### *Anecdotal Notes*

When students read and discuss Cree cultural and traditional stories, the teacher looks for evidence that they are able to:

- offer a personal perspective or reaction
- relate what happened in the stories to their own experience
- provide the main ideas of the stories
- provide a relevant interpretation of the common meaning of these stories.



## GATHER AND ORGANIZE INFORMATION

Students will be able to:

- a. organize and prepare information, using a variety of techniques

## Sample Teaching and Learning Activities

- The students, working with a partner, view a Cree cultural or traditional story. They record information from the story; e.g., main events, problem, setting, main characters, on a story map prepared by the teacher.
- The students prepare and conduct a short survey on the demographics—statistics on births, deaths, ages, genders of their community. They transfer the results onto a graph for class discussion and analysis.
- The students draw or represent, in a circle, being connected to others and to Mother Earth.
- The students review linking words and how they are used to link ideas, to tell people the order that things happened. For example:

*ahpô* (or)

*ekwa mina* (and also)

*ahcipoko* (nevertheless)

*ekwa* (and)

The students then create complete sentences using the words.

## Resources and Materials

- Resource Appendix—Stories and Legends
- Videos of traditional stories:
  - *Shadow Puppets*
  - *Wesahkecâhk and the Flood* – ACCESS

## Assessment

### Focus for Assessment

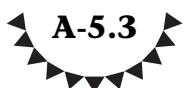
Does the student:  
organize and prepare information?

### Sample Assessment Strategies

#### *Observations*

When students prepare story maps or summaries of Cree cultural and traditional stories, the teacher looks for evidence that they are able to:

- focus on key words and phrases
- include only relevant information, without trivial information
- accurately identify and record the elements of the stories; e.g., main events, problem
- present information clearly, with generally accurate pronunciation and intonation.



**A-5.3**

### **SOLVE PROBLEMS**

Students will be able to:

- a. identify potential problems and their potential consequences

### Sample Teaching and Learning Activities

- The students participate in a classroom discussion about diet and health with a focus on diabetes and exercise. Students brainstorm why diabetes and cancer are the leading cause of death in Cree communities. Students create a pamphlet promoting the benefits of good diet and exercise.

- The teacher brainstorms with students some health issues that the Cree people face in today’s world. The teacher notes student responses. From the list, students decide:
  - which issue they would like to research; e.g., diabetes, HIV, STD, cancer
  - the potential problems along with the potential consequences of that issue.

The students create a pamphlet that highlights problems and consequences. They also include an appropriate, proactive prevention strategy for the issue.
- The students explore other potential problems or issues in the community:
  - fire
  - vehicle safety, especially ATVs and snowmobiles.
- The students identify and develop an emergency plan in regard to survival:
  - winter
  - flood
  - pandemic
  - world crisis.

## Resources and Materials

- Community health professionals
- *Poppa Bear Gets Diabetes* - Health videos – [www.niichro.com](http://www.niichro.com)

## Assessment

### Focus for Assessment

Does the student:

demonstrate an awareness of potential problems and the potential consequences of those problems if not resolved?

### Sample Assessment Strategies

#### *Observations*

On an ongoing basis, the students record their findings about the benefit of healthy living and diet. Periodically, the teacher will review the findings to determine if the students demonstrate understanding of health issues, the problems that go with those issues, and the potential consequences.

## ***Journals***

The students write a summary of problems and how can they help resolve them:

*Ninistawinen \_\_\_\_\_ kíkway kâ nayihtâwipayik.*

(I identified the problem as \_\_\_\_\_.)

*Nimisken kiskeyihtamâwin \_\_\_\_\_ tân'si ta isi sâponamihk kíkway kâ nayihtâwipayik.*

(I found information on \_\_\_\_\_ to solve the problem.)

*Ninawasônen anihî nawac ta miyopayiki/kwâw ekwa \_\_\_\_\_.*

(I chose the best sources and \_\_\_\_\_.)

*Nikiskeyihten tân'si kâwî itôtamân.*

(I chose a plan to \_\_\_\_\_.)



**A-5.4**

## **EXPLORE PERSPECTIVES AND VALUES**

Students will be able to:

- a. understand how the Cree world view and values influence their own and others' behaviour and choices

### **Sample Teaching and Learning Activities**

- The students look at a Cree word taken from tipi teachings. Then they find out what it means by asking parents or grandparents. The students create a collage that reflects understanding of the word given; e.g., *tapahteyimowin* (humility), *pahkwenamâtowin* (sharing), *wâhkôhtowin* (kinship/genealogy), *kisewât'siwin* (compassion/love) and how that value applies to their daily lives.
- The students research the meaning of the words *nehiyaw* and *kiskeyihtamâwin*. What is the significance of the word *newo* (four) *m(h)iyaw* (bodied) person? They discuss the tipi teachings. How do these values fit into *Nehiyawewin* (Cree language)? What significance does *kiskeyihta* (know),- *mâ* (collective) -*win* (nominalizer)] *kiskeyihtamâwina* (knowledge) have? Students create a poster that reflects how the values fit into being *nehiyaw*. Then they write a caption in Cree to match their picture.

- The students research how environmental agreements, with standards for auto and truck emissions, are compatible with Cree values.

## Resources and Materials

- Backgrounder Appendix—Tipi teachings, SEPM circle

## Assessment

### Focus for Assessment

Does the student:

- understand how Cree views and values influence his or her life behaviour and choices?
- understand how Cree views and values influence the behaviour and choices of others?

### Sample Assessment Strategies

#### Poster Checklist

The student:

- uses key words and phrases in Cree that describe his or her feelings about Cree values
- conveys accurate information by combining appropriate picture words and phrases
- conveys several important details about the topic.

## A-6 SPECIFIC OUTCOME

For imaginative purposes and personal enjoyment



### HUMOUR/FUN

Students will be able to:

- use the language for fun and to interpret and express humour in a variety of ways and in a variety of situations

### Sample Teaching and Learning Activities

- The students invite guests and plan a variety of entertainment for them. *Kiskinohamowâkanak takî pwâtsimowak*. (Student groups may do a round dance), *ahpô takî nikamowak nikamowina* (sing songs), do a Readers' Theatre.

- The teacher provides the students with a list of action words, descriptive words, nouns and expressions, and invites students to create a poem, a song, using one noun. The students select an action and a descriptor for the chosen noun. The students share their composition with the class.
- The students create a humorous story.
- The students participate in a Laughing Circle. They laugh a word. Students take turns creating a funny laugh.
- The students translate humorous English expressions and nursery rhymes into Cree.
- The students establish a humorous blog on the Internet to share with others.
- The students watch a humorous video of Don Burnstick.
- The students listen to War Party rap. The students create their own rap.
- The students create a comic strip in Cree that tells a short story, using illustrations and captions or speech bubbles.
- The students participate in telling tall stories in Cree.

## Resources and Materials

- *War Party* rap group from Samson, Alberta.
- *Red Nation* – rap group
- *Don Burnstick* CD

## Assessment

### Focus for Assessment

Does the student:

- use Cree for fun?
- use Cree to interpret humour?
- use Cree to express humour?

## Sample Assessment Strategies

### *Self-assessment*

Writing a poem for fun and humour:

- My poem had interesting ideas.
- My poem was humourous.
- I reread my writing to be sure it was complete.



## CREATIVE AND AESTHETIC PURPOSES

Students will be able to:

- a. use the language creatively and for aesthetic purposes; e.g., create and perform a skit

## Sample Teaching and Learning Activities

- The students, working in small groups, read a traditional Cree cultural or traditional *âcimowin*, rewrite it in the form of a script and then dramatize it.
- The students, working with a partner, choose a favourite Cree cultural or traditional *âcimowin* and rewrite it in the present setting.
- The students recall a place and an event that they remember as being spiritual or sacred. Students name the place and describe the beauty in a short paragraph or present the ideas orally.
- The students recall stories told to them about cultural beliefs and create a bulletin board to reflect these stories and beliefs.
- *Mâhmeskoc kâhkîhtwâm âcimowak kiskinohamowâkanak.*  
(The students take turns retelling a story.)

## Resources and Materials

- Resource Appendix—Stories and Legends

## Assessment

### Focus for Assessment

Does the student:

- use Cree creatively?
- use Cree for aesthetic purposes?

## Sample Assessment Strategies

### Checklists

When students create plays, the teacher looks for evidence that they:

- interpret the feelings, ideas and themes of the cultural or traditional stories accurately
- create appropriate dialogue
- incorporate detail to engage the audience
- show evidence of practice and rehearsal in their presentation.

### *Self-assessment on Retelling a Story.*

- *Kâhkehtwâm âcimowin*  
(Story Elements)
- *Niwîhten tân's ekwa tân'te kâ mâcipayik âcimowin.*  
(I told about how and where the story begins.)
- *Nitâcimâwak âtayohkânak.*  
(I told about the important characters.)
- *Nitâtoten kîkway nâspic ekî nayihtâwipayik.*  
(I told about an important problem.)
- *Nitâtoten kîkwaya nâspic kâkî ispayiki/kwâw.*  
(I told about the important things that happened.)
- *Niwîhten tân's ekî isi sâponamihk kîkwây kaki nayihtâwipayik ekwa tân'si kâ isi nakemakahk âcimowin.*  
(I told how the problem was solved and how the story ended.)
- *Kâwi nitâcimowin nakemakan.*  
(My retelling was complete.)





**A-6.3**

## PERSONAL ENJOYMENT

Students will be able to:

- a. use the language for personal enjoyment; e.g., explore Cree culture on the Internet

### Sample Teaching and Learning Activities

- The students play a variety of word guessing games. Themes used in the game should be familiar to the students or studied in class; e.g., careers that exist in their community. Web charts, vocabulary lists and personal dictionaries are available for student reference. The students make up the questions for the game.

<i>Atoskewina</i> (Career)	<i>Itahkamikisiwina</i> (Cultural Events)	<i>Wâskahikana</i> (Buildings)

- The students are taught to play a hand game to enhance their understanding of the language.
- The students can create a Web site about their own community, student exchanges and school cultural events.
- The students view videos with Cree being spoken or with Cree cultural components.

### Resources and Materials

- *Beyond Words*—variety video series featuring First Nations’ performers
- Resource Appendix—Web sites, Videos

### Assessment

#### Focus for Assessment

Does the student:

- use Cree for personal enjoyment?

## Sample Assessment Strategies

### *Observations*

*When students participate in games the teacher looks for evidence that they are able to:*

*Tīpeyimow ta wīhichewet.*

(participate willingly)

*Nehiyawew kotaka kâ wîcâyâmât.*

(use Cree when interacting with each other)

*Nihtâ wîtatokemowew.*

(demonstrate flexibility when working with others)

*Nihtâ wîchihewew.*

(take an active part in group activities)

*Koci âpacihtâw Nehiyawewin pâpetos itah.*

(attempt to adopt language to suit the purpose and setting)

*Manâcihkemow.*

(use respectful language)

*Pasikiwihkemow.*

(use supportive encouraging language with peers.)



# LANGUAGE COMPETENCE

*Âtiht ôhi isihcikewina poko okiskinohamâkewak ta âpacihtâcik  
(tâpiskôc miyâhkasikewin) ekwa Kihtheyayak ta mamisîtotâhcik.*

(Some of these activities, such as smudging, require extreme care, caution and sensitivity on the part of the teacher. Teachers should consult Elders in their local community regarding traditional practices.)

# LANGUAGE COMPETENCE

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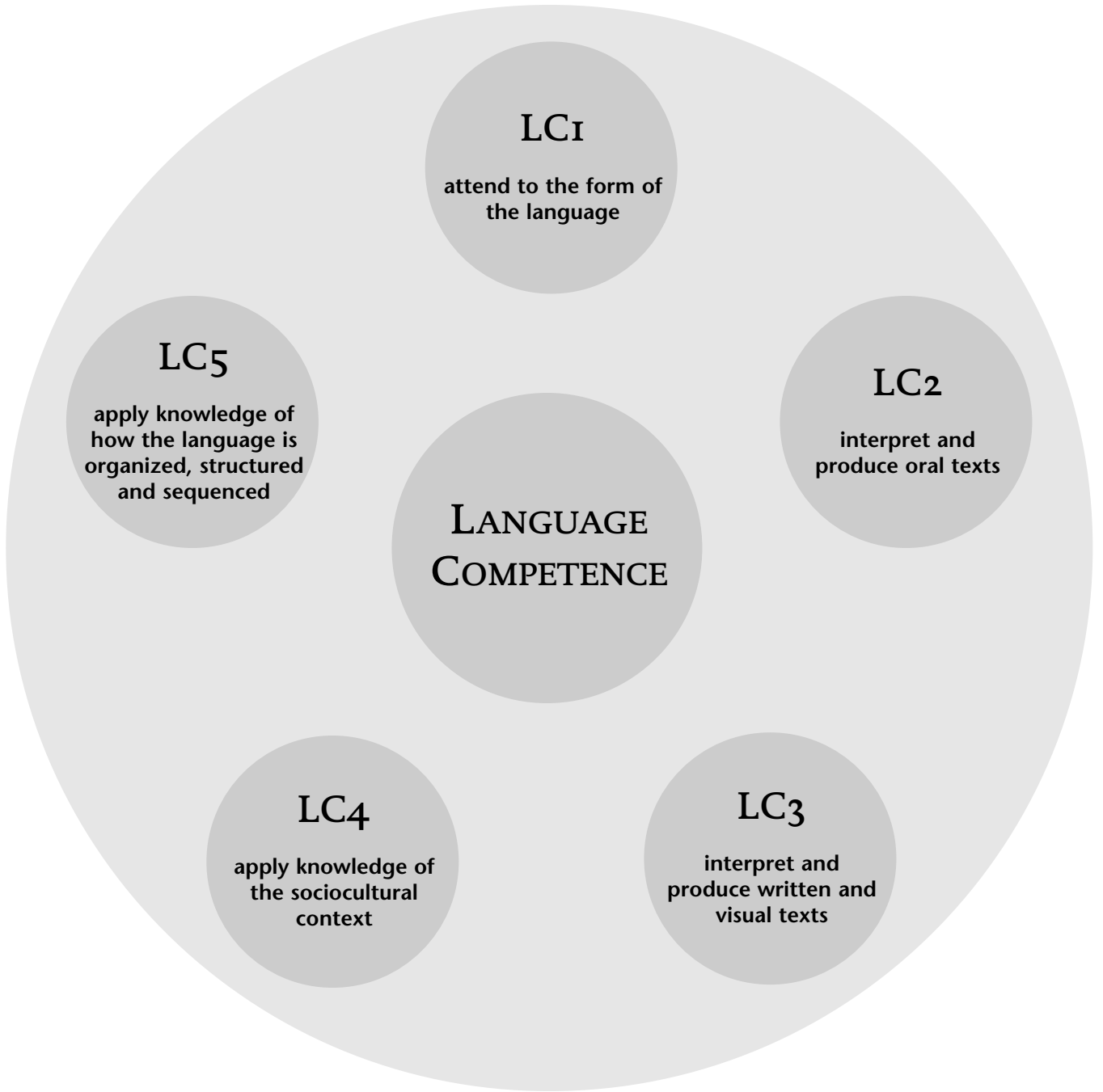
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The specific outcomes under Language Competence deal with knowledge of the Cree language and the ability to use that knowledge to interpret and produce meaningful texts for situations in which the language is required. Language competence is therefore best developed in the context of activities or tasks that need the language in real-life, practical applications.

The various components of language competence are grouped under five cluster headings, as shown on the opposite page. Under each heading are several strands that show the flow of learning from grade to grade. Each strand deals with a single aspect of language competence. For example, under the heading “attend to the form of the language,” there is a strand for phonology (pronunciation, stress, intonation), orthography (spelling, mechanical features), lexicon (vocabulary words and phrases) and grammatical elements (syntax and morphology).

Although the outcomes isolate these individual aspects, language competence should be developed through classroom activities that focus on meaningful uses of the Cree language, in context. Tasks will be chosen based on the needs, interests and experiences of students. The vocabulary, grammar structures, text forms and social conventions necessary to carry out a task will be taught, practised and assessed as students are involved in various aspects of the task itself, not in isolation.

Note: Much of the linguistic terminology used in the grammatical elements sections, under the cluster heading attend to the form of the language, is defined in the Appendix of this implementation manual—Linguistic Definitions Pertaining to Cree.



# LC LANGUAGE COMPETENCE

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LC<sub>1</sub>

## Attend to the form of the language

- LC-1.1 Phonology
- LC-1.2 Orthography
- LC-1.3 Lexicon
- LC-1.4 Grammatical Elements

LC<sub>2</sub>

## Interpret and produce oral texts

- LC-2.1 Listening
- LC-2.2 Speaking
- LC-2.3 Interactive fluency

LC<sub>3</sub>

## Interpret and produce written and visual texts

- LC-3.1 Reading
- LC-3.2 Writing
- LC-3.3 Viewing
- LC-3.4 Representing

LC<sub>4</sub>

## Apply knowledge of the sociocultural context

- LC-4.1 Register
- LC-4.2 Expressions
- LC-4.3 Variations in language
- LC-4.4 Social conventions
- LC-4.5 Nonverbal communication

LC<sub>5</sub>

## Apply knowledge of how the language is organized, structured and sequenced

- LC-5.1 Cohesion/coherence
- LC-5.2 Text forms
- LC-5.3 Patterns of social interaction

# LANGUAGE COMPETENCE

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## LC GENERAL OUTCOME

Students will be effective, competent and comfortable as Cree speakers.  
(*Okiskinamowâkanak ta nihtâ Nehiyawewak.*)

## LC-I SPECIFIC OUTCOME

Attend to the form of the language



LC-1.1

### PHONOLOGY

Students will be able to:

- a. use intonation, stress and rhythm appropriately in familiar situations

### Sample Teaching and Learning Activities

- The teacher and students review vocabulary lists, word walls or review personal dictionaries for familiar words. The students work in partners and use a minimum of 20 Cree words to write a simple dialogue or role-play. Fellow students listen carefully for intonation, stress and rhythm of words and phrases.
- The students engage in a drama play about *Wesahkecâhk* or other legends. They use correct expressions, intonation and rhythm.
- The students read a paragraph in Cree out loud, adding their own intonation where they believe emphasis is placed for expressions or the key words.

### Resources and Materials

- Resource Appendix—*Wesahkecâhk* legends

### Assessment

#### Focus for Assessment

Does the student:

- use intonation appropriately in familiar situations?
- use stress appropriately in familiar situations?
- use rhythm appropriately in familiar situations?

## Sample Assessment Strategies

### Checklists (Drama)

- delivery is lively, enthusiastic and enhances the meaning of the content
- facial expressions are varied to enhance the presentation
- pace and volume are varied to add emphasis or interest
- pronunciation and enunciation are clear, and very few filler words are used
- audiences are engaged.



## LC-1.2 ORTHOGRAPHY

Students will be able to:

- a. apply basic spelling patterns consistently in writing familiar words

## Sample Teaching and Learning Activities

- Working with a partner, the students take turns editing one another's written work.
- The students with the teacher review a chart of mechanical conventions, such as punctuation and capitalization. Students create a text without conventions and give it to someone else to edit. The teacher models this process with a message written on the board.
- The students use English writing conventions of capitalization when writing SRO. Students should note the patterns of words; e.g., personal affixes, *Nimetawân atâwew'kamikohk* (I play at the store.). Students should note the root along with affixes as cues when reading.

**Note to the teacher:** Mechanical conventions deal with areas such as punctuation, capitalization and the extent to which words are spelled correctly. Writing in SRO—Standard Roman Orthography—requires using mechanical conventions.

## Resources and Materials

- Dictionaries



## **Assessment**

### **Focus for Assessment**

Does the student:

- use basic mechanical conventions to assist in his or her reading?
- use basic mechanical conventions to assist in his or her writing?

### **Sample Assessment Strategies**

#### ***Observations***

The teacher observes students in a variety of contexts to determine if they are able to:

- identify examples of basic mechanical conventions
- describe how the particular conventions are used in creating mood.

#### ***Revision Checklist***

- I read my work to myself out loud.
- I added new information and ideas.
- I took out ideas that were not needed.
- I changed the order of information and punctuation to make sense.
- I asked someone for help.
- I listened to my classmates' suggestions to assist in my writing.



**LC-1.3**

## LEXICON

Students will be able to:

- a. use a repertoire of words and phrases in familiar contexts, within a variety of lexical fields, including:
  - *ta wayawet* (going out)
  - *kwayask ta pimâtisit* (healthy living)
  - *kitaskînow* (our land)
  - *wâhkôhtowin isîhcikewina* (family traditions)
  - *osîhcikewina* (crafts)
  - *kotaka itôtanowina kâ isi akâwâtahki/kwâw* (any other lexical fields that meet their needs and interests)

### Sample Teaching and Learning Activities

- The students, working in pairs, plan a fashion show displaying traditional clothing. One student wears a costume and the other student reads a script prepared and edited by the students. The students may use music to complement their modelling. The students will introduce the student who is modelling, for example:

*Awa Jane e postiskahk e wâpiskâyik \_\_\_\_\_.*

(This is Jane wearing a white \_\_\_\_\_.)

- The students bring in pictures or photographs of their family gatherings and celebrations. The students:
  1. Categorize the activities that are the same and put them up on a chart
  2. Discuss the activities using the vocabulary and expressions learned or with teacher assistance, learn new vocabulary and phrases that help them describe the activities
  3. Label the pictures with the introduced vocabulary and expressions.
- The students, working in pairs, develop a list of words that relate to a feast or dance. They share the words with the class.

### Resources and Materials

- Traditional clothing
- Pictures and photographs

## Assessment

### Focus for Assessment

Does the student:

understand and use a repertoire of vocabulary and expressions in familiar contexts?

understand and use a repertoire of vocabulary and expressions related to recommended topics and areas of experience?

understand and use a repertoire of vocabulary and expressions in areas that meet his or her needs and interests?

### Sample Assessment Strategies

#### *Checklists*

The students and teacher prepare a checklist that reflects the Focus for Assessment criteria. After the fashion show, the students and teacher compare the checklist:

- open to new or different ideas
- creative
- attention to detail
- music enhanced the presentation
- the reader spoke at an appropriate pace
- the reader read fluently.



LC-1.4

## GRAMMATICAL ELEMENTS

Students will be able to:

- a. use, in modelled situations, the following grammatical elements:

- weather verbs (VII) in past, future tense *wîmispon* (it will snow), *kîmiskpon* (it snowed)
- time passage/conditional marker
- weather verbs (VII) in the subjunctive mode: when for past tense *nikîkîwân kâkimowahk* (I went home when it was snowing), *kîkîwew kâkimowanîyik* (he or she went home when it was snowing); if is used for future tense *nikakîwân kîspin sâkasteki* (I will go home if it is hot), *kakîwew kîspin sâkasteyiki* (he or she will go home if it is hot)
- days of the week along with past and future tense markers for I and you: *Kânîyânanokîsikâk nikîhitohtân otenâhk* (on Friday, I went to town), *Nîyânanokîsikâki cî kiwîhitohtân otenâhk* (Are you going to town on Friday?)
- hypothetical, dependent clause a subjunctive clause for an action word only (VAI) using if *mîcisoyâni* (when I eat), *mîcisoyani* (when you eat), *mîcisoci* (when he or she eats) and for when *kâmîcisoyân* (when I am eating), *kâmîcisoyan* (when you are eating), *kâmîcisot* (when he or she is eating) for I (1S), you (2S), him or her (3S)
- (VTA) declarative statement simple sentence involving an animate (NA) object/goal for I (1S), you (2S), him or her (3S) subject markers along with an action word involving an animate (NA) his or her (3S) object/goal *Niwâpamâw minôs.* (I see a cat.), *Kiwâpamâw minôs.* (You see a cat.), *Wâpamew mimosa.* (He or she sees a cat.) and progressive form: *Ewâpamat minôs.* (You are seeing a cat.), *Ewâpamak minôs.* (I am seeing a cat.), *Ewâpamât minosa.* (he or she is seeing a cat.)
- descriptive words (VII) for inanimate (NI) objects both singular and plural *apisâsin/ehapisâsik tehtapiwin* (the chair is small), *apisâsinwa/ehapisâsiki/kwâw tehtapiwina* (the chairs are small), *apisâsinîyiw/ehapisâsinîyik otehtapiwin* (his or her chair is small), *apisâsinîyîwa/ehapisâsinîyiki/kwâw otehtapiwina* (his or her chairs are small)
- change in discourse: using the tense markers **ka** or **ta-** (future definite—will), in the progressive form of the verb changes the meaning from will to to, creating a noun phrase. *Nimîyweyihten kanimîhitoyân.* (I am happy that I will be dancing); *Nimîyweyihten kakîhokeyahk.* (I am happy that we will be visiting.); *Nimîyweyihten kamîciyân mîcimâpoy.* (I am happy that I will be eating soup.)
- emphasize continuous action by using reduplicative prefix marker; replaces the use of particles always and forever: *Ninânestosin* (I am always tired.); *Nitâhitohtân otenâhk.* (I go to town all the time.); *Nitâhiteyihten.* (I always think.)

## Sample Teaching and Learning Activities

**Modelled Situations:** This term is used to describe learning situations where a model of specific linguistic elements is consistently provided and immediately available. Students in such situations will have an emerging awareness of the linguistic elements and be able to apply them in very limited situations. Limited fluency and confidence characterize student language. Examples include:

- The teacher models a description of a picture for the students. The students then describe a picture they select, in Cree, using appropriate nouns, verbs and adjectives.

Students will be able to:

b. use, in structured situations, the following grammatical elements

- simple sentences involving a direct object using we (1P), us (2I), you (2P), they (3P) subject markers along with an action word involving an inanimate object (VTI) in declarative statement form *Niwâphptênân tehtapiwin.* (I see a chair.), *Kiwâpahtenaw tehtapiwin.* (You see a chair.), *Kiwâpahtênâwâw tehtapiwin.* (We see a chair.), *Wâpahtamwak tehtapiwin.* (They see a chair.) and progressive form: *Ewâpahtamâhk tehtapiwin.* (We are seeing a chair.), *Ewâpahtamahk tehtapiwin.* (We are seeing a chair.), *Ewâpahtamek tehtapiwin.* (You folks are seeing a chair.), *Ewâpahtahkik/kwâw tehtapiwin.* (They are seeing a chair.)
- compounding a verb and noun together to form a new action word: *Nipostayiwînisân.* (I put clothes on.), *Niteyistikwânân.* (I have a headache.), *Niketasâkân.* (I take my coat off.)
- commands or requests for an action word involving an inanimate object (VTI) for you (2S), all of you (2P), all of us (2I): *kitâpahta* (look at it), *kitâpahtamok* (you look at it—plural) look at it), *kitâpahtetân* (Let's look at it)

## Sample Teaching and Learning Activities

**Structured Situations:** This term is used to describe learning situations where a familiar context for the use of specific linguistic elements is provided and students are guided in their use. Students in such situations will have increased awareness and emerging control of the linguistic elements and be able to apply them in familiar contexts with teacher guidance. Student language is characterized by increasing fluency and confidence.

Examples include:

- In a gym situation, the students prepare simple commands of verbs, e.g., \_\_\_ runs slowly; \_\_\_ and \_\_\_ sing quietly. The teacher may provide models of what is expected and encourage students to try a variety of actions.

Students will be able to:

- c. use, independently and consistently, the following grammatical elements

- tense markers: *kî-past tense*, *nikîhapin* (I sat); *ka-future definite—will*, *nikahâpin* (I will sit); *wî-future intentional marker—going to*, *niwîhapin* (I will sit)
- (VII) normalizer changing an action word involving an inanimate to a noun by adding suffix *-mowin* to the base form: *iteyhtamowin* (thought)

## Sample Teaching and Learning Activities

**Independently and consistently:** This term is used to describe learning situations where a student’s use of specific linguistic elements in a variety of contexts with limited teacher guidance. Students in such situations will have consistent control of the linguistic elements and be able to apply them in a variety of contexts with limited teacher guidance. Fluency and confidence characterize student language. Examples include:

- Students play a game in which they have to respond to a familiar word or grammatical structure used. They are given cards with pictures showing opposites; e.g., one card shows a dog, another a cat; one card shows someone sitting, another person standing. After the teacher models the game, the students move freely in class and show their cards. They exchange expressions and words back and forth. After each exchange, students move on.

## Resources and Materials

- Opposites flashcards
- Pictures

## Assessment

### Focus for Assessment

Does the student:

- recognize some complex grammatical structures?
- use some complex grammatical structures?

## Sample Assessment Strategies

### Work Samples

The teacher collects samples of student work as evidence of their ability to use the grammatical structures in the modelled situation.

## LC-2 SPECIFIC OUTCOME

Interpret and produce oral texts



LC-2.1

### LISTENING

Students will be able to:

- a. understand short oral texts on unfamiliar topics in guided situations

## Sample Teaching and Learning Activities

- At a listening centre in the classroom, students first review a glossary sheet listing unfamiliar words, then listen to a recorded cassette that gives step-by-step instructions on how to make a bracelet or wristband. The students follow the instructions.

### Sample Glossary Page

<i>Kiskinawâcihôkispison</i>	(identification bracelet)
<i>Mikisak</i>	(beads)
<i>Pâmayes</i>	(before)
<i>Aniskamân</i>	(button or medallion)

- The students, working with a partner, listen to a contemporary Cree story or song. They identify and discuss the main message or theme of the story or song.
- The students invite a storyteller from the community to share a story in Cree that deals with a specific Cree value. The students use appropriate protocol. At the end of the story, the students may share what the story meant to them.

## Resources and Materials

- Glossary sheet
- Instruction audiotape
- Storyteller
- Resource Appendix—Audiotapes and CDs

## Assessment

### Focus for Assessment

Does the student:

understand short texts on unfamiliar topics in guided situations?

### Sample Assessment Strategies

#### *Checklists*

The teacher creates a checklist of new vocabulary and structures that have been taught and practised. The teacher may set up interviews with the students to determine student progress in their understanding of the new vocabulary and structures.

#### *Listening Checklist*

The student will:

- keep respectful silence at appropriate times
- listen to the responses of other students
- ask questions for clarification
- focus on the speaker.



## SPEAKING

Students will be able to:

- produce a variety of short, simple oral texts in guided and unguided situations

### Sample Teaching and Learning Activities

- The students prepare a short autobiography of a Cree role model and present it orally to classmates. Students may also prepare a computer *âcimowin* presentation including pictures, graphics and text.
- The students work in small groups to prepare a short cultural or traditional story for presentation to their classmates. The students will have a choice of presenting it orally or prerecorded.



- The students can memorize and recite a Cree prayer. They can take turns saying it individually or as a group.
- The students can compose their own Cree speech and present it in class.

## **Resources and Materials**

- Resource Appendix—Web sites
- Backgrounder Appendix—Prayer
- List of Cree role-models
- Tape recorder

## **Assessment**

### **Focus for Assessment**

Does the student:

- produce a variety of short, simple oral texts in guided situations?
- produce a variety of short, simple oral texts in unguided situations?

### **Sample Assessment Strategies**

#### ***Rubrics***

The teacher and students create a rubric for the presentation. The students are familiar with the assessment expectations and use the rubric in groups or for self-assessment.

#### ***Self-assessment***

- I used visuals to explain my ideas and information.
- My visuals were clearly labelled.
- I used appropriate text size.
- I used colour, illustrations, graphs or charts.
- My work was neat.
- I included sound effects.
- I practised what I planned to say.



**LC-2.3**

## INTERACTIVE FLUENCY

Students will be able to:

- a. manage simple, routine interactions with ease, asking for repetition or clarification when necessary

### Sample Teaching and Learning Activities

- The students role-play or make actual telephone calls in Cree to request information on a simple topic, such as information about the date, time and location of an upcoming event.
- The students conduct a simple interview of a guest or another Cree speaker and ask for repetition or clarification as appropriate:

*Nehiyawew cî wîkiwâhk.*

(Does he or she speak Cree at home?)

*Nehiyawewa cî owâhkômâkana.*

(Do their family members speak Cree?)

*Kîko isihtwâwinihk sîsâwewak*

(What cultural events do they practise in the community?)

*Wîhkohtowinihk*

(Tea dances)

*Pwât'simowinihk*

(powwows)

*Pîcîcîwinihk/Mâskisimowinihk*

(round dances)

- The students will continue to write a sentence or phrase daily to practise when at home.

### Resources and Materials

- Telephone

### Assessment

#### Focus for Assessment

Does the student:

manage simple, routine interactions without undue difficulty?

ask for repetition when necessary?

ask for help when necessary?

## Sample Assessment Strategies

### *Observations*

The teacher uses a checklist and observes the ease of fluency in interactions. The teacher notes to what extent students ask for repetition or help. The teacher may meet with students from time to time to give feedback.

### *Interview Checklists*

The student uses the following criteria:

- I had a clear purpose for the interview.
- I prepared for the interview by writing a list of phrases to build into questions.
- I asked brief questions one at a time.
- I gave the interviewee time to think.
- I took notes during the interview.
- I reviewed the notes immediately after the interview.
- I followed proper protocol.

## LC-3 SPECIFIC OUTCOME

Interpret and produce written and visual texts



### READING

Students will be able to:

- a. understand short written texts on unfamiliar topics, in guided situations

## Sample Teaching and Learning Activities

- The students need to purchase items for a classroom meal. With teacher guidance, they develop a detailed set of instructions, in Cree, as a guide to go to a store.
- The teacher and students select a Cree text that is read aloud to the class. Each student is given a copy of the text. After they have read the text several times, the students:
  - look for affixes in the words and circle them
  - double underline words they recognize
  - leave unmarked the words with which they are not familiar. They can look up the dictionary meaning later.

With teacher guidance, the students then translate the sentences into English.

- The students, with teacher assistance, look for root words and then come up with derivations of these words. For homework, the students can take home new words given by the teacher to ask if someone at home knows the derivations. For example:

*kecikona* (take off), *miskotâkay* (coat/jacket) derivates to:  
*ketasâke* (take your coat off)

*kecikona* (take off), *maskisina* (shoes) derivates to:  
*ketaskisine* (take your shoes off)

*postiska* (put on), *miskotâkay* (coat/jacket) derivates to:  
*postasâke* (put your coat/jacket on)

*postiska* (put on), *maskisina* (shoes) derivates to:  
*postaskisine* (put your shoes on)

- The students create a word map of root words and their derivations. e.g. *api* (sit); *tehtapiwin* (chair) *teht-* on top, *api* sit, *-win* (nominilizer) (noun marker) = *tehtapiwin* (something to sit on top of) = chair
- The students examine Cree words that have come into existence in the last 50 years. For example, how would you coin new terms?  
*pewâpisk atahk* (Satellite)  
*masinatahikan kâ iyinîsemakahk* (Computer)

## Resources and Materials

- Resource Appendix—Stories and Legends
- Cree Dictionaries

## Assessment

### Focus for Assessment

Does the student:

Understand short texts on unfamiliar topics in guided situations?

### Sample Assessment Strategies

#### *Journals*

The students make a Journal entry commenting on their experience of going to the store and ordering items in Cree.



**LC-3.2**

## WRITING

Students will be able to:

- a. produce a variety of short, simple written texts in guided and unguided situations

### Sample Teaching and Learning Activities

- The students look at a variety of cultural or traditional *âcimowina* written in Cree. They work in small groups taking turns to read these *âcimowina* out loud. Students discuss and reflect on the *âcimowina*, the characters, and the themes or moral issues. Each group chooses an *âcimowin* (story) and rewrites it into a script. Students then present the script in Readers' Theatre style, using voice projection, intonation, vocal and facial expressions, and gestures.
- The students write a short letter to a Cree-speaking relative, describing a cultural celebration or cultural practice in which they participated.
- The students prepare a photo display of a cultural celebration or field trip. Each photo is accompanied by a written caption.

### Resources and Materials

- Resource Appendix—Stories and Legends
- Photographs

### Assessment

#### Focus for Assessment

Does the student:

- produce a variety of short, simple texts in guided situations?
- produce a variety of short, simple texts in unguided situations?

## Sample Assessment Strategies

### Checklists

When students prepare and present a script of a Cree cultural or traditional *âcimowin* (story) in Readers' Theatre style, the teacher discusses assessment criteria before they begin and produces a checklist. Criteria might include:

- main ideas and supporting details are evident in the storyline
- appropriate vocal and facial expressions as well as gestures are used
- appropriate grammar and verb tenses are used
- voice is projected with appropriate intonation
- pronunciation is generally accurate.



LC-3.3

### VIEWING

Students will be able to:

- a. derive meaning from multiple visual elements in a variety of media, in guided and unguided situations

## Sample Teaching and Learning Activities

- The students select a section of a story and create a diorama or sculpture with a written text about the scene. The students are aware that the text and visual must match. The students go around to each diorama and derive meaning and perceptions by writing a sentence on each entry.
- As a class, the students hold group discussions and brainstorm aspects of colour photos: colours, contrasts between cool and warm colours, background and foreground, mood, character, plot, pictures that tell a story.
- The students look at pictures of hide paintings. They discuss the possible meanings of these pieces of artwork.

*Tâpasinahikewina*  
(artwork)

*Kîkwây itwemakanwa ôhi*  
(what does this art mean/represent?)

*Kîkwây ekakwe etwet awa otâpasinahikew*  
(what is this art expressing?)

- The students go on a nature walk and take part in a topography exercise.

For example:

*Tân'ta nawac ispahcâw*  
(where is the highest point?),

*Tân'ta nawac wayahcâw.*  
(Where is the lowest?)

*Tân'ta kê ita nawehcâhk*  
(Where might a contour line go?)

## Resources and Materials

- Diorama materials
- Resource Appendix—Stories and Legends

## Assessment

### Focus for Assessment

Does the student:

derive meaning from multiple visual elements in a variety of media  
in guided situations?

derive meaning from multiple visual elements in a variety of media  
in unguided situations?

## Sample Assessment Strategies

### Conferences

The teacher collects the visual diorama or sculpture and text and discusses with students:

- the actions of characters in the text
- the students' own experiences in response to the text
- any feelings they may have in response to the text.

## Diorama Self-assessment

*Ehâ/ihî* *Namôya*

*Ninôkohtân cî \_\_\_\_\_ ihtâwin.*

(Did I show a \_\_\_\_\_ setting).

*Nitâpasinahikewina cî kwayask*

*nôkohtâwak \_\_\_\_\_ ekwa kwayask*

*itasinâstewa \_\_\_\_\_.*

(Do my drawings and colours show  
what \_\_\_\_\_, \_\_\_\_\_ look like?)

*Niwâpahtehiwewin cî ayâmakân ayisenîhkânisa.*

(Does my diorama have stand-up,  
cut outs or clay figures?)

*Nitayisenîhkânisa cî nôkohtâwak \_\_\_\_\_,*

*\_\_\_\_\_, ekwa \_\_\_\_\_.*

(Do my stand up figures show what \_\_\_\_\_,  
\_\_\_\_\_, and \_\_\_\_\_ look like?)

*Kotak kîkway kawehtamâtin*

*niwâpahtehiwewin ohci \_\_\_\_\_.*

(Something else I would like to tell you  
about my diorama \_\_\_\_\_.)



**LC-3.4**

### REPRESENTING

Students will be able to:

- a. express meaning through the use of multiple visual elements in a variety of media, in guided and unguided situations

### Sample Teaching and Learning Activities

- After listening to *Nehiyaw âtayohkewina ekwa isihtwâwina* (a traditional Cree cultural or traditional legend), the students retell parts of the legend using illustrations and/or paintings.
- The students select a short contemporary, cultural, or traditional Cree story and attach pictures to the writing to create their own picture book.
- The students view artwork and create a story about a piece of art to express meaning.



- The teacher displays four pictures or photographs. The students study them and write four sentences. They share these with the class.
- The teacher provides the students with a picture and invites them to write a caption to go with the picture. The students then create three additional pictures with captions.

## Resources and Materials

- Pictures of Allen Sapp paintings
- Artwork samples
- Resource Appendix—Stories and Legends
- Pictures or photographs

## Assessment

### Focus for Assessment

Does the student:

express meaning through the use of multiple visual elements in a variety of media in guided situations?

meaning through the use of multiple visual elements in a variety of media in unguided situations?

## Sample Assessment Strategies

### *Self-assessment*

The students use a variety of sentence starters to reflect on the work produced. Students share with fellow students and/or the teacher:

- *peyak kîkway namac nikamiyotôten kehtwâm ...*  
(one thing I could do better next time is ...)
- *peyak kîkway asamîna nikakeyitôten kehtwâm ...*  
(one thing I would like to do the same next time is ...)

### *Checklists*

In making a presentation, does the student:

- speak clearly?
- use complete sentences?
- stay on topic?
- speak fluently with few hesitations?
- use visuals?
- place visuals in the appropriate place?
- include illustrations, graphics or artifacts
- organize the work effectively?

## LC-4 SPECIFIC OUTCOME

Apply knowledge of the sociocultural context



### REGISTER

Students will be able to:

- a. use suitable, simple formal language in a variety of contexts

### Sample Teaching and Learning Activities

- When interacting with *Kihteyayak* or respected community members or older people within the community, the students use respectful and use appropriate language; e.g., *Tân'si nôhkom*. (How are you, my grandmother?)
- The students memorize a simple prayer and recite it together at the beginning of the class. Students ask *Kihteyaya* to come and discuss the significance of prayer. Students recite their prayer and add any personal prayer they may have; e.g., praying for someone sick.
- The students write a letter in Cree to the band council. For example:

*Kakwecihkemo ta tipahikestamâkaweyan nitwaskewin ochi.*  
(Asking for funding for a field trip)

*Nanâskom kê kanâcihtâcik/twâw metawewinihk.*  
(Thanking them for cleaning up the park)

*Kakwecim tân'si kayâs ekî peyispayik, tâpiskôc, tân'ispîhk ekî tipahamâtohk.*

(Requesting historical information; i.e. when the treaty was signed)

### Resources and Materials

- *Kihteyayak*

### Assessment

#### Focus for Assessment

Does the student:

- use suitable, simple, formal language in a variety of contexts?

## Sample Assessment Strategies

### *Self-assessment*

*Niwítatoskemâwak niwícikiskinohamâkosemâkanak ekwa kiseyayak.*

(I share my work with classmates and respected community members)

*Nimanâhcikhemon.*

(I use respectful language to community members.)

*Ninâkasohten tân'si ta isi manâhcimakik/kwâw kiseyayak.*

(I use suggestions from others to improve the way I talk to respected community members.)

*Nimeskocipîkiskwân ta miyo nisitohtâkaweyân.*

(I revise my language to clarify my message to suit the particular context.)



## EXPRESSIONS

Students will be able to:

- a. examine the role of idiomatic expressions in culture

## Sample Teaching and Learning Activities

- The teacher encourages students to use Cree expressions whenever appropriate. He or she therefore invites students to keep lists of Cree expressions encountered in oral and reading activities, such as *wha*, *wa* or *ma*. The students are invited to give examples of each.
- Each day, the teacher can transcribe the latest Cree expressions onto chart paper and take a few minutes to read the chart to the class. As the students become more familiar with these Cree expressions, they may:
  - compose a short text using the expressions
  - revise the text and read it out loud to the class
  - make any necessary changes
  - recopy the final draft.

**Note to the teacher:** Expressions are very community-specific. You can often tell where a person is from by the expressions they use.

## Resources and Materials

- Chart paper

## Assessment

### Focus for Assessment

Does the student:

explore the use of expressions in cultural contexts?

### Sample Assessment Strategies

#### Conferences

The teacher conducts conferences with the students to discuss their final drafts of texts using Cree expressions:

- can you explain your purpose for writing this piece?
- does your final draft fulfill this purpose?
- what ideas are you trying to express through your writing?
- how well do you think you got your ideas across to your readers?
- how is this final draft different from your earlier drafts?



LC-4.2

## VARIATIONS IN LANGUAGE

Students will be able to:

- a. recognize other influences resulting in variations in language; e.g., occupation, level of education

### Sample Teaching and Learning Activities

- The students think of words that they have heard in class or seen in texts that are different from those used by their parents, grandparents or relatives; e.g.,

*Namôya/moya* (yes/no)

*Ey kîyâmapih* (sit quietly)

*Kâmwatapi* (sit quietly)

*Namôya nân'taw/'moy nân'taw/ma'nân'taw.*

(I am fine.)

The teacher then has the students hear a tape containing various expressions and listen specifically for the variations.

- The students study a chart with Cree words or expressions from different regions. They make a Venn diagram to show the similarities and differences. With teacher guidance, they record the origin of the words and determine factors that influence variations in the language.

## **Resources and Materials**

- Teacher-made Audiotape of Cree expressions
- Chart of variant Cree words and expressions

## **Assessment**

### **Focus for Assessment**

Does the student:

- explore influences resulting in variations in the Cree language?
- identify influences resulting in variations in the Cree language?

### **Sample Assessment Strategies**

#### ***Checklists***

The students keep a checklist of variations in the Cree language. The list is checked and monitored by the class periodically as the students identify new expressions. They may also add the expressions to their personal dictionaries.

#### ***Work Samples***

The teacher assesses student work samples to find evidence of their ability to explore and identify influences resulting in variations in language. The teacher gives feedback so that the students have a better understanding of the influences.



**LC-4.4**

## SOCIAL CONVENTIONS

Students will be able to:

- a. interpret and use important social conventions in interactions

### Sample Teaching and Learning Activities

- Prior to experiencing a celebration, ceremony, or feast, the students view a video such as *Jason Visits the Reserve*. Students identify traditions that accompany speech in social situations. They make a list of behaviours; e.g.,

<i>atamiskâtowin</i>	(shaking hands)
<i>kâmwât'siwin</i>	(silence)
<i>nanâmiskweyi</i>	(nod)
<i>ocem wanawâhk</i>	(kissing on cheek - female to female)
<i>tîpeyimowin</i>	(accepting)
<i>manâcimowin</i>	(appropriate silence)

The students place a checkmark beside the list whenever they see someone in the video using the appropriate social convention.

- The students use important social conventions in interactions when seeking information from respectful community members.
- At a celebration, ceremony, or feast, the students use kinship and endearment terms, pet names and usage of the diminutive to express closeness to someone; e.g., *amiy* (petite), *nikwemîcic* (my little partner), *nisâkihâkanis* (my little loved one). They share these with the class.

### Resources and Materials

- Video: *Jason Visits the Reserve*

### Assessment

#### Focus for Assessment

Does the student:

- explore important social conventions in interactions?
- examine important social conventions in interactions?
- use important social conventions in interactions?

## Sample Assessment Strategies

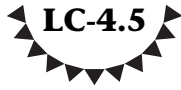
### Journals

The students write a double entry into their Journals to communicate the ideas with their buddy about social conventions. *Ômisîsi takî itasinahikewak* (They can write with prompts like):

*Niskiskinohamâkawin \_\_\_\_\_, kîkwây kiya kikiskinohamâkawin.*  
(I learned about \_\_\_\_\_, what did you learn?)

*Nitatamihikawin isi \_\_\_\_\_, tân'si kit'satamihikawin.*  
(I appreciated \_\_\_\_\_, what did you appreciate?)

*Niteyihten \_\_\_\_\_ wiya \_\_\_\_\_ . Ekwa kiya.*  
(I think \_\_\_\_\_ because \_\_\_\_\_. What about you?)



## NONVERBAL COMMUNICATION

Students will be able to:

- a. avoid nonverbal behaviours that are considered impolite

## Sample Teaching and Learning Activities

- The students prepare a list of acceptable and unacceptable behaviours based on situations provided by the teacher; e.g., greeting *Kihteyayak*. These lists could be labelled:
  - a. What to do when greeting *Kihteyayak*
  - b. What not to do when greeting *Kihteyayak*
- Following a discussion of appropriate and inappropriate, nonverbal behaviours in a variety of situations, students role-play scenarios that reflect these cultural behaviours.

## Assessment

### Focus for Assessment

Does the student:

- use appropriate nonverbal behaviours?
- avoid nonverbal behaviours that are considered impolite?

## Sample Assessment Strategies

### Observations

As students discuss and practise appropriate and inappropriate, nonverbal behaviours, the teacher looks for evidence that students:

- are aware of appropriate nonverbal behaviours in a variety of situations
- are aware of inappropriate, nonverbal behaviours in a variety of situations
- apply knowledge of acceptable behaviour in a variety of situations.

## LC-5 SPECIFIC OUTCOME

Apply knowledge of how the language is organized, structured and sequenced



LC-5.1

### COHESION/COHERENCE

Students will be able to:

- a. use a variety of conventions to structure texts
- b. interpret and use references within texts

## Sample Teaching and Learning Activities

- The teacher and students review simple poems with various rhyming patterns and matching the number of syllables to words. The students make up their own rhyming patterns, brainstorm more patterns and then create their own poems. These poems can be shared with the class and may be theme-related; e.g., season, holidays.
- After the students listen to several phrases from a tape, they produce several sentences spontaneously to express an idea by connecting the phrases they heard.
- The students translate contemporary stories and songs from English to Cree.
- The students create a Haiku poem in Cree; e.g., *Katawas'sin kâpahkisimok, matwân cî nimâmitoneyimik.* (The sunset is beautiful, I wonder if he or she thinks of me.)
- The students listen to a Cree song several times. The teacher hands out the lyrics to the song with ten words missing. The students are given a list of the missing words. The students listen to the song again and fill in the blanks with the words from the list.



## Resources and Materials

- Teacher-made Audiotape of phrases
- Simple English song lyrics
- Resource Appendix—Audiotapes and CDs

## Assessment

### Focus for Assessment

Does the student:

use a variety of conventions to structure Cree texts?

### Sample Assessment Strategies

#### *Rubric*

The students and teacher create a rubric to evaluate the poems.



## TEXT FORMS

Students will be able to:

- use a variety of familiar text forms and media in their own productions

### Sample Teaching and Learning Activities

- The students work in groups of two or three to create a Cree menu that is translated from English. They share the result with the class.
- The students, as a class, create a Cree newscast with news, weather, sports and upcoming events. The newscast is videotaped to be viewed and analyzed by *Kôhkom* (my grandmother) or *Nimosôm* (my grandfather).
- The students create or develop a weather wheel with pictograms or illustrations of the weather, properly spelled. The teacher sends it to a local TV/radio station and asks to have the weather report presented in Cree using the weather wheel; e.g., *Kimowan anohc* (it's rainy today), *yotin anohc* (it's windy today). Alternatively the students may do a role-play if a station is not available.

- The students brainstorm ideas on a topic, such as spring, and then choose to use a tree map or circle map to plan what they would include in a piece of writing. As a final step, students use information from either map to write about the topic using complete sentences.

Title						
<b>Brainstormed words</b>						
<b>Complete sentences</b>						

### Resources and Materials

- English menu
- Video camera

### Assessment

#### Focus for Assessment

Does the student:

use a variety of familiar text forms and media in his or her own productions?

#### Sample Assessment Strategies

##### *Observations/Anecdotal Notes*

The teacher records observations on students’ ability to use a variety of familiar text forms and media in their own productions. The teacher looks for and notes evidence that students:

- use more than one text form
- gather information on a variety of sources
- raise new questions
- learn something new
- use visuals in an appropriate way.



## PATTERNS OF SOCIAL INTERACTION

Students will be able to:

- a. combine simple social interaction patterns to perform transactions and interactions

### Sample Teaching and Learning Activities

- The students brainstorm ideas on social gatherings; e.g., round dance, feast, and record these on the board. One student selects an idea and creates an invitation to send to another student. The other student either accepts the invitation or declines and explains why.
- The students bring in food for a class party or celebration of learning. They offer each other food. The students thank each other, share the food and interact in Cree.
- The students brainstorm, compare and contrast expected behaviours; e.g., feast gathering, a hockey tournament.
- In a Sharing Circle, the students discuss healthy relationships.
- The students create a Cree chat room on the Internet. They take turns monitoring the content.

### Resources and Materials

- Food

### Assessment

#### Focus for Assessment

Does the student:

combine simple social interaction patterns to perform transactions and interactions?

## Sample Assessment Strategies

### *Journals*

The students write in their Journals to reflect on social interactions. They may:

- describe the personal experience
- draw pictures to represent connections between personal experiences
- show feelings in their writing
- write about what they are not sure of... *Tânikîtohkwe...* (I wonder why ...)



# COMMUNITY MEMBERSHIP

*Âtiht ôhi isihcikewina poko okiskinohamâkewak ta âpacihtâcik  
(tâpiskôc miyâhkasikewin) ekwa Kihtheyayak ta mamisîtôtâhcik.*

(Some of these activities, such as smudging, require extreme care, caution and sensitivity on the part of the teacher. Teachers should consult Elders in their local community regarding traditional practices.)

# COMMUNITY MEMBERSHIP

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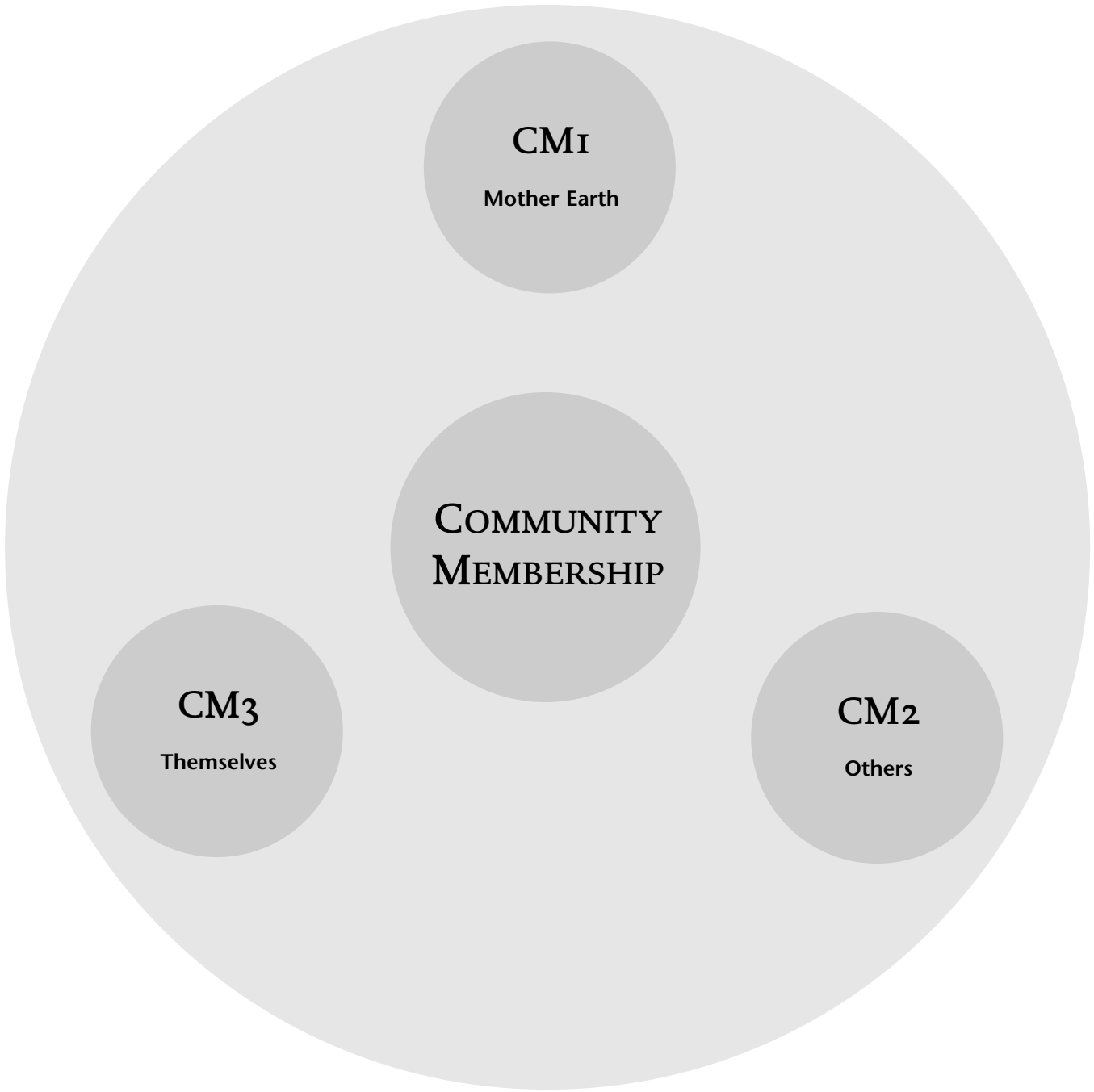
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The specific outcomes in the Community Membership section are intended to support many aspects of the students' Cree cultural development.

These outcomes are grouped under three cluster headings as shown on the opposite page. Each cluster is further broken down into five strands, which strive to build a specific knowledge, skill or value from Kindergarten to Grade 12. The five strands are:

- relationships
- knowledge of past and present
- practices and products
- past and present perspectives
- diversity.

The terms "Mother Earth" and "Creator" are identified as discretionary terms in this program of studies. In order to teach the outcomes in this section, communities may choose to use these terms, or other related terms acceptable to them (e.g., nature, the environment).



# CM COMMUNITY MEMBERSHIP

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CM<sub>1</sub>

## **Mother Earth**

- CM-1.1 Relationships
- CM-1.2 Knowledge of past and present
- CM-1.3 Practices and products
- CM-1.4 Past and present perspectives
- CM-1.5 Diversity

CM<sub>2</sub>

## **Others**

- CM-2.1 Relationships
- CM-2.2 Knowledge of past and present
- CM-2.3 Practices and products
- CM-2.4 Past and present perspectives
- CM-2.5 Diversity

CM<sub>3</sub>

## **Themselves**

- CM-3.1 Relationships
- CM-3.2 Knowledge of past and present
- CM-3.3 Practices and products
- CM-3.4 Past and present perspectives
- CM-3.5 Diversity



# COMMUNITY MEMBERSHIP

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## CM GENERAL OUTCOME

Students will live *wâwetinahk* (peacefully) with *Kikâwînow Askiy* (Mother Earth), others and themselves, guided by *Omâmawi Ôhtâwîmâw* (the Creator).

## CM-I SPECIFIC OUTCOME

*Kikâwînow Askiy* (Mother Earth)



### RELATIONSHIPS

Students will be able to:

- a. examine their own and others' treatment of and attitudes toward Mother Earth

### Sample Teaching and Learning Activities

- The students go on a nature walk with *Kihtheyaya*. He or she uses this opportunity to teach about the practice of *meskoc mîyotôtâkewin* (reciprocity), *ekwa miyopayiwîn* (and good luck); i.e., ways to show respect, giving back to Mother Earth/environment. The teacher models the practice of *meskoc mîyotôtâkewin* (reciprocity) by placing a piece of sage towards the north. Students then imitate.
- In a Sharing Circle, the students discuss and share their knowledge or their daily activities in showing respect to Mother Earth/environment. The discussion topic is *How do you and your family pay tribute to Mother Earth or the environment? Kihtheyaya* or respected community member shares stories about a variety of different ways of showing *meskoc mîyotôtâkewin*; i.e., saying grace before a meal, offering meat back to Mother Earth/environment after a hunt, or offering *cistemaw* (tobacco) to Mother Earth/environment.

### Resources and Materials

- *Kihtheyaya*
- Sage

## Assessment

### Focus for Assessment

Does the student:

- examine his or her own treatment and attitudes toward Mother Earth/environment?
- examine others' treatment and attitudes toward Mother Earth/environment?

### Sample Assessment Strategies

#### Observations

The teacher takes note of students if they:

- respond to *meskoc miyotôtâkewin* (activities)
- follow the protocol of circle sharing
- show respect by listening.



CM-1.2

## KNOWLEDGE OF PAST AND PRESENT

Students will be able to:

- examine and identify changes that have occurred in their own community/land

### Sample Teaching and Learning Activities

- With teacher guidance, the students generate interview questions in order to examine and identify changes that have occurred in their communities; i.e., use of land and natural resources, landscape development. They interview a parent, grandparent, *Kihteyaya* or respected community member. Students prepare a T-chart on which they compare their community in the past and present. They can include information such as oil wells, strip mining, the stopping of underbrush burning, trapping, shopping malls.
- The students collect pictures of their Cree community in order to create a collage that illustrates how their community developed and changed over time.
- The students research the fur trade. They each create four sentences in Cree that identify changes brought by the fur trade. They share the sentences with the class.

- The students take a field trip in the community. They identify changes. Back in the classroom, the students list the changes and discuss.

## Resources and Materials

- Photographs of community
- Resource Appendix—Web sites

## Assessment

### Focus for Assessment

Does the student:

examine changes that have occurred in his or her community/land?

identify changes that have occurred in his or her community/land?

### Sample Assessment Strategies

#### *Self-assessment*

*Niwâpahtehiwewin cî* (Does my collage):

*miyonôkwan nimâmitoneyihtamowina*

(show good organization of my ideas?)

*kikastastew nanâtohk isi kiskeyihtamâwina.*

(include a variety of sources of information?)

*kikastewa tâpasinahikewina ekwa masinahikewina.*

(have artwork, illustrations and text that contain relevant information?)

*metoni takahkinâkwanwa tâpasinahikewina.*

(have vivid artwork?)

*masinahikâtew tân'si etwemakahk masinipayowinihk.*

(have text that clearly explains the pictures?)



## PRACTICES AND PRODUCTS

Students will be able to:

- a. understand the meaning and significance of some practices and products related to Mother Earth

### Sample Teaching and Learning Activities

- Using a K–W–L chart, the students share their knowledge about the protocols involved with *wîhkask* (sweetgrass), and *cistemâw* (tobacco), and then discuss how much more information they feel they need. The teacher invites a guest, *Kihtheyaya* or respected community member to the class to share their knowledge. After the presentation, students fill in the component on what they learned.
- Using a cassette, CD or video of various honour or traditional songs, the following teacher/student exchange can take place:

Teacher: *Kiko nikamowin ôma.* (What kind of song is this?)

Student: *Okimâwahikan.* (It's an honour song.)

Teacher: *Tân'si kitisikiskeyihten  
Okimâwahikan.* (How do you know it is an honour song?)

Student: *Aya ohci kê isi  
pâkamahâhk ekwa  
etihtâkwahk, ekwa  
ewako nîkân emâcihtihk.* (Because of the beat/tempo and the melody, and it's at the beginning.)

The teacher has the students come together in a circle to share and discuss the meaning and significance of a particular song and their understanding of it.

### Resources and Materials

- *Kihtheyaya*
- Resource Appendix—Audio tape, CD or video of Cree songs

## Assessment

### Focus for Assessment

Does the student:

- understand the meaning and significance of some practices related to Mother Earth/environment?
- understand the meaning and significance of some products related to Mother Earth/environment?

### Sample Assessment Strategies

#### *Work Samples*

The teacher collects student work samples; e.g., writing, K-W-L chart, to determine their ability in:

- conveying appropriate and complete information
- organizing material effectively
- choosing appropriate words and expressions
- incorporating useful vocabulary and expressions.



## PAST AND PRESENT PERSPECTIVES

Students will be able to:

- a. examine and compare perspectives and views related to Mother Earth

### Sample Teaching and Learning Activities

- The students share their personal view of Mother Earth/environment in a Sharing Circle and record, on a T-chart, how their view is similar or different from others. In a class discussion, they share their charts.
- The students create a collage that illustrates their perception of Mother Earth/environment. They provide a caption along with a short explanation.

- The students can begin to prepare a presentation for a Science Fair.  
For example:

*Tân'te kê ohpikihk mihkwâpema.*

(Where red willows grow)

*Tân'si esipakamiskâtamihk askiy kê mônahamihk pikiw eyikaw  
Nistoyâhk.*

(Impact of Fort McMurray tar sands)

*Kâwi kê pakitinikehk itah kêkî otinâhtikwehk*

(Reforestation)

*Kâ piscipôtâhk nipîy*

(Water pollution)

- The students design a T-shirt with a slogan or saying in Cree regarding Mother Earth.

## Resources and Materials

- Collage materials
- Fabric paint for T-shirts

## Assessment

### Focus for Assessment

Does the student:

examine and compare his or her own perspectives, views and opinions related to Mother Earth with those of others?

### Sample Assessment Strategies

#### *Self-assessment*

The students assess their own collages using the following criteria:

*Ninôkohtân cî tân'si espayik niwâpahtehewewinihk.*

(Did I show what goes on the collage?)

*Kîkway cî niwîhten tân'si etahkamikahk.*

(Do the items tell something important about the topic?)

*Masipayowina cî takahkasînâstewa.*

(Are the pictures colourful?)

*Kiskinwahikemakasinwa cî kîkwây kê itahkamikahk.*

(Does the collage give a viewer clues about the topic?)



## DIVERSITY

Students will be able to:

- a. examine and compare diverse perspectives and views related to Mother Earth

### Sample Teaching and Learning Activities

- The students create a picture, poster, or collage that illustrates their perspective or view of Mother Earth/environment. Once the piece is done, they write a short paragraph to explain or describe it. Each student then posts his or her picture and description throughout the classroom. The students then go from station to station noting the description of each student's work.
- The students read an international text on people's perspectives, views and opinions related to Mother Earth or on research and environmental groups like Ducks Unlimited and Greenpeace. This serves to broaden the students' own awareness about these groups and their purposes/goals. After they have read it, the students summarize the text orally and discuss it in the context of Cree values. The teacher asks students to retell the information to a partner as if they were talking to someone who has not read the text, and who needs an account of its contents that is as complete as possible.
- The students explore various practices regarding animals and discuss how these practices fit with Cree values; e.g., web cameras in eagles' nests, training dolphins, experimenting on animals.
- The students examine and taste foods from different countries; e.g., coconuts. They research how these countries regard Mother Earth and give short oral reports in class.

### Resources and Materials

- Food from other countries
- Information on environmental groups, such as Ducks Unlimited and Greenpeace
- Resource Appendix—Web sites

## Assessment

### Focus for Assessment

Does the student:

- examine and compare diverse perspectives, views and opinions related to Mother Earth/environment?

### Sample Assessment Strategies

#### Checklists

The students reflect on their retelling of a text:

- I told about people’s perspectives about Mother Earth.
- I told about people’s opinions and views about Mother Earth.
- I told about important facts.
- I told about similar points of view.
- I told about different points of view.

#### Poster Rubric

The teacher invites students to help create assessment criteria for the poster assignment. The following is a sample poster rubric:

<i>Poster Rubric</i>	
<b>3 Capable</b>	<ul style="list-style-type: none"><li>• The poster is original, colours are often used effectively and appropriately.</li><li>• The pictures and text give important information.</li><li>• The text clearly explains the drawings.</li></ul>
<b>2 Developing</b>	<ul style="list-style-type: none"><li>• The poster consists of single background drawings.</li><li>• The pictures and text provide some information about the subject. The text is legible.</li><li>• The illustrations may be incomplete. Colours may not always be used appropriately.</li></ul>
<b>1 Beginning</b>	<ul style="list-style-type: none"><li>• Students may require assistance to complete the project.</li><li>• The pictures and/or text may not be clear, legible or pertinent.</li><li>• The artwork may be sketchy or incomplete.</li><li>• Colours may be inappropriate.</li></ul>



## CM–2 SPECIFIC OUTCOME

Others



### RELATIONSHIPS

Students will be able to:

- a. accept and value differences in group and individual settings, and appreciate the skills and talents of others

### Sample Teaching and Learning Activities

- The students create simple, positive sentences about classmates' gifts and talents. The sentences are compiled into a small booklet for each student.
- The students showcase their work at a special class presentation. The students acknowledge the skills and talents of others:

*Kinihtâ ...*

(You \_\_\_\_ well.)

*Kimiyo ...*

(You \_\_\_\_\_ good.)

*Miywâsin \_\_\_\_\_*

(\_\_\_\_\_ is good.)

*Kitakahki ...*

(You \_\_\_\_\_ very good.)

*Nimiyweyihten anima \_\_\_\_\_*

(I like that \_\_\_\_\_.)

- The students look at differences in two Cree communities that are close in proximity and use charts to record the information. The teacher leads discussion on the similarities and differences focusing on the talents of others from the two communities.

*Ôma nehiwaw'kiskinohamâto'kamik ehayâwâyâhkik \_\_\_\_\_ iskwesisak*  
(In this school, we have \_\_\_\_\_ girls)

*ekwa \_\_\_\_\_ nâpesisak*  
(and \_\_\_\_\_ boys)

*ekwa nîkihk ayâwak*  
(and in my home, there are)

*\_\_\_\_\_ iskwesisak ekwa \_\_\_\_\_ nâpesisak*  
(\_\_\_\_\_ girls and \_\_\_\_\_ boys)

*Nikiskinohamâtow'kamikonâhk*  
(In my school)

*ni \_\_\_\_\_ nân*  
(We \_\_\_\_\_)

*ni \_\_\_\_\_ nân*  
(We \_\_\_\_\_)

- Students find a quality about their friend they like and respond with:

*Ninohte \_\_\_\_\_ n tâpiskoc nitôtem.*  
(I want to be \_\_\_\_\_ just like my friend.)

*Nitôten ekisewâtisit*  
(My friend is kind)

*Ninohtekisewâtisin tâpiskoc nitôten.*  
(I want to be kind like my friend)

The students place these statements in their Journals or on sentence strips to be posted in the classroom.

## Resources and Materials

- Resource Appendix—Web sites
- Backgrounder Appendix—Cree values

## Assessment

### Focus for Assessment

Does the student:

- accept differences in group and individual settings?
- value differences in group and individual settings?
- appreciate the skills and talents of others?

### Sample Assessment Strategies

#### *Self-assessment*

After students share information in the Special Class Presentation, they reflect on what they did by completing the following self-assessment checklist:

	<i>Ehâ/ihî</i>	<i>Namôya</i>
<i>Nipikiskâten kîkway kâ mistahiteyihtâkwak.</i> (I used my voice to show something was important.)	<input type="checkbox"/>	<input type="checkbox"/>
<i>Nikâwihkweyan ta nôkohtâyân kîkway kâ mistahiteyihtâkwak.</i> (I used facial expressions to show something was important.)	<input type="checkbox"/>	<input type="checkbox"/>
<i>Nitisiyaweyan ta nôkohtâyân kîkway kâ mistahiteyihtâkwak.</i> (I used body language to show something was important.)	<input type="checkbox"/>	<input type="checkbox"/>
<i>Niwâstinikân ta nôkohtâyân kîkway kâ mistahiteyihtâkwak.</i> (I moved my hands to show something was important.)	<input type="checkbox"/>	<input type="checkbox"/>
<i>Ninâkatôhkân kotakak otispiseyinewa.</i> (I kept my focus when I acknowledged the skills of others.)	<input type="checkbox"/>	<input type="checkbox"/>

**Note to the teacher:** You may use a similar checklist for students to assess one another's presentations. Students complete the checklist and provide feedback in the way of a peer assessment.



## KNOWLEDGE OF PAST AND PRESENT

Students will be able to:

- a. identify key Cree historical and contemporary events, figures and developments; e.g., local government, reserve system and leadership styles

### Sample Teaching and Learning Activities

- The students brainstorm the names of famous Aboriginal people. They try to determine who is Cree by looking at the list. In small groups, the students research the names on the Internet to determine who is Cree, how they became to be well known and then share the information in class. The teacher notes the different responses on flipchart paper and posts the writing in class.
- The student groups research and discuss historical developments and events (e.g., Treaty signing and other historical events) of their community of Cree people and across Alberta and Saskatchewan. They place the information on a retrieval chart. From the chart, students separate developments into years, and then post their chart in the classroom to show the development.

Year	Development

### Resources and Materials

- Resource Appendix—Web sites
- Treaty booklets from band offices

### Assessment

#### Focus for Assessment

Does the student:

identify key Cree historical events, figures and developments?

identify key Cree contemporary events, figures and developments?

## Sample Assessment Strategies

### Learning Logs

The students use sentence frames to reflect on their learning about contemporary and historical events. Logs may be shared during teacher/parent conferences or with other students:

*Nimôcikatoskân isi ...*

(I made my work interesting by ...)

*Nitakwastân kiskeyihtamâwin ekwa mâmitoneyihtamowina wiya ...*

(I added new information and ideas because ...)

*Peyak isi nawac nikakî miyo \_\_\_\_ e \_\_\_\_.*

(One way I can improve my \_\_\_\_ is \_\_\_\_.)

*Kehtwâm nikakî wîhten \_\_\_\_ ta âpacihtâyân kîhcinâ  
mâmitoneyihtamôwina ekwa pîkiskwewina.*

(I retell \_\_\_\_ using key ideas and vocabulary.)



## PRACTICES AND PRODUCTS

Students will be able to:

- a. understand the meaning and significance of some Cree cultural practices and products

### Sample Teaching and Learning Activities

- The teacher invites *Kihteyayak* into the classroom to share their knowledge in *mîyahkasikewin* (pipe ceremonies), as well as the significance, protocol and practices of these cultural events. The students listen, observe and imitate the proper teachings, such as drum making, treatment of the umbilical cord.
- The students perform a mini round dance in their classroom. They invite *Kihteyaya* or respected community member to participate and share his or her knowledge about the round dance ceremony. The students then share their experience of this new knowledge.
- The students view a video of Cree cultural practices and discuss their importance.
- The students attend a feast.
- The students view videos that depict Cree cultural practices and products.

- The students write and perform a short role-play in which they each play a role in a traditional Cree community. In the play, the students should demonstrate traditional practices and activities, such as dance, berry picking, cooking bannock, hunting, and storytelling.

## Resources and Materials

- *Kihtheyaya*  
Resource Appendix—Videos

## Assessment

### Focus for Assessment

Does the student:

understand the meaning and significance of some Cree cultural practices?

understand the meaning and significance of some Cree cultural products?

### Sample Assessment Strategies

#### *Journals*

The teacher asks the students to share their Journal work to show that they understand the meaning of Cree practices and products.

#### *Conferences*

The teacher talks with students to determine the extent to which they:

- increase their flexibility and ability to see other points of view
- integrate past knowledge and experiences with new viewpoints
- understand the meaning and significance of Cree cultural practices and products.



**CM-2.4**

## PAST AND PRESENT PERSPECTIVES

Students will be able to:

- examine basic, key Cree perspectives and values

### Sample Teaching and Learning Activities

- The students examine the significance of the four directions and seasonal events by inviting and speaking with *Kihtheyayak* or respected community members, family members. The students participate in a four directions run.

- The teacher posts questions on the board, such as:

*Peyakwan cî iteyihtâkosiw c'stemâw anohc tâpiskôc kayâs.*  
(Does tobacco mean the same now as it did long ago?)

*Kîkwây takî kikinikâteiw cistemâhk.*  
(What ingredients can be added to tobacco?)

*Kîkwây petos anohc cistemâw ispehci kayâs.*  
(What is the difference in today's tobacco to that of years ago?)

Students research *cistemâw* (tobacco) and its ingredients, from a Cree view, on the Internet, books, asking interview questions. They share information with the class. The teacher next posts the following questions:

Why has *cistemâw* (tobacco) become significant in Cree culture? Does it have to do with *meskwoc mîyototâkewin* (reciprocity) or is it smoking only for pleasure? The students discuss.

- The students examine words *kâkesimowin/ayamihâwin* (prayer) and find out their meaning and learn the relevant differences between the two words; e.g., a traditional Cree word or a newly developed Cree word; i.e., *Mechif, Creenglish*. The students examine other Cree words that have similar changes.  
e.g. *lapatâkwa* (potatoes—French Cree) vs.  
*askipwâwa* (potatoes)  
*Nimâmâ* (my mother) vs. *nikâwiy* (my mother)

## Resources and Materials

- *Kihteyaya*
- Backgrounder Appendix—The Medicine Wheel, Prayer, The Ceremonial Plants
- *Rediscovery: Ancient Pathways, New Directions*, by Thom Henley

## Assessment

## Focus for Assessment

Does the student:

examine basic, key Cree perspectives and values?

## Sample Assessment Strategies

### *Self-reflection*

The students meet with the teacher and reflect on what they have learned, what they didn't understand. The student could ask or tell the teacher:

*Ninitaweyihten ta wîchikaweyân \_\_\_\_\_.*

(I need help with \_\_\_\_\_.)

*Tân'si nikakî \_\_\_\_\_.*

(How could I \_\_\_\_\_?)

*Nitayamihikon ta wîci \_\_\_\_\_ osâm \_\_\_\_\_.*

(It's hard for me to team \_\_\_\_\_ because \_\_\_\_\_.)

*Nisikoci kiskeyihten \_\_\_\_\_.*

(I was surprised to learn that \_\_\_\_\_.)

*Kakwecihkemowin nitâyân \_\_\_\_\_.*

(A question I have is \_\_\_\_\_.)

*Ôhi namôya kwayask miyopayiwân \_\_\_\_\_.*

(These things did not work well \_\_\_\_\_.)

*Kehtwâm nika kocân \_\_\_\_\_.*

(Next time I could try \_\_\_\_\_.)

*Namôya cî nân'taw.*

(Is it alright?)





## DIVERSITY

Students will be able to:

- a. identify and discuss similarities and differences in others, and examine stereotyping

### Sample Teaching and Learning Activities

- The students identify similarities and differences in Cree communities across Alberta; e.g., food, clothing, shelter. They then discuss their information in class.
- The students examine a non-Cree family tree. The students create their own family trees, using kinship terms. They discuss similarities and differences in class.

*Nīyanân* (we/us—exclusive)

*Ekwa kīyawâw* (and you—plural)

- The teacher provides information to students about the five different Cree dialects across Canada. Students fill in a chart with relevant information.

	Cultural Practices	Location	Clothing	Food	Economic Base
Y					
L					
N					
th					
r					

Plains Cree 'Y' dialect spoken in Western Canada (SK, AB, BC, NWT)

Moose Cree 'L' dialect spoken in southwestern Hudson's Bay

Swampy Cree 'N' dialect spoken in northern Manitoba

Woods Cree 'Th' dialect spoken in northern Saskatchewan Atikameg

Cree 'R' dialect spoken in southeastern Hudson's Bay

**NOTE:** There are generally northern and southern variations of the major dialects of Cree.

The students, working in groups, examine and pull out information that is similar and different from their Cree Y dialect. They then share their information with the class. Other topics could include kinship, cultural events and practices.

- The students examine some cultural stereotyping. The teacher provides pictures of the following:
  - tipi
  - feather headdress
  - bows and arrows

The students discuss how these and other items have been used to stereotype First Nations people.

## **Resources and Materials**

- Resource Appendix—Web sites
- Pictures of cultural stereotypes
- Kinship chart

## **Assessment**

### **Focus for Assessment**

Does the student:

- identify and discuss similarities?
- identify and discuss differences?
- examine stereotyping?

### **Sample Assessment Strategies**

#### ***Portfolios***

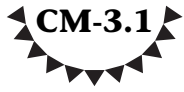
The students, with teacher assistance, choose work samples to place in their Portfolios.

#### ***Anecdotal Notes***

The teacher observes students as they identify and discuss similarities, differences and stereotypes. The teacher dates and notes if students exhibit understanding of the issues.

## CM-3 SPECIFIC OUTCOME

Themselves



### RELATIONSHIPS

Students will be able to:

- a. examine their own identity and reflect on its possible effect on personal relationships and choices

### Sample Teaching and Learning Activities

- The students create a poster of a blank body image. In the image they draw symbols that represent themselves, their interests and their family. The body picture can be used to represent family or spirituality; e.g., the heart can represent family and themselves and the head can represent the spirituality or the education they receive.
- The students write down their strengths and create a picture of three roads (sweetgrass braid). Each road will represent choices, some good, some not so good and one road will be the road they take. The road choices can contain pictures of influences; e.g., *peyak mîskanaw* (one road) – *miyoyâwin* (healthy lifestyle), *isihtwâwina* (cultural aspects of life), *pâkahamâwin* (drumming), *nîmihitowin* (dancing), *mîyahkasikewin* (smudging).

Another could be not as healthy– *Namôya miyopimâtisowin* (not a healthy lifestyle);, *kîskwe maskihkiya* (drugs), *minihkwewina* (alcohol), *namôya kîkway isihtwâwina* (no culture). The students present their preferred road to the class.

- The students describe how they fulfill the four aspects of the Medicine Wheel in their daily life; e.g., physical, mental, spiritual, and emotional.

### Resources and Materials

- Backgrounder Appendix—Medicine Wheel

## Assessment

### Focus for Assessment

Does the student:

- knows his or her self-identity?
- reflect on the possible effect of self-identity on personal relationships?
- reflect on the possible effect of self-identity on personal choices?

### Sample Assessment Strategies

#### *Presentation Self-check*

- are there items that need to be presented both orally and visually for emphasis?
- are there things that cannot be communicated in words, but can be communicated visually?
- which part of my presentation is difficult to understand? How would a visual aid help?
- which kind of visual aid would be most effective?
- what appeal will this visual aid have for my audience?
- is this visual aid easy to see and interpret from all parts of the room?
- does this visual aid clearly relate to the purpose of my presentation?



## KNOWLEDGE OF PAST AND PRESENT

Students will be able to:

- examine and identify changes that have occurred in their own specific culture

### Sample Teaching and Learning Activities

- The teacher and students brainstorm questions to use as a guide to interview family, *Kihteyayak* or respected community members to find out what has changed in their culture. After the students have completed their interviews, they share the information with the class. The teacher notes the various responses and the students compare similarities and differences. They then create a mural of the changes in their community.
- On a retrieval chart, students gather information pertaining to their Cree culture.

Topic	<i>Kayâs</i> (Past)	<i>Anohc</i> (Today)	Exists/Lost/NA
<i>Wikiwin</i> (Shelter)			
<i>Miciwin</i> (Food)			
<i>Ayiwinisa</i> (Clothing)			
<i>Nimhitowin</i> (Dance)			
<i>Tâpwewakiyhtamowina</i> (Beliefs)			
<i>Wâhkôhtowin</i> (Kinship)			

The students examine the past and identify and note specific areas. They do the same for today. The students compare the charts and share information in Cree phrases and sentences.

- The students view pictures of their community through time and discuss the changes that have taken place. The students then create a timeline that shows the major changes; i.e., new buildings, fires or floods, new roads, that have happened to their community over time. The class then discusses the impact of these changes on the local environment.

## Resources and Materials

- Community photographs
- Museum field trip

## Assessment

### Focus for Assessment

Does the student:

- identify changes that have occurred in his or her own specific culture?
- examine changes that have occurred in his or her own specific culture?

## Sample Assessment Strategies

### *Journals*

The teacher leads students in creating a class chart reflecting the Focus for Assessment criteria. Students follow up with their own Journal or Log entry that reflects changes.

### *Portfolios*

The students choose work samples for their Portfolios.



## PRACTICES AND PRODUCTS

Students will be able to:

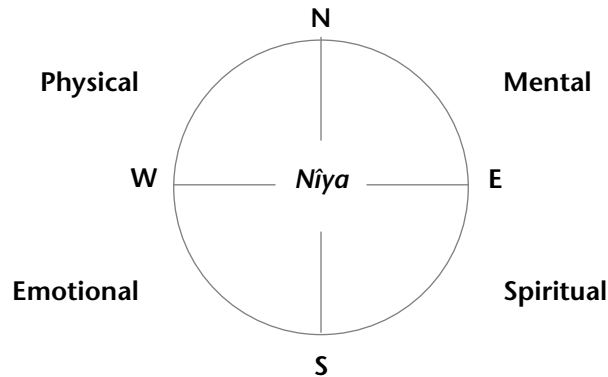
- a. understand the meaning and significance of some Cree cultural practices and products

### Sample Teaching and Learning Activities

- The students invite *Kihtheyaya* to impart certain information. *Kihtheyaya* begins a conversation by asking the students what *Nehiyaw* means. The students respond:

*Nehiyaw newo miyaw*  
(four) (body)

*Nîya Nehiyaw.* (I am Cree.)



The teacher explains aspects and expresses how we need to have balance. The students need to:

- live and be harmonious with Mother Earth/environment and all of Creation
- respect through *meskwoc mîyotôtâkewin* all that the Creator and Mother Earth/environment has given
- celebrate respect through *isihcikewin* (ceremony):  
*mîyahkasikewin* (smudging), *ospwâkan* (pipe), *matot'sâna* (sweat lodges), *pwâtsimowin* (powwow), fasting, vision quest.

Connecting to Mother Earth/environment and all of Creation requires protocol. The teacher invites *Kihtheyayak* or respected community members who are knowledgeable in practising ceremonies to share their knowledge on a ceremony and protocol. The students prepare to participate in a ceremony.

- The students write down discussion questions that they would like to know in regard to practices and products, such as significance of *mîyahkasikewin*, braiding, sweat lodges. The teacher invites *Kihtheyayak* or respected community members to speak to students. They can have a class discussion after the presentation.
- The students participate in a cultural experience, or practise such things as *mîyahkasikewin* (smudging), *nîmihtowin* (dancing), *piminawasowin* (food preparation), *asahkewin* (serving food).
- The students participate in a monthly activity with a female and male *Kihtheyayak* who demonstrate making something or discussing cultural practices; e.g., bannock-making, rope-halter making, to reinforce cultural teachings on gender behaviours.

## Resources and Materials

- *Kihtheyayak*
- Backgrounder Appendix—SEPM Circle, Protocol, Ceremonies and Rituals, Traditional dances

## Assessment

### Focus for Assessment

Does the student:

understand the meaning and significance of some Cree cultural practices?

understand the meaning and significance of some Cree cultural products?

### Sample Assessment Strategies

#### *Journals*

The students are given time to reflect in their Journals about their understanding of cultural practices and products. Sections may be shared for evaluation.

#### *Checklists*

The teacher develops a checklist regarding discussions on Cree practices and products. The student:

- applies classroom vocabulary taught and reviewed to the topic discussed
- is willing to take risks using Cree
- uses correct pronunciation and intonation
- is actively engaged in the activity.



**CM-3.4**

## PAST AND PRESENT PERSPECTIVES

Students will be able to:

- a. examine changing perspectives of themselves (i.e., peer groups, social environments), and examine stereotyping

### Sample Teaching and Learning Activities

- The students create a timeline of their life. The teacher asks students to:
  - think back to when they started school in Kindergarten.
  - think about their attitude and behaviour towards school and their friends when in Kindergarten
  - think about Grades 1-7. What was their attitude and behaviour in each grade?
  - what about their response to Grade 8?

The students record their responses, then examine their chart and note how they have changed or remained the same. The teacher asks if their attitude was the same when they were in Kindergarten or Grade 3. Has their attitude changed? If so, why did that happen? Students respond in short paragraphs.

- In a circle, the teacher asks students what is stereotyping. The teacher notes all the responses on the board. Have any of the students encountered stereotyping? Do they feel they have to look a certain way or act a certain way? Why do they think that is? Is it expected?
- The teacher shows three pictures to the class: a Cree person in regalia; a Cree contemporary person; a Cree contemporary who does not have common Aboriginal features. The teacher then asks the students *Which one is a true Cree?* The students respond. The teacher tells them that all three pictures are of Cree. The teacher then asks why the students thought one of them was not Cree? The teacher talks about how people create stereotypes and labelling through depicting certain features; e.g., clothing, eyes, hair. The students discuss and share feelings on the topic remembering to highlight respect and positive self-image. e.g. *Sâkaweyihtamowin* (stereotyping) vs. *Pâhpetos pamihowina* (different lifestyles)
- The students, in a Sharing Circle, discuss the value of life and self-esteem, pride and self-acceptance.



## Resources and Materials

- Pictures of Cree people

## Assessment

### Focus for Assessment

Does the student:

- examine changing perspectives of oneself?
- examine stereotyping?

### Sample Assessment Strategies

#### *Work Samples*

The teacher looks at each student's work to determine the extent to which he or she shows changing perspectives of himself or herself.

#### *Conferences*

The teacher discusses with students about their attitude and behaviour towards stereotyping and gives feedback by paraphrasing the students' message:

*Ewihtamoweyâhk cî ...*

(Are you telling us ...?)

*Aya cî etetweyan ...*

(Do you mean ...?)

*Ekakwe kiskinawâpahtehiyâhk cî ...*

(Are you trying to show ...?)



## DIVERSITY

Students will be able to:

- examine and celebrate changes in their own perspectives about Cree culture

### Sample Teaching and Learning Activities

- The students examine the Cree they have learned through each grade. The teacher asks them to note what they have learned each year about their culture. Students then create a poster/collage of what Cree culture and language means to them. The teacher then posts these throughout the school as a way to celebrate and recognize their learning.

What I Have Learned About Cree Culture and Language	
Kindergarten	
Grade 1	
Grade 2	
Grade 3	
Grade 4	
Grade 5	
Grade 6	
Grade 7	
Grade 8	

- The students work in groups to write an account of a past event. They write on how they would act now if they were to encounter the same event today.
- The students can brainstorm how they can help a younger student with what they have learned. They could invite a younger grade in a combined class activity.

## Resources and Materials

- Poster and collage materials

## Assessment

### Focus for Assessment

Does the student:

- examine changes in his or her own perspectives about Cree culture?
- celebrate changes in his or her own perspectives about Cree culture?

### Sample Assessment Strategies

#### *Conferences*

The teacher looks at student work, language and culture chart, and conducts conferences with the students to discuss the changes that occurred.

### ***Learning Logs***

Students examine perspectives about the Cree culture and write in their Learning Logs.

*Kíkwaya níkiskinohamâkawin*

(Things I Learned About)

*Mâmayisk ekiskinohamâkosiyân:*

(Before studying:)

*Ôhi kíkwaya níkiskeyihten \_\_\_\_.*

(These are the things I know about \_\_\_\_)

*Epôníkiskinohamâkosiyân:* (After studying:)

*Nísto kíkwaya níkiskinohamâkawin:*

(Three things I learned about are:)

1.

2.

3.

*Âtiht kotaka enohte kiskeyihtamân:*

(Some other things I would like to learn about are:)

1.

2.

3.

### ***Observations***

The teacher observes the students' initial response to an event and how they interpret the new information to enhance their opinions and understanding. Do they bring their own experiences to bear in exploring a subject?



# STRATEGIES



*Âtiht ôhi isihcikewina pokô okiskinohamâkewak ta âpacihtâcik  
(tâpiskôc miyâhkasikewin) ekwa Kihtheyayak ta mamisîtôtâhcik.*

(Some of these activities, such as smudging, require extreme care, caution and sensitivity on the part of the teacher. Teachers should consult Elders in their local community regarding traditional practices.)

# STRATEGIES

The Strategies section includes specific outcomes to help students learn and communicate more effectively. The learning outcomes deal with compensation and repair strategies, important in the early stages of language learning.

The learning outcomes for the strategies section deal with strategies for language learning, cultural learning, general learning and language use. They also deal with compensation and repair strategies that are important in the early stages of language learning.

**Language learning, cultural learning and general learning strategies** can be further categorized as:

- Cognitive – factual knowledge, what you already know or recognize
- Metacognitive – what you learn and being aware of how you learn
- Social-affective – awareness of emotional states and social behaviour

The **language use strategies** can be further categorized by type of communication:

- Interactive – two or more people communicating
- Interpretive – gaining meaning through involvement with objects, artifacts and real-life experiences
- Productive – Producing communication such as writing, oral presentations

The strategies that students choose depend on the task they are engaged in as well as on other factors, such as their preferred learning style, personality, age, attitude and cultural background. Strategies that work well for one person may not be effective for another, or may not be suitable in a different situation. For this reason it is not necessary for students to be aware of, or able to use, a specific strategy at a particular level.

Teachers need to know and be able to demonstrate a broad range of strategies from which students can select in order to communicate more effectively. Strategies of all kinds are best taught in the context of learning activities where students can apply them immediately and then reflect on their use.

To reflect traditional Cree pedagogy, teaching and learning strategies have also been identified in the Cree traditional pedagogy categories of:

- Cooperative Learning
- Modelling and Imitation
- Memorization and Recall
- Observation and Reflection

The categories are not rigid and some strategies can go in more than one category.

Using a variety of strategies and discovering the most effective strategies to use with your particular group of students will make learning Cree language and culture an interesting and dynamic process.

Detailed information on these strategies can be found in the Appendices in the back of this guide.

### **Cooperative Learning**

- Author's Circle
- Brainstorming
- Consensus
- Discussion
- Inside-Outside Circle
- Mind Map
- Research Projects
- Sharing Circle – Talking Circle

### **Modelling and Imitation**

- Echo Acting
- Readers' Theatre
- Role-play
- Total Physical Response – TPR

### **Memorization and Recall**

- Choral Reading and Speaking
- Cloze Procedure
- Language Ladders
- Mnemonics
- Storytelling
- Word Map

### **Observation and Reflection**

- Journals and Learning Logs
- K-W-L and K-W-L-H
- Language Experience
- Charts
- Nature Walk
- Sketch to Stretch
- T-charts
- Venn Diagram
- Visual Imaging

**A sample list of global strategies is listed in Appendix A-2**







# **S STRATEGIES**

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**S1**

**Language learning**  
S-1.1 Language learning



**S2**

**Language use**  
S-2.1 Language use



**S3**

**Cultural learning**  
S-3.1 Cultural learning



**S4**

**General learning**  
S-4.1 General learning

# STRATEGIES

## S GENERAL OUTCOME

Students will know and use various strategies to maximize the effectiveness of learning and communication

## S–I SPECIFIC OUTCOME

Language learning



S-1.1

### LANGUAGE LEARNING

Students will be able to:

- a. select and use a variety of strategies to enhance language learning

### Sample Teaching and Learning Activities

- **Modelling and Imitation:** The teacher uses the strategy of echo-acting. With this strategy, the teacher prepares a series of six to eight short statements describing a logical sequence of actions which take place in a specific context; i.e., getting up in the morning, cooking a meal, using the library, making a phone call. These statements should all include action verbs and use the same tense and person throughout. The teacher presents the statements to the class orally, accompanying them with a pantomime of the actions involved. The class responds first through pantomime of the actions involved. The class then repeats the statements while doing the actions. The teacher and students modify the statements to suit their lifestyle:

*Kâ waniskâyân kíkisepâ:*

(I get up in the morning:)

*Nisîpân:*

(I stretch.)

*Nikisîpîkinâpitân.*

(I brush my teeth.)

*Nisîkahon.*

(I comb my hair.)

*Nipostayawinisân.*  
(I get dressed.)

*Nitosehtân nipewin ekwa mâcipayiw nikîsikâm.*  
(I make my bed and so my day begins.)

The teacher can videotape the presentation and have the class view and comment on it.

- **Cooperative Learning:** The students listen to language variations among Cree communities using audio tapes, CDs from Woodland Cree and Plains Cree. The teacher then leads a discussion on the differences between the dialects.

## Resources and Materials

- Video camera
- Cree audiotapes

## Assessment

### Focus for Assessment

Does the student:

select and use a variety of strategies to enhance Cree language learning?

## Sample Assessment Strategies

### Checklists

The teacher and students create a checklist of various strategies to enhance Cree language learning. The teacher observes and reviews the checklist over a period of time.

### Journals

The students write in their Journals about the video presentation:

*Ôma cikâstepayiwîn \_\_\_\_\_.*  
(This video was all about \_\_\_\_\_.)

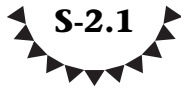
*Nisto kîkwaya nikiskinohamâkawin \_\_\_\_\_, \_\_\_\_\_ ekwa \_\_\_\_\_.*  
(Three things that I learned were \_\_\_\_, \_\_ and \_\_\_\_\_.)

*Nikiskinohamâkawin asici \_\_\_\_\_.*  
(I also learned that \_\_\_\_\_.)

*Nikoskweyihten kâ kiskeyihtamân \_\_\_\_\_.*  
(I was surprised to find out that \_\_\_\_\_.)

## S-2 SPECIFIC OUTCOME

Language use



S-2.1

### LANGUAGE USE

Students will be able to:

- a. select and use a variety of strategies to enhance language use

### Sample Teaching and Learning Activities

- **Modelling and Imitation:** The students use familiar repetitive patterns from *Nehiyaw nikamowina* (Cree songs), *tâpihtâkwanwa* (rhymes) and *âcimowina* (stories) as models when producing their own texts. They create a picture book for an elementary class.
- **Cooperative Learning:** The students assist the teacher in drafting a Cree glossary to use for written work, with vocabulary used throughout the year. The students use the glossary to edit their own work or that of a peer.

### Resources and Materials

- Familiar rhymes and stories
- Sample glossary
- Resource Appendix—Stories and Legends, Audiotapes and CDs

### Assessment

#### Focus for Assessment

Does the student:

- select and use a variety of strategies to enhance Cree language use?

#### Sample Assessment Strategies

##### *Conferences*

The teacher looks at student work to see how students select and use a variety of strategies to enhance Cree use. The students reflect on their efforts and the teacher discusses with the students about their reflections.

### Rubric for Picture Books

#### 3 Capable

- The pictures and text give important information about the subject (topic).
- The book was constructed with care. The artwork is vivid. The text clearly explains the drawings.
- The cover of the book displays an eye-appealing illustration, a title, and then identity of the author or authors.

#### 2 Developing

- The students require some assistance to complete the project.
- The structures and text provide some information about the topic.
- The text is legible. On a few pages one-word labels are used in place of text to identify the drawings.
- The illustrations may be incomplete. Some pages display colourful drawings whereas others show pencil sketches. Colour may not always be used appropriately.
- The cover of the book provides a drawing, a title, and the identity of the author or authors.

#### 1 Beginning

- The students require continued assistance to complete the project.
- The pictures and/or text may not be clear, legible, or pertinent.
- On several pages single word labels are used in place of text.
- The artwork may be sketchy or incomplete. Colours may be inappropriate for the illustration. The cover of the book may be incomplete.

## S-3 SPECIFIC OUTCOME

Cultural learning



S-3.1

### CULTURAL LEARNING

Students will be able to:

- a. select and use a variety of strategies to enhance cultural learning

### Sample Teaching and Learning Activities

- **Memorization and Recall:** The students demonstrate an understanding of the use of animate (living) and inanimate (nonliving) objects by saying *ôma* (this—inanimate); *awa* (this—animate); e.g., *awa minôs* (this cat); *ôma tehtapiwin* (this chair).
- **Observation and Reflection:** The students interview a recreation director or a committee member from the community on how he or she plans cultural events. They present a short oral report.

- **Cooperative Learning:** The students make arrangements, with teacher and community assistance, to attend a cultural camp. This would be a camp where Cree is spoken and traditional practices are encouraged. These cultural camps can be very simple such as a canoe trip, berry picking, survival skills, tracking and orienteering, pipe ceremony, traditional dancing.

## **Resources and Materials**

- Community cultural event planners

## **Assessment**

### **Focus for Assessment**

Does the student:

select and use a variety of strategies to enhance Cree cultural learning?

### **Sample Assessment Strategies**

#### ***Learning Logs***

The students use teacher-guided sentence forms to reflect on cultural learning. The Logs are shared periodically.

#### ***Conferences***

The teacher discusses with students to assess their interaction with peers and community members. The teacher notes to what extent they are actively engaged in the interaction using Cree to gain the required information. Are they able to sustain interactions, taking risks with Cree?

## S-4 SPECIFIC OUTCOME

General learning



### GENERAL LEARNING

Students will be able to:

- a. select and use a variety of strategies to enhance general learning

### Sample Teaching and Learning Activities

- **Cooperative Learning:** The students, working in small groups, generate questions for a class survey on:  
*Kikwây kinitaweyihtenaw kitaskînâhk.*  
(What are the needs of our community?)
- **Observation and Reflection:** After the students read about cultural events in their local newspaper, they use mind maps, diagrams to record their information.

### Resources and Materials

- Local newspaper

### Assessment

#### Focus for Assessment

Does the student:

- select and use a variety of strategies to enhance general learning?

### Sample Assessment Strategies

#### Work Samples

The teacher collects copies of mind maps, diagrams to assess the students' ability to access and connect prior knowledge and experiences to new situations.



# OUTCOMES CHECKLIST

## A-1 to share information – Grade 8

<b>A-1.1</b> share factual information	a. share facts about past, present and future events				
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## A-2 to express emotions and personal perspectives – Grade 8

<b>A-2.1</b> share ideas, thoughts, preferences	a. inquire about and express probability, possibility and certainty				
<b>A-2.2</b> share emotions, feelings	a. express emotions and feelings in formal situations				

## A-3 to get things done – Grade 8

<b>A-3.1</b> guide actions of others	a. make and respond to suggestions or requests in community situations				
<b>A-3.2</b> state personal actions	a. accept or decline an offer or invitation				
<b>A-3.3</b> manage group actions	a. paraphrase, elaborate on and clarify another member's contribution				

## A-4 to form, maintain and change interpersonal relationships – Grade 8

<b>A-4.1</b> manage personal relationships	a. give appropriate compliments				
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**A-5 to enhance their knowledge of the world – Grade 8**

<b>A-5.1</b> discover and explore	a. explore and express the meaning of what they are doing				
<b>A-5.2</b> gather and organize information	a. organize and prepare information, using a variety of techniques				
<b>A-5.3</b> solve problems	a. identify potential problems and their potential consequences				
<b>A-5.4</b> explore perspectives and values	a. understand how the Cree worldview and values influence their own and others' behaviour and choices				

**A-6 for imaginative purposes and personal enjoyment – Grade 8**

<b>A-6.1</b> humour/fun	a. use the language for fun and to interpret and express humour in a variety of ways and in a variety of situations				
<b>A-6.2</b> creative/aesthetic purposes	a. use the language creatively and for aesthetic purposes; e.g., create and perform a skit				
<b>A-6.3</b> personal enjoyment	a. use the language for personal enjoyment; e.g., explore Cree culture on the Internet				

**LC-1 attend to the form of the language – Grade 8**

<p><b>LC-1.1</b> phonology</p>	<p>a. use intonation, stress and rhythm appropriately in familiar situations</p>				
<p><b>LC-1.2</b> orthography</p>	<p>a. apply basic spelling patterns consistently in writing familiar words</p>				
<p><b>LC-1.3</b> lexicon</p>	<p>a. use a repertoire of words and phrases in familiar contexts, within a variety of lexical fields, including:</p> <ul style="list-style-type: none"> <li>• going out</li> <li>• healthy living</li> <li>• our land</li> <li>• family traditions</li> <li>• crafts</li> <li>• any other lexical fields that meet their needs and interests</li> </ul>				
<p><b>LC-1.4</b> grammatical elements</p>	<p>a. use, in modelled situations, the following grammatical elements:</p> <ul style="list-style-type: none"> <li>• weather verbs (VII) in past, future tense <i>wîmispon, kîmiskpon</i></li> <li>• time passage/conditional marker</li> <li>• weather verbs (VII) in the subjunctive mode: when for past tense <i>nikîkîwân kâkimowahk, kîkîwew kâkimowaniyik</i>; if is used for future tense <i>nikakîwân kîspin sâkasteki, kakîwew kîspin sâkasteyiki</i></li> <li>• days of the week along with past and future tense markers for I and you: <i>kâniyânanokîsikâk nikîhitohtân otenâhk nîyânanokîsikâki cî kiwîhitohtân otenâhk</i></li> <li>• hypothetical, dependent clause a subjunctive clause for an action word only (VAI) using if <i>mîcisoyâni, mîcisoyani, mîcisoci</i> and for when <i>kâmîcisoyân, kâmîcisoyan, kâmîcisot</i> for I (1S), you (2S), him/her (3S)</li> <li>• (VTA) declarative statement simple sentence involving an animate (NA) object/goal for I (1S), you (2S), him/her (3S) subject markers along with an action word involving an animate (NA) his/her (3S) object/goal <i>niwâpamâw minôs, kiwâpamâw minôs, wâpamew</i></li> </ul>				

LC-1 attend to the form of the language – Grade 8 *continued*

<p>LC-1.4 grammatical elements</p>	<p><i>minôs</i> and progressive form <i>ewâpamat minôs ewâpamak minôs, ewâpamât minôs</i></p> <ul style="list-style-type: none"> <li>descriptive words (VII) for inanimate (NI) objects both singular and plural <i>apisâsin/ehapisâsik tehtapiwin apisâsinwa/ehapisâsiki tehtapiwin apisâsiniyw/ehapisâsiniyk otehtapiwin apisâsiniyiwa/ehapisâsiniyiki otehtapiwina</i></li> <li>change in discourse: using the tense marker <i>ka-</i> (future definite “will”) in the progressive form of the verb changes the meaning from “will” to “to,” creating a noun phrase <i>nimiyweyihten kanimîhitoyân; nimiyweyihten kâkihokawak; nimiyweyihten kamîciyân mîcimâpoy</i></li> <li>emphasize continuous action by using reduplicative prefix marker; replaces the use of particles always and forever <i>ninânestosin; nitâhitohtân otenâhk; nitâhiteyihten</i></li> </ul> <p>b. use, in structured situations, the following grammatical elements:</p> <ul style="list-style-type: none"> <li>simple sentences involving a direct object using we (1P), us (2I), you (2P), they (3P) subject markers along with an action word involving an inanimate object (VTI) in declarative statement form <i>niwâphptenân tehtapiwin, kiwâpahtenaw tehtapiwin, kiwâpahtenâwâw tehtapiwin, wâpahtamwak tehtapiwin and progressive form ewâpahtamâhk tehtapiwin, ewâpahtamahk tehtapiwin, ewâpahtamek tehtapiwin, ewâpahtahkik tehtapiwin</i></li> <li>compounding a verb and noun together to form a new action word: <i>nipostayiwinisân, niteyistikwânân, niketasâkân</i></li> <li>commands or requests for an action word involving an inanimate object (VTI) for you (2S), all of you (2P), all of us (2I): <i>kitâpahta, kitâpahtamok, kitâpahtetân</i></li> </ul>				
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**LC-1 attend to the form of the language – Grade 8** *continued*

<p><b>LC-1.4</b> grammatical elements</p>	<p>c. use, independently and consistently, the following grammatical elements:</p> <ul style="list-style-type: none"> <li>• tense markers: <i>ki</i>-past tense, <i>nikihapin</i>; <i>ka</i>-future definite (will), <i>nikâpin</i>; <i>wi</i>-future intentional marker (going to), <i>niwihapin</i></li> <li>• (VII) normalizer changing an action word involving an inanimate to a noun by adding suffix <i>-mowin</i> to the base form: <i>iteyhtamowin</i></li> </ul>				
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**LC-2 interpret and produce oral texts – Grade 8**

<p><b>LC-2.1</b> listening</p>	<p>a. understand short oral texts on familiar topics, in guided situations</p>				
<p><b>LC-2.2</b> speaking</p>	<p>a. produce a variety of short, simple oral texts in guided and unguided situations</p>				
<p><b>LC-2.3</b> interactive fluency</p>	<p>a. manage simple, routine interactions with ease, asking for repetition or clarification when necessary</p>				

**LC-3 interpret and produce written and visual texts – Grade 8**

<p><b>LC-3.1</b> reading</p>	<p>a. understand short written texts on unfamiliar topics, in guided situations</p>				
<p><b>LC-3.2</b> writing</p>	<p>a. produce a variety of short, simple written texts in guided and unguided situations</p>				
<p><b>LC-3.3</b> viewing</p>	<p>a. derive meaning from multiple visual elements in a variety of media, in guided and unguided situations</p>				
<p><b>LC-3.4</b> representing</p>	<p>a. express meaning through the use of multiple visual elements in a variety of media, in guided and unguided situations</p>				

**LC-4 apply knowledge of the sociocultural context – Grade 8**

<b>LC-4.1</b> register	a. use suitable, simple formal language in a variety of contexts				
<b>LC-4.2</b> expressions	a. examine the role of idiomatic expressions in culture				
<b>LC-4.3</b> variations in language	a. recognize other influences resulting in variations in language; e.g., occupation, level of education				
<b>LC-4.4</b> social conventions	a. interpret and use important social conventions in interactions				
<b>LC-4.5</b> nonverbal communication	a. avoid nonverbal behaviours that are considered impolite				

**LC-5 apply knowledge of how the language is organized, structured and sequenced – Grade 8**

<b>LC-5.1</b> cohesion/ coherence	a. use a variety of conventions to structure texts b. interpret and use references within texts				
<b>LC-5.2</b> text forms	a. use a variety of familiar text forms and media in their own productions				
<b>LC-5.3</b> patterns of social interaction	a. combine simple social interaction patterns to perform transactions and interactions				

**CM-1 Mother Earth\* – Grade 8**

<b>CM-1.1</b> relationships	a. examine their own and others' treatment and attitudes toward Mother Earth*				
<b>CM-1.2</b> knowledge of past and present	a. examine and identify changes that have occurred in their own community/land				
<b>CM-1.3</b> practices and products	a. understand the meaning and significance of some practices and products related to Mother Earth*				
<b>CM-1.4</b> past and present perspectives	a. examine and compare perspectives and views related to Mother Earth*				
<b>CM-1.5</b> diversity	a. examine and compare diverse perspectives and views related to Mother Earth*				

**CM-2 others – Grade 8**

<b>CM-2.1</b> relationships	a. accept and value differences in group and individual settings, and appreciate the skills and talents of others				
<b>CM-2.2</b> knowledge of past and present	a. identify key Cree historical and contemporary events, figures and developments; e.g., local government, reserve system and leadership styles				
<b>CM-2.3</b> practices and products	a. understand the meaning and significance of some Cree cultural practices and products				
<b>CM-2.4</b> past and present perspectives	a. examine basic, key Cree perspectives and values				
<b>CM-2.5</b> diversity	a. identify and discuss similarities and differences in others, and examine stereotyping				

**CM-3 themselves – Grade 8**

<p><b>CM-3.1</b> relationships</p>	<p>a. examine their own identity and reflect on its possible effect on personal relationships and choices</p>				
<p><b>CM-3.2</b> knowledge of past and present</p>	<p>a. examine and identify changes that have occurred in their own specific culture</p>				
<p><b>CM-3.3</b> practices and products</p>	<p>a. understand the meaning and significance of some Cree cultural practices and products</p>				
<p><b>CM-3.4</b> past and present perspectives</p>	<p>a. examine changing perspectives of themselves (i.e., peer groups, social environments), and examine stereotyping</p>				
<p><b>CM-3.5</b> diversity</p>	<p>a. examine and celebrate changes in their own perspectives about Cree culture</p>				



**S-1 language learning – Grade 8**

<b>S-1.1</b> language learning	a. select and use a variety of strategies to enhance language learning				
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**S-2 language use – Grade 8**

<b>S-2.1</b> language use	a. select and use a variety of strategies to enhance language use				
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**S-3 cultural learning – Grade 8**

<b>S-3.1</b> cultural learning	a. select and use a variety of strategies to enhance cultural learning				
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**S-4 general learning – Grade 8**

<b>S-4.1</b> general learning	a. select and use a variety of strategies to enhance general learning				
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**GRADE NINE  
CREE LANGUAGE AND CULTURE  
GUIDE TO IMPLEMENTATION**

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# SAMPLE YEAR PLAN GRADE NINE

Grade (s): \_\_\_\_\_

Year: \_\_\_\_\_

Teacher: \_\_\_\_\_

	<b>Nôchitowipîsim September</b>	<b>Kaskatinowipîsim October</b>	<b>Yîkopewipîsim November</b>	<b>Pawâhcinases December</b>	<b>Kisepîsim January</b>
<b>itôtamowina Topics/Themes</b>	<ul style="list-style-type: none"> <li>- Routine</li> <li>- Weather</li> <li>- Time passage</li> </ul>	<ul style="list-style-type: none"> <li>- Music</li> <li>- Dance</li> </ul>	<ul style="list-style-type: none"> <li>- Self</li> <li>- Problem-solving</li> </ul>	<ul style="list-style-type: none"> <li>- <i>Acimowina/Stories</i></li> </ul>	<ul style="list-style-type: none"> <li>- Mother Earth (Environment)</li> </ul>
<b>Kaskihîwîna Specific Outcomes</b>	<ul style="list-style-type: none"> <li>A-4.1 LC-1.4 S-2.1</li> <li>A-5.4 CM-1.3 S-4.1</li> <li>A-6.3 CM-2.1</li> <li>LC-1.2 CM-3.4</li> <li>LC-1.3 CM-3.5</li> </ul>	<ul style="list-style-type: none"> <li>A-6.2 LC-3.3 CM-2.4</li> <li>LC-1.3 LC-4.4 CM-3.3</li> <li>LC-1.4 CM-1.3 S-2.1</li> <li>LC-2.3 CM-2.3 S-3.1</li> </ul>	<ul style="list-style-type: none"> <li>A-2.2 LC-3.2 CM-3.2</li> <li>A-3.1 LC-5.2 CM-3.5</li> <li>A-3.2 CM-2.3 S-1.1</li> <li>A-5.3 CM-2.4 S-3.1</li> <li>LC-1.3 CM-3.1</li> </ul>	<ul style="list-style-type: none"> <li>A-4.1 LC-3.1 S-1.1</li> <li>A-5.2 LC-3.4 S-2.1</li> <li>A-6.1 LC-4.1 S-4.1</li> <li>LC-1.1 CM-2.2</li> <li>LC-2.1 CM-3.3</li> </ul>	<ul style="list-style-type: none"> <li>A-1.1 CM-1.1 S-2.1</li> <li>A-5.3 CM-1.3 S-4.1</li> <li>LC-1.2 CM-1.4</li> <li>LC-1.3 CM-1.5</li> </ul>
<b>Kiskeyihtamowina Itôtamowina Learning Activities</b>	<ul style="list-style-type: none"> <li>- Using Cree phrases to congratulate classmates</li> <li>- Teacher-modelled phrases and student practice of sharing regret in Cree</li> <li>- Addressing how to increase parental and community involvement</li> <li>- Daily journal entry of new words</li> <li>- Reading Journal</li> <li>- Personal dictionaries</li> <li>- Working with syllabics and Standard Roman Orthography</li> <li>- Words and phrases related to student needs and interests</li> <li>- Daily weather forecasting activity</li> <li>- Time passage grammatical practice</li> <li>- Practise with weather verbs</li> <li>- Days of the week</li> <li>- Applying change in discourse by using the tense marker ka</li> <li>- Practise with time passage</li> </ul>	<ul style="list-style-type: none"> <li>- Students present their own created songs after listening to Cree songs.</li> <li>- Exploring poetry</li> <li>- Forming a Cree choir group</li> <li>- Translating English songs into Cree</li> <li>- Creating a Cree rap song</li> <li>- Following a recipe</li> <li>- Practise asking and answering interrogative questions</li> <li>- Working with a student partner to develop phrases to ask for directions</li> <li>- Journal reflection on a video of a powwow or Métis dance</li> <li>- Interviewing relations on information about social conventions</li> <li>- Learning about the different kinds of dances. The students participate in a fall round dance</li> <li>- Hoop dancer demonstration</li> <li>- <i>Kihtheyaya/respected</i> community member presentation on traditional and contemporary dances</li> </ul>	<ul style="list-style-type: none"> <li>- Presentation and discussion on alcohol and drug abuse</li> <li>- Role-playing scenarios addressing a concern and the solution</li> <li>- Exploring concerns related to the school</li> <li>- Group role-plays to various outcome situations</li> <li>- Discussion on solutions to peer pressure</li> <li>- Discussing and applying problem-solving possibilities to hypothetical situations</li> <li>- Brainstorming ways to solve a problem</li> <li>- Examining stories that teach values</li> <li>- Writing out solutions to problems</li> <li>- Words and phrases related to community resources</li> <li>- Student created paragraph on their choice of career</li> <li>- School career counsellor assists students in creating a self-exploration collage</li> <li>- Sharing of traditional activities used at home</li> </ul>	<ul style="list-style-type: none"> <li>- Writing a letter to a character in a story</li> <li>- Presentation of a completed story map</li> <li>- Book talk or oral book report on a Cree story</li> <li>- Video viewing of a Cree traditional story and retelling it</li> <li>- Sharing humorous family stories</li> <li>- Reader's Theatre script of a favourite Cree story</li> <li>- Practising the ability to tell stories</li> <li>- Identifying the moral of the tale/story Shut Eye Dance</li> <li>- Group report on <i>Wesahkecâhk Files to the Moon</i></li> <li>- Identifying 3rd person singular and plural</li> <li>- Listening to a Cree translation of the story Green Eggs and Ham</li> </ul>	<ul style="list-style-type: none"> <li>- Preserving Mother Earth posters and discussion</li> <li>- Brainstorming different environmental problems and coming up with solutions</li> <li>- Student-prepared word search samples</li> <li>- Words and phrases relating to nature</li> <li>- T-chart entitled Then and Now dealing with environmental issues</li> <li>- Simple discussion on environmental issues presented in the Then and Now T-chart</li> <li>- Information of past hunting practices</li> <li>- Presentation of information gathered about environmental issues</li> <li>- Fish and game/conservation officer presentation on changes in wild life</li> <li>- Ceremonies and their relationship to Mother Earth</li> <li>- Community field trip to gather information on the treatment of Mother Earth/environment</li> </ul>

	<b>Nócihitowipísim September</b>	<b>Kaskatinowipísim October</b>	<b>Yíkopewipísim November</b>	<b>Pawáhcinases December</b>	<b>Kisepísim January</b>
<p><b>Kiskeyihtamowína Itótamowína Learning Activities</b></p>	<ul style="list-style-type: none"> <li>- Practise weather verbs in small groups</li> <li>- Practise with weather verbs in past and future tense</li> <li>- Studying traditional seasonal activities and preparation for winter</li> <li>- Words of encouragement to use during sports events or for presentations</li> <li>- Reaching consensus on resolutions to a school rule or controversial topic</li> <li>- Student sharing of an example of when they have assisted someone else</li> <li>- Vocabulary and sentences for the concepts for <i>wíchítok, miyowícetok</i></li> <li>- Students share what they learned with their family</li> <li>- Sharing Circle of student experiences on who taught them the Cree way</li> <li>- Poster collage with drawings corresponding to different aspects of the Medicine Wheel</li> </ul>	<ul style="list-style-type: none"> <li>- The students listen to <i>Kihiteyaya/respected</i> community member explain the meaning of certain dances, such as the chicken dance.</li> <li>- Questioning <i>ohkom wáwa, Kihiteyaya/respected</i> community members, their parents, about their perspectives on tipi values</li> <li>- Students research practices of long ago by interviewing family and community members or using other resources</li> <li>- Students use various resources when working on a class project</li> <li>- Identifying situations when to speak the Cree language</li> </ul>	<ul style="list-style-type: none"> <li>- Sharing cultural beliefs followed at home</li> <li>- Students share core Cree values and try to practise them</li> <li>- Learning about how to live a balanced lifestyle by looking at the medicine wheel</li> <li>- Students create a poster depicting pictures of choices</li> <li>- Elder's presentation on gifts or video on teaching about career choices</li> <li>- Student values, characteristics and beliefs poster with a discussion to follow</li> <li>- Student reflection on interviews of family members or respected community members on their cultural heritage</li> <li>- A short paragraph comparing a short story character from a different tribe to that of their own experience</li> <li>- Team editing of sentences</li> <li>- Student self-examination and areas to improve</li> </ul>	<ul style="list-style-type: none"> <li>- Looking for differences in register while listening to a Cree cultural/traditional story</li> <li>- Looking at differences in register when presenting a Reader's Theatre</li> <li>- Discussion on the main idea of the video on cultural/traditional legend</li> <li>- Students create a documentary on a contemporary issue</li> <li>- Checklist of historical and contemporary events</li> <li>- <i>Kihiteyaya/respected</i> community members speak to students about life long ago</li> <li>- The students use relationship vocabulary to peer edit student writing for accuracy</li> <li>- Students use various resources when working on a class project</li> <li>- Student-generated questions before starting a new project</li> </ul>	<ul style="list-style-type: none"> <li>- Viewing of a movie for key ideas presented and compare them to the environmental issues in their immediate surroundings</li> <li>- Presentation of a chart listing the affects of industry on Mother Earth/environment and a discussion providing suggestions for solutions</li> <li>- Presentation of research findings on what programs or initiatives other communities have for improving their living or environment</li> <li>- Student-generated questions before starting a new project</li> </ul>
<p><b>Ápacihtáwina Resources</b></p>	<ul style="list-style-type: none"> <li>- Vocabulary charts, dictionaries, books</li> <li>- Journals</li> <li>- Reading Journals</li> <li>- Cree books</li> <li>- Teacher-made 5-10 letter cards</li> <li>- Syllabics Chart</li> <li>- Standard Roman Orthography Chart</li> <li>-Dice</li> <li>-Materials for creating poster collages</li> </ul>	<ul style="list-style-type: none"> <li>- K-W-L chart</li> <li>- Videos of powwows and Métis dances</li> <li>- Videos: <i>Dances of the Northern Plains Cree Hunters</i></li> <li>- <i>Kihiteyaya/respected</i> community members invited to classroom to share their knowledge about: tea dance, round dance and traditional dance or Métis dances protocol relating to food their perspectives on tipi values</li> </ul>	<ul style="list-style-type: none"> <li>- Alcohol and drug counsellor</li> <li>- School counsellor/Life skills counsellor</li> <li>- Resource on tipi teachings and medicine wheel</li> <li>- Materials for creating posters</li> <li>- Elder guest speaker</li> <li>- Career video</li> <li>- Short story about a young person's quest for cultural identity</li> <li>- Family member/Respected community member</li> </ul>	<ul style="list-style-type: none"> <li>- Ahenakew, Freda. <i>Wesahkecâhk Flies to the Moon.</i></li> <li>- Dr. Seuss, <i>Green Eggs and Ham</i></li> <li>- Winter: <i>Why the Rabbit Turns White. Stories from the Seventh Fire (The Four Seasons Series)</i></li> <li>- <i>Wesahkecâhk and the Flood</i></li> <li>- Parents, grandparents, Elders or other community members</li> <li>- Sample of a story that talks about regret</li> </ul>	<ul style="list-style-type: none"> <li>- David Suzuki environmental resource – books, videos</li> <li>- E-mail to communicate with students in another Cree community about environmental changes</li> <li>- The teacher invites Kihiteyaya/respected community members, fish and game/conservation officers to discuss environmental issues</li> <li>- Materials for making posters</li> <li>- Blackboard</li> </ul>

	<b>Nôcihitowipîsim September</b>	<b>Kaskatinowipîsim October</b>	<b>Yîkopewipîsim November</b>	<b>Pawâhcinases December</b>	<b>Kîsepîsim January</b>
<b>Âpacihâtawina Resources</b>		<ul style="list-style-type: none"> <li>- Internet, books and magazines</li> <li>- Vocabulary charts, dictionaries, books</li> <li>- Modified K-W-L chart</li> <li>- Cree drum songs</li> <li>- Poetry samples</li> <li>- Song translated into Cree from English</li> <li>- Tape recorder</li> <li>- Guest speaker</li> <li>- Hoop dancer</li> </ul>		<ul style="list-style-type: none"> <li>- Cree stories</li> <li>- Video on Cree traditions</li> <li>- Tape recording of Cree traditions</li> </ul>	<ul style="list-style-type: none"> <li>- Agenda for a community field trip</li> <li>- Environmental movie</li> <li>- Flip chart paper</li> <li>- List of communities with environmental initiatives</li> </ul>
<b>Kotasinahikewina Ekwa Oyehamâwina Assessment &amp; Evaluation</b>	<ul style="list-style-type: none"> <li>- Checklists</li> <li>- Observations</li> <li>- Journals</li> <li>- Reading Checklists</li> <li>- Work Samples</li> <li>- Learning Logs</li> <li>- Tests and Quizzes</li> <li>- Anecdotal Notes</li> <li>- Self-assessment/Peer Assessment</li> <li>- Reflections</li> </ul>	<ul style="list-style-type: none"> <li>- Rubric</li> <li>- Reflections</li> <li>- Observations</li> <li>- Tests and Quizzes</li> <li>- Anecdotal Notes</li> <li>- Learning Logs</li> <li>- Checklists</li> <li>- Interview</li> <li>- Work Samples</li> <li>- Peer Conferences</li> <li>- Personal Logs</li> <li>- Journals</li> <li>- Self-assessment</li> </ul>	<ul style="list-style-type: none"> <li>- Anecdotal Notes</li> <li>- Checklists</li> <li>- Observations</li> <li>- Self-assessment of Final draft in Writing</li> <li>- Personal Logs</li> <li>- Student Reflections</li> <li>- Learning Logs</li> <li>- Journals</li> <li>- Conference on Student work</li> </ul>	<ul style="list-style-type: none"> <li>- Letter Writing Self-assessment Checklist</li> <li>- Conferences</li> <li>- Learning Logs</li> <li>- Checklists</li> <li>- Journal/Funny Page</li> <li>- Self-assessment</li> <li>- Readers' Theatre Self-assessment</li> <li>- Observations</li> <li>- Anecdotal Notes</li> <li>- Student Reflections</li> <li>- Work Samples</li> <li>- Portfolios</li> </ul>	<ul style="list-style-type: none"> <li>- Assessment</li> <li>- Observations</li> <li>- Work Samples</li> <li>- Journal</li> <li>- Anecdotal Notes</li> <li>- Checklists</li> <li>- Interview</li> <li>- Rubric</li> <li>- Research or Inquiry Checklist</li> <li>- Reflections</li> <li>- Learning Logs</li> </ul>

# SAMPLE YEAR PLAN GRADE NINE

Grade (s): \_\_\_\_\_

Year: \_\_\_\_\_

Teacher: \_\_\_\_\_

<i>itôtamowina</i> Topics/Themes	<b>Mikisiwipisim</b> February	<b>Niskipisim</b> March	<b>Ayikipisim</b> April	<b>Opineyâwipisim</b> May	<b>Opâskâhowipisim</b> June
	<ul style="list-style-type: none"> <li>- Art</li> </ul>	<ul style="list-style-type: none"> <li>- Supporting ideas with details</li> </ul>	<ul style="list-style-type: none"> <li>- Community</li> <li>- Social Conventions</li> </ul>	<ul style="list-style-type: none"> <li>- Language variations</li> <li>- Nonverbal communication</li> <li>- Expressions</li> <li>- Humour</li> </ul>	<ul style="list-style-type: none"> <li>- Review</li> </ul>
<b>Kaskihtâwina</b> Specific Outcomes	<ul style="list-style-type: none"> <li>A-2.1 LC-1.4 CM-2.2</li> <li>A-3.3 LC-3.3 CM-2.4</li> <li>A-5.1 LC-3.4 CM-3.4</li> <li>A-6.1 LC-5.2 S-2.1</li> <li>LC-1.1 LC-5.3 S-3.1</li> </ul>	<ul style="list-style-type: none"> <li>A-2.1 LC-2.2 CM-1.4</li> <li>A-5.4 LC-3.1 S-2.1</li> <li>LC-1.4 CM-1.1</li> </ul>	<ul style="list-style-type: none"> <li>A-1.1 LC-5.1 S-1.1</li> <li>A-2.1 LC-5.2 S-2.1</li> <li>A-2.2 LC-5.3 S-4.1</li> <li>A-3.3 CM-1.3</li> <li>A-5.4 CM-2.3</li> </ul>	<ul style="list-style-type: none"> <li>A-6.1 LC-4.1 LC-4.5</li> <li>A-6.3 LC-4.2 CM-2.5</li> <li>LC-2.3 LC-4.3 S-2.1</li> <li>LC-3.2 LC-4.4 S-3.1</li> </ul>	<ul style="list-style-type: none"> <li>A-1.1 LC-1.4 CM-2.2</li> <li>A-2.2 LC-2.2 CM-2.5</li> <li>A-3.1 LC-3.4 S-1.1</li> <li>A-5.1 LC-5.1</li> <li>LC-1.3 CM-1.2</li> </ul>
<b>Kiskeyihtamowina</b> <b>Itôtamowina</b> Learning Activities	<ul style="list-style-type: none"> <li>- Individual poster - <i>Why it is important to learn Cree</i></li> <li>- Group poster - The importance of learning Cree</li> <li>- Group play presentation</li> <li>- A discussion on the meaning of symbols in art</li> <li>- Comparing syllabic characters in Plains Cree designs</li> <li>- Entertaining elementary school students</li> <li>- Practising how to present a short oral sharing</li> <li>- Charting locative expressions in a word book</li> <li>- Practise with declarative simple sentence involving a direct object</li> <li>- Classifying animate and inanimate objects</li> <li>- Practise creating simple sentences involving an object/goal and an action word</li> <li>- Practise using descriptive words for inanimate objects</li> </ul>	<ul style="list-style-type: none"> <li>- Letter to Chief and Council stressing the importance of a Cree language program</li> <li>- As a group, students come up with supporting ideas on a topic related to healthy living</li> <li>- Presentation to Chief and Council on a current community issue</li> <li>- Practise with sentences that indicate who is doing a certain action or specify a particular noun with the help of a relative clause</li> <li>- Practise Cree dependent clauses with action words</li> <li>- Changing an action word by adding affixes <i>wîci-</i> and relational suffix <i>-m</i></li> <li>- Using the grammatical element of reduplicative prefix markers emphasizing continuous action</li> <li>- Changing the meaning of an action word by adding the element <i>sta</i> and the suffix marker <i>maw</i></li> </ul>	<ul style="list-style-type: none"> <li>- Expanding on an activity covered in a previous grade</li> <li>- Discussion on controversial issues in their community</li> <li>- Using Cree phrases when discussing a relevant topic of interest</li> <li>- Group poster or pamphlet about a Cree event</li> <li>- Planning a feast</li> <li>- As a group, students come up with supporting ideas on community behaviour</li> <li>- Using a planning outline to write a formal letter in Cree to invite a <i>Kihitayayak</i>/respected community member to a school celebration</li> <li>- Review protocol steps to follow when requesting an Elder to do a demonstration</li> <li>- Community highlights brochure</li> <li>- Using graphic organizers when planning an event</li> <li>- Class field trip</li> </ul>	<ul style="list-style-type: none"> <li>- Comic strip based on interviewing a storyteller about their perspective on creating humour</li> <li>- Humorous comic strip</li> <li>- Picture journal with humorous captions about the pictures</li> <li>- Acting like a host for a special school function</li> <li>- Posters with brief captions or bubble text to represent new vocabulary</li> <li>- Listening to different ways of addressing kinship and register</li> <li>- Charting what Cree expressions are used with their family, friends, school and community</li> <li>- Brainstorming and seeking information at home on how people expressed gratitude in the past</li> <li>- Identifying variations in language by listening to guest speakers or watching videos</li> </ul>	<ul style="list-style-type: none"> <li>- Presentation of a biography of a Cree community role model</li> <li>- Using Cree phrases and sentences to reflect on a controversial issue of interest</li> <li>- Role-plays for addressing an issue or concern</li> <li>- Teacher debriefing of a special traditional event</li> <li>- Student-created Cree skits</li> <li>- Student-created Cree dialogue</li> <li>- Five minute group brainstorming practice activity for nouns</li> <li>- Research and prepare a short oral presentation on a new topic of personal interest; i.e., role of men and women in the past</li> <li>- Discussion on the meaning of Aboriginal culture that is depicted in a video and in written text</li> <li>- Presenting an original poem</li> <li>- Learning survival skills and going on a field trip</li> </ul>

	<b>Mikisiwipisim February</b>	<b>Niskipisim March</b>	<b>Ayikipisim April</b>	<b>Opineyâwipisim May</b>	<b>Opâskâhowipisim June</b>
<p><b>Kiskeyihtamowina Itôtamowina Learning Activities</b></p>	<ul style="list-style-type: none"> <li>- Practise with commands for an action word involving an inanimate object</li> <li>- Generating a list of sentences about a picture</li> <li>- Journal reflection on student interpretation of a picture, painting or piece of artwork</li> <li>- Students share what they see in a picture</li> <li>- Student-created CD cover promoting a Cree video or DVD</li> <li>- Communicating a message using a poster, painting, collage, or piece of artwork</li> <li>- The students put on a drama performance</li> <li>- Gallery walk of local Native art</li> <li>- Community member demonstration on artwork or a craft</li> <li>-After learning about symbolism and values present in local art, students create their own piece of artwork</li> <li>-Picture, poster, collage or poem depicting what being Cree means to me</li> <li>-Students use various resources when working on a class project</li> <li>-Modified K-W-L chart</li> </ul>	<ul style="list-style-type: none"> <li>- Practise with reflexive markers using <i>stamâso</i>, <i>maso</i></li> <li>- Practise using dependent clauses with action words</li> <li>- Practise with compounding a verb and a noun together</li> <li>- Position paper on a new/unfamiliar topic; i.e., land claims</li> <li>- Using different colours of highlighters to indicate main point and supporting detail in a text</li> <li>- Organizing information from a familiar Cree text with webbing or a graphic organizer</li> <li>- Create posters or advertisements highlighting environmentally-friendly alternatives</li> <li>- Brainstorming environmentally projects and planning to carry out one</li> <li>- Class presentation on results of a community environmental issues questionnaire</li> <li>- Students generate questions before starting a new project</li> </ul>	<ul style="list-style-type: none"> <li>- Consulting with an Elder on how to take part in ceremonies</li> <li>- Participate in the planning of a field trip</li> <li>- Participation in a Cree celebration under the direction of a <i>Kihtheyayak/respected</i> community member</li> <li>- Students use relationship vocabulary to edit peer writing for accuracy</li> <li>- Use various resources when working on a class project</li> <li>- Identifying situations when to speak the Cree language</li> <li>- Students generate questions before starting a new project</li> <li>- Using graphic organizers when doing a research project</li> <li>- Application of strategies</li> </ul>	<ul style="list-style-type: none"> <li>- Writing about regional variations in language within/outside their community</li> <li>- Noting language variations while involved in a teleconferencing session with another class from another community</li> <li>- Making note of important social conventions while viewing a Cree video</li> <li>- Sharing experiences in talking with relations and others</li> <li>- Practising social conventions with family members and sharing these interactions with the class</li> <li>- Responding to situation cards in a nonverbal manner while other students guess what is being communicated</li> <li>- Identify nonverbal communication in role-plays presented in class</li> <li>- Rap Cree song that speaks against stereotyping</li> <li>- Chart and discussion on stereotypes</li> <li>- Discussion on organized religion and respecting family practices</li> <li>- Students generate questions before starting a new project</li> <li>- Modified KWL chart</li> </ul>	<ul style="list-style-type: none"> <li>- Mural depicting a Cree historical or contemporary event or figure</li> <li>- Sharing of interview results from community members on what the concept of <b>Indian Time</b> means to them</li> <li>- Students use relationship vocabulary to edit peer writing for accuracy</li> <li>- Team editing of sentences</li> </ul>
<p><b>Âpacihîwina Resources</b></p>	<ul style="list-style-type: none"> <li>-Resource: Allan Sap, Cree artist</li> <li>-Vocabulary charts, dictionaries, books</li> <li>-BLM for K-W-L chart</li> <li>-Materials for making posters, paintings, or piece of artwork</li> <li>-Syllabic Chart</li> </ul>	<ul style="list-style-type: none"> <li>-Webbing or a graphic organizer</li> <li>- <i>Kihtheyayak/respected</i> community members, grandparents, community members</li> <li>- Vocabulary charts, dictionaries, books</li> <li>- Access to the Internet to conduct research</li> </ul>	<ul style="list-style-type: none"> <li>- <i>Pushing the Pencil</i>. Edmonton Public Schools</li> <li>- <i>Kihtheyayak/respected</i> community members</li> <li>- Parents, grandparents, Elders or other community members</li> <li>- Vocabulary charts, dictionaries, books</li> <li>- Materials for making posters</li> </ul>	<ul style="list-style-type: none"> <li>- <i>Winter: Why the Rabbit Turns White</i>. Stories from the Seventh Fire</li> <li>- <i>Wesahkecâhk and the Flood</i> video</li> <li>- Pictures from papers, magazines</li> <li>-Parents, grandparents, siblings, friends, aunts, uncles, visitors</li> </ul>	<ul style="list-style-type: none"> <li>- Elders, grandparents, parents, Elders, community members and other support resources</li> <li>- Video or written text about Aboriginal culture</li> <li>- Cree role model</li> <li>- Internet access</li> <li>- Agenda for a short field trip</li> </ul>



	<b>Mikisiwipisim February</b>	<b>Niskipisim March</b>	<b>Ayikipisim April</b>	<b>Opineyâwipisim May</b>	<b>Opâskâhowipisim June</b>
<b>Âpacihîwina Resources</b>	<ul style="list-style-type: none"> <li>- Sample designs of the Plains Cree people</li> <li>- Locative Expression flashcards</li> <li>- Sample of Cree pictures, paintings or pieces of artwork</li> <li>- Cree video/DVD of Cree songs</li> <li>- Agenda for a gallery walk of local Native art</li> <li>- Various community members to do a demonstration on artwork</li> </ul>	<ul style="list-style-type: none"> <li>- Highlighter pens</li> <li>- Familiar Cree text</li> <li>- Materials for creating posters or advertisements</li> </ul>	<ul style="list-style-type: none"> <li>- Planning outline for writing a letter in Cree</li> <li>- Graphic organizers</li> <li>- Class field trip agenda</li> </ul>	<ul style="list-style-type: none"> <li>- Storyteller</li> <li>- Materials for creating comic strips and posters</li> <li>- Cree video</li> <li>- Materials for setting up a teleconferencing session with another school</li> <li>- Index cards</li> <li>- BLM for a K-W-L chart</li> </ul>	<ul style="list-style-type: none"> <li>- Materials for creating a mural</li> </ul>
<b>Kotasinahikewina Ekwa Oyehamâwina Assessment &amp; Evaluation</b>	<ul style="list-style-type: none"> <li>- Self-assessment</li> <li>- Poster Checklist</li> <li>- K-W-L Chart</li> <li>- Checklists</li> <li>- Rubrics</li> <li>- Observations</li> <li>- Test and Quizzes</li> <li>- Anecdotal Notes</li> <li>- Learning Logs</li> <li>- Reflections</li> <li>- Peer Assessment</li> <li>- Journals</li> <li>- Work Samples</li> </ul>	<ul style="list-style-type: none"> <li>- Reflections</li> <li>- Learning Logs</li> <li>- Observations</li> <li>- Test and Quizzes</li> <li>- Anecdotal Notes</li> <li>- Rubrics</li> <li>- Conferences</li> <li>- Self-assessment</li> <li>- Posters</li> <li>- KWL charts</li> <li>- Research &amp; Inquiry Checklist</li> <li>- Checklists</li> </ul>	<ul style="list-style-type: none"> <li>- Journals</li> <li>- Anecdotal Notes</li> <li>- Checklists</li> <li>- Self-assessment</li> <li>- Poster Checklists</li> <li>- Learning Logs</li> <li>- Reflections</li> <li>- Work Samples</li> <li>- Student K-W-L Charts</li> <li>- Observations</li> </ul>	<ul style="list-style-type: none"> <li>- Checklists</li> <li>- Journals</li> <li>- Self-assessment</li> <li>- Picture Journals</li> <li>- Learning Logs</li> <li>- Rubrics</li> <li>- Observations</li> <li>- Reflections</li> <li>- Work Samples</li> <li>- Anecdotal Notes</li> <li>- Self-assessment Role-play</li> </ul>	<ul style="list-style-type: none"> <li>- Journals</li> <li>- Anecdotal Notes</li> <li>- Checklists</li> <li>- Observations</li> <li>- Reflections</li> <li>- Learning Logs</li> <li>- K-W-L Charts</li> <li>- Peer Assessment</li> <li>- Role-plays</li> <li>- Tests and Quizzes</li> <li>- Rubrics</li> <li>- Oral Summaries</li> <li>- Work Samples</li> <li>- Portfolios</li> </ul>



# SAMPLE UNIT PLAN

Duration: Three weeks

Teacher (s): \_\_\_\_\_

Unit Focus: Protocol related to planning a classroom cultural event

Grade Level (s): Grade Nine

<b>Rationale</b>	In this unit, the students will explore the symbolism found in Cree art. They will be exposed to Cree art samples and gain a greater aware of Cree art. They will be able express themselves through the medium of art.
<b>Lesson Topics</b>	<ol style="list-style-type: none"> <li>1. Modified K–W–L chart on the meaning of symbols in art</li> <li>2. Discussion on the meaning of Aboriginal culture that is depicted in a picture and in written text</li> <li>3. Group work to generate sentences in Cree to describe a picture</li> <li>4. Journal entry on student’s interpretation of a piece of artwork</li> <li>5. Gallery walk of local Cree artwork</li> <li>6. Community member presentation on his or her artwork or craft</li> <li>7. Poster communicating the message, <i>Why it is important to learn the Cree language and culture</i></li> <li>8. Students create a CD cover promoting a Cree video or DVD</li> <li>9. After learning about symbolism and values present in local art, students create their own piece of artwork</li> </ol>
<b>General Outcomes</b>	<ol style="list-style-type: none"> <li>1. Students will use Cree in a variety of community and school situations and for a variety of purposes.</li> <li>2. Students will be effective, competent and comfortable as Cree speakers. (<i>Okiskinamowâkanak ta nihtâ nehiyawewak.</i>)</li> <li>3. Students will live <i>wâwetinahk</i> (peacefully) with Mother Earth, others and themselves, guided by <i>Mâmawi Ohtâwîmâw</i> (the Creator)</li> <li>4. Students will know and use various strategies to maximize the effectiveness of learning and communication.</li> </ol>
<b>Specific Outcomes</b>	<ol style="list-style-type: none"> <li>1. The students will be able to express and support their own opinions. (A-2.1)</li> <li>2. The students will be able to explore connections among and gain new insights into familiar topics. (A-5.1)</li> <li>3. The students will be able to propose several interpretations of the visual elements of a variety of media, in guided situations. (LC-3.3)</li> <li>4. The students will be able to explore a variety of ways meaning can be expressed through visual elements of a variety of media, in guided situations. (LC-3.4)</li> <li>5. The students will be able to use a variety of familiar text forms and media in their own productions. (LC-5.2)</li> <li>6. The students will be able to explore traditional and contemporary Cree perspectives and values. (CM-2.4)</li> <li>7. The students will be able to explore the significance, to themselves, of the Cree culture. (CM-3.4)</li> </ol>
<b>Supporting Outcomes</b>	<ol style="list-style-type: none"> <li>1. The students will speak clearly in a variety of situations. (LC-1.1)</li> <li>2. The students will be able to identify key Cree historical and contemporary events, figures and developments. (CM-2.2)</li> <li>3. The students will be able to select and use appropriate strategies to enhance language use in a variety of situations. (S-2.1)</li> <li>4. The students will be able to select and use appropriate strategies to enhance cultural learning in a variety of situations. (S-3.1)</li> </ol>

<p><b>Student Activities/ Projects</b></p>	<ol style="list-style-type: none"> <li>1. The teacher leads a brainstorming session on symbols in Aboriginal culture, including artwork. The class then discusses the meanings of these symbols. The class views various pieces of artwork, advertisements, crafts for evidence of the use of these symbols. Discussion on the meaning of symbols in art (A-5.1) The students create a modified K–W–L chart about cultural learning.(S-3.1)</li> <li>2. The students study a picture, painting or piece of artwork. With a partner, students generate a list of sentences about the picture. (LC-3.3)</li> <li>3. The students study a Cree painting and share what they see in the picture. <i>niwâpamâw/niwâpahten</i> (I see ...) <i>niteyihten</i> (I think ...) <i>nîmôsihtân</i> (I feel ...)(LC-3.3)</li> <li>4. The students are involved in a gallery walk of local Cree art. The students record and share observations. Their thoughts can be shared in class. (CM-2.2)</li> <li>5. The students can invite various community members to come to class and make presentations on their artwork, crafts (CM-2.2)</li> <li>6. The class, in groups, reviews different ways to communicate a message. Each group decides on how they want to communicate a message using a poster, painting or piece of artwork. The students select the manner of communicating the message and present their product to the class. (LC-5.2) The students create a poster depicting what being Cree means to me. In order to get ideas, the students can think about: -Cree learning that helped the students learn about themselves -Cree culture and what it means to the students and how they think about themselves -a symbol that best describes an experience and why the student selected that symbol. (CM-3.4)</li> <li>7. The students engage in a sharing activity that focuses on them using Cree effectively. The students prepare a short oral sharing on the meaning of the poster they created. (LC-1.1)</li> <li>8. After students have listened to a Cree song or songs, or viewed a Cree video/DVD, they create CD covers or video/DVD cases to promote it. (LC-3.4)</li> <li>9. The students examine the significance of the symbolism and representations in local artwork, as well as the perspectives and values the artwork represents. The students then create their own representations, keeping in mind what they have learned about Cree artwork. (CM-2.4)</li> </ol>
<p><b>Resources</b></p>	<ul style="list-style-type: none"> <li>- Samples of Cree art with symbols</li> <li>- Samples of Cree art with a supporting written text</li> <li>- Vocabulary charts, dictionaries, books</li> <li>- Agenda for a gallery walk</li> <li>- Community member demonstration on artwork or a craft</li> <li>- Materials for creating posters, paintings, picture, poster, collage or poem</li> <li>- Cree songs, or Cree videos/DVDs</li> </ul>
<p><b>Evaluation &amp; Assessment</b></p>	<p>K–W–L Charts</p> <p>The students keep their K–W–L charts about what they Know, what they Want to know and what they Learned in a binder or Journal. Students are given time to add to these charts every so often. The teacher provides feedback periodically. These charts can be used as part of a student/parent conference.</p> <p>Work Samples</p> <p>The teacher collects student K–W–L charts and notes the degree to which they are able to use the chart effectively as a tool to:</p> <ul style="list-style-type: none"> <li>- activate prior knowledge</li> <li>- record cultural learning.</li> </ul> <p>Observations/Anecdotal Notes</p> <p>The teacher makes observations of the students as they are involved in various activities using visual media. The teacher focuses on demonstrations of student ability to understand the various visual elements.</p> <p>Self-assessment/Peer Assessment</p> <p>When students work in groups to create a CD or video covers, the teacher asks students to agree on three of four criteria they will use for self-assessment and peer assessment. Sample criteria include participation, creativity, attention to detail, use of Cree words and phrases. Students can keep these assessments in Journals, Portfolios, or Learning Logs.</p>

<b>Evaluation &amp; Assessment</b>	<p>Checklists The teacher creates a checklist based on how the students make their own interpretations and/or partnered interpretations of various media. The teacher creates a checklist to use for observation or possibly for looking at student work. The checklist observes if students are exploring the significance of the Cree culture in their lives.</p> <p>Learning Logs The students reflect on how there can be a number of interpretations for a given variety of media.</p> <p>Rubric The teacher prepares a rubric for the poster, collage, or poem that represents what Cree means to the students. The students' involvement allows them to be clear of expectations.</p>
<b>Curriculum Integration</b>	<ol style="list-style-type: none"> <li>1. Art</li> </ol>
<b>Alternative Performance Task</b>	<ol style="list-style-type: none"> <li>1. The students can compare and cross reference to the syllabic characters to the designs used by the Plains Cree people. (A-5.1)</li> <li>2. Internet research on art</li> </ol>

# SAMPLE LESSON PLAN

Subject(s): Nouns

Lesson plan made by: \_\_\_\_\_

Grade: Nine      School: Unknown      Date: September 7, 2006

Performance Task Description:

In this lesson, the students will work in groups to create and present posters that depict What being Cree means to me. The students will be included in the process of assisting the teacher in developing a rubric for oral presentations

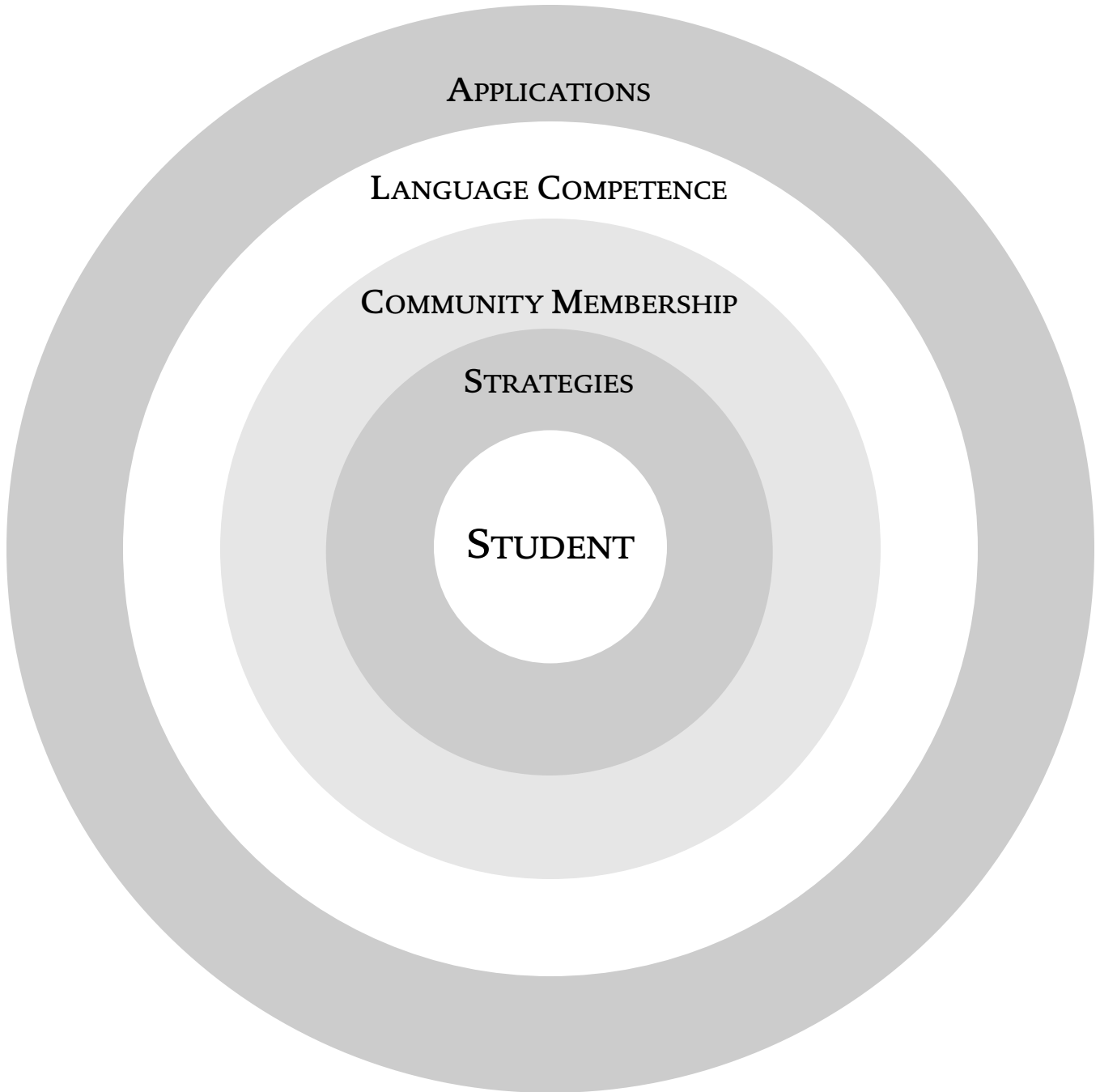
<b>General Outcomes</b>	<p>Students will use Cree in a variety of community and school situations and for a variety of purposes.</p> <p>Students will be effective, competent and comfortable as Cree speakers. (<i>Okiskinamawakanak kâ nihtâ nehiya wewak.</i>)</p> <p>Students will live <i>wâwetinahk</i> (peacefully) with Mother Earth, others and themselves, guided by <i>Mâmawi Ohtâwimâw</i> (the Creator).</p> <p>Students will know and use various strategies to maximize the effectiveness of learning and communication.</p>
<b>Specific Outcomes</b>	<p>A-2-The students will be able to express personal perspectives. A-2.1-The students will be able to express and support their own opinions.</p> <p>LC-5-The students will be able to apply knowledge of how the language is organized, structured and sequenced. LC-5.2-The students will be able to use a variety of familiar media in their own productions.</p> <p>CM-3-The students will be able to look at present perspectives and understand themselves. CM-3.4-The students will be able to explore the significance, to themselves, of the Cree culture.</p> <p>S-2-The students will be able to use language strategies. S-2.1-The students will be able to select and use appropriate strategies to enhance language use in a variety of situations.</p>
<b>Supporting Outcomes</b>	<p>LC-1-The students will be able to share information LC-1.1-The students will be able to share detailed information on a specific topic.</p>
<b>Learning Activities</b>	<p>Introduction Activity: The teacher and students prepare a rubric for a poster that represents What being Cree means to me. (CM-3.4)</p> <p>Class discussion</p> <p>Sequence of activities in main body of lesson: In order to get ideas, the students can think about: -Cree learning that helped the students learn about themselves -Cree culture and what it means to the students and how they think about themselves -a symbol that best describes an experience and why the student selected that symbol. (CM-3.4)</p> <p>Each group decides on how they want to communicate the message, using a poster. (LC-5.2)</p> <p>When working on a class project or assignment, students use resources such as vocabulary charts, dictionaries, books to assist them when they don't understand a word or they need new words. (S-2.1)</p> <p>Teacher-directed class discussion Group work</p> <p>Conclusion: The students prepare a short oral sharing on the meaning of their poster. The students engage in a sharing activity that focuses on them using Cree effectively.(LC-1.1)</p>

<p><b>Learning Activities</b></p>	<p>Group presentations</p> <p>Resources:</p> <ul style="list-style-type: none"> <li>-Materials for making posters</li> <li>-Vocabulary charts, dictionaries, books</li> </ul> <p>Vocabulary:</p> <p>To be determined by the teacher</p>
<p><b>Assessment and Evaluation</b></p>	<p>Focus for Assessment</p> <p>Does the student:</p> <ul style="list-style-type: none"> <li>* Explore the significance of the Cree culture to himself or herself?</li> <li>* Express his or her own opinions?</li> <li>* Support his or her own opinions?</li> <li>* Use a variety of familiar media in their own productions?</li> <li>* Select and use appropriate strategies to enhance cultural learning in a variety of situations?</li> <li>* Speak clearly in a variety of situations?</li> <li>* Speak coherently in a variety of situations?</li> </ul> <p>Rubric</p> <p>The teacher uses preestablished criteria to create a rubric to assess student oral presentations. The rubric should focus on the student's ability to present effectively:</p> <ul style="list-style-type: none"> <li>- pace and volume are varied to add emphasis or interest to the presentation</li> <li>- pronunciation is clear, very few filler words are used</li> <li>- overall presentation is lively, enthusiastic</li> <li>- key ideas are identified and discussed</li> <li>- other relevant ideas are included.</li> </ul> <p>Poster Checklists</p> <p>The teacher creates a checklist for the poster project. The rubric reflects the quality of work as well as effort. The students must be able to defend their evaluation.</p> <p>Score (out of 100)</p> <ul style="list-style-type: none"> <li>-labelling is clear /15</li> <li>-illustrations reflect understanding of the topic /20</li> <li>-conveys accurate information about the topic /15</li> <li>-punctuation and spelling are accurate /15</li> <li>-contains many relevant details /20</li> <li>-uses colour for effect /15</li> </ul> <p>Learning Logs</p> <p>The students reflect in their Learning Logs on what they learned about being Cree while doing the poster.</p>





# GRADE NINE OVERVIEW



# ATTENTION TEACHER

At the present time, spelling in Cree Standard Roman Orthography (SRO) is not fully standardized. This means spelling varies from community to community and may differ from what appears in this manual. At the current time, you may use the spelling that is most common in your community. For the future, there is a movement to standardize SRO and Syllabics so that publishers and other curriculum developers working on resources will have a unified system of writing. The pronunciation will still be varied but the written resources can be shared more readily.

For example, the following spelling is being used for this manual but may vary in your community:

*Kihteyaya and Kihtheyayak*

*Kôhkum*

*Ay hi*

The use of the term *Mother Earth* and other traditional Cree terms are sensitive issues in some communities. Please check locally for what is suitable.

The year, unit and lesson plans in this manual are samples only. They are not mandatory or prescriptive. They are examples to help teachers make their own plans.

The activities listed under Specific Outcomes in each grade are not lesson plans. They are ideas to choose from or to provide inspiration so teachers can plan lessons with focus on outcomes.

# APPLICATIONS



*Âtiht ôhi isihcikewina poko okiskinohamâkewak ta âpacihtâcik  
(tâpiskôc miyâhkasikewin) ekwa Kihtheyayak ta mamisîtotâhcik.*

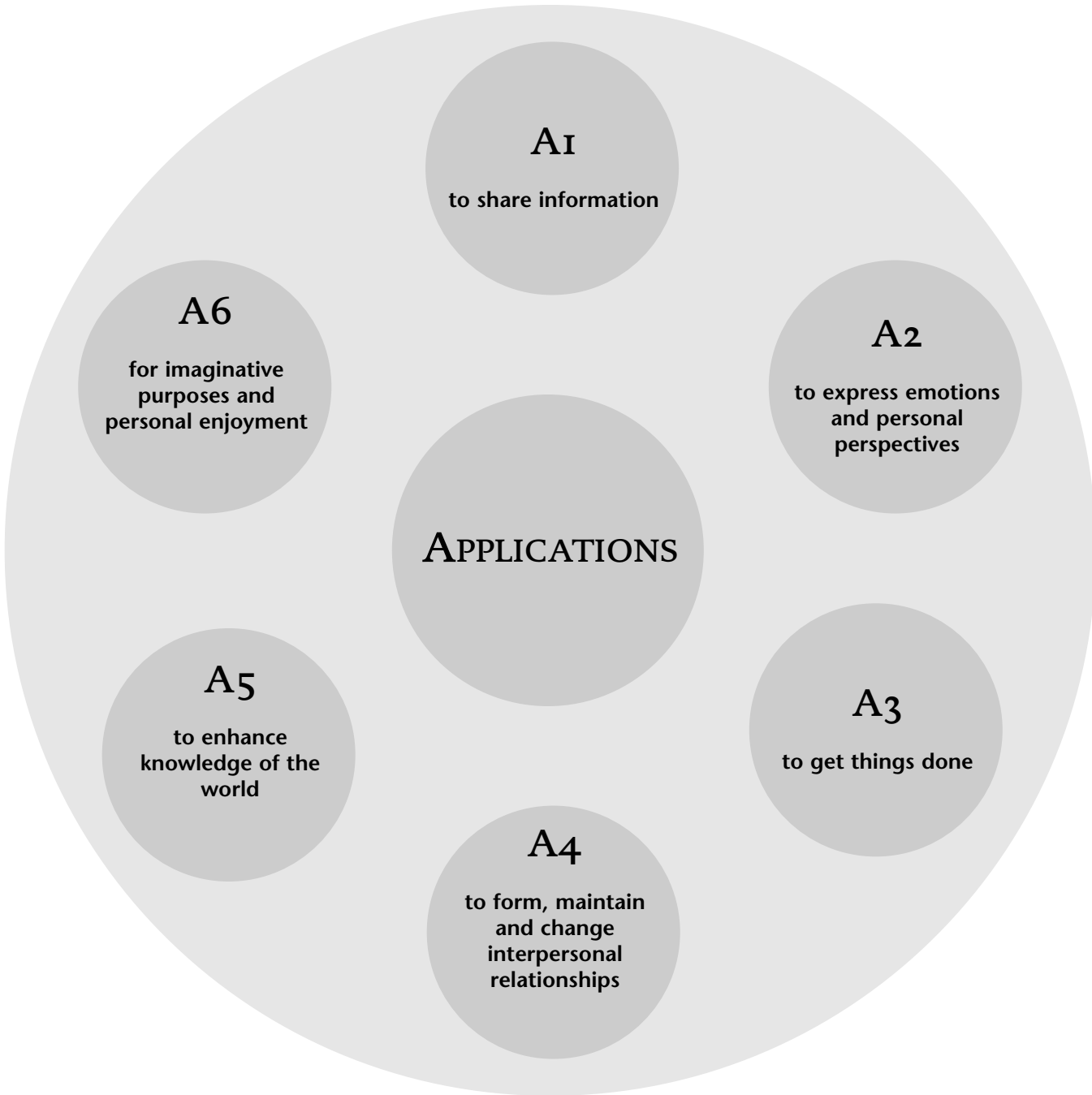
(Some of these activities, such as smudging, require extreme care, caution and sensitivity on the part of the teacher. Teachers should consult Elders in their local community regarding traditional practices.)

# APPLICATIONS

The specific outcomes under Applications deal with what the students will be able to do with the language; that is, the functions they will be able to perform and the contexts in which they can operate.

The functions are grouped under six cluster headings as shown on the opposite page. Under each heading are one or more strands that show the flow of learning from grade to grade. Each strand deals with a specific language function; e.g., share factual information. Students at any grade level will be able to share factual information. Beginning learners will do this in very simple ways; e.g., *This is a dog*.

As students gain more knowledge and experience, they will broaden the range of subjects they can deal with, learn to share information in writing as well as orally, and be able to handle formal and informal situations.



# A APPLICATIONS

A1

## **To share information**

A-1.1 Share factual information

A2

## **To express emotions and personal perspectives**

A-2.1 Share ideas, thoughts, preferences

A-2.2 Share emotions, feelings

A3

## **To get things done**

A-3.1 Guide actions of others

A-3.2 State personal actions

A-3.3 Manage group actions

A4

## **To form, maintain and change interpersonal relationships**

A-4.1 Manage personal relationships

A5

## **To enhance their knowledge of the world**

A-5.1 Discover and explore

A-5.2 Gather and organize information

A-5.3 Solve problems

A-5.4 Explore perspectives and values

A6

## **For imaginative purposes and personal enjoyment**

A-6.1 Humour/fun

A-6.2 Creative and aesthetic purposes

A-6.3 Personal enjoyment

# APPLICATIONS

## **A GENERAL OUTCOME**

Students will use Cree in a variety of community and school situations and for a variety of purposes.

## **A–I SPECIFIC OUTCOME**

To share information



**A-1.1**

### **SHARE FACTUAL INFORMATION**

Students will be able to:

- a. share detailed information on a specific topic

### **Sample Teaching and Learning Activities**

- The students interview a Cree role model from their community. They write a short biography and share the information with the class.
- In small groups, the students identify ways they could help preserve Mother Earth by assessing their own lifestyle and actions. The teacher asks groups to share their ideas and incorporate them into a poster that they could post around their school; e.g., do not litter.

### **Resources and Materials**

- Community role model
- Backgrounder Appendix—Mother Earth B17

### **Assessment**

#### **Focus for Assessment**

Does the student:

- share detailed information on a specific topic?

#### **Sample Strategies**

##### ***Journals***

The students each keep a Journal. The teacher provides guiding questions about the information gathered and provides feedback on the information actually recorded.

### **Assessment**

When assessing student posters, the teacher looks for evidence that students communicate their message clearly through the use of:

- Cree words and phrases
- illustrations and symbols.

## **A-2 SPECIFIC OUTCOME**

To express emotions and personal perspectives



**A-2.1**

### **SHARE IDEAS, THOUGHTS, PREFERENCES**

Students will be able to:

- a. express and support their own opinions

### **Sample Teaching and Learning Activities**

- The students work in groups to choose a controversial issue in their community. They talk to parents and community members about possible solutions to the issue.
- The students write a letter to the Chief and Council/Métis Council in support of the Cree language program and how it should be implemented in all Cree-speaking communities. They give reasons why the program is important, based on their own personal learning.
- The students can make posters for the community on why it is important to learn the Cree language and culture.

### **Assessment**

#### **Focus for Assessment**

Does the student:

- express his or her own opinions?
- support his or her own opinions?



## Sample Strategies

### *Journals*

After discussing a controversial issue in class, students reflect on the discussion and, using guided questions, write in their Journals. The teacher reads, makes observations and gives feedback on these Journal entries.

### *Reflection*

The students reflect on writing a letter to the Chief and Council/Métis Council to share their opinions about learning Cree. Reflections may include:

- How did I feel about writing a letter to the Chief/Métis President?
- What did I hope would happen?



A-2.2

## SHARE EMOTIONS, FEELINGS

Students will be able to:

- a. compare the expression of emotions and feelings in formal and informal situations

## Sample Teaching and Learning Activities

- The student selects a topic of interest based on his or her knowledge of the school community. The student uses the phrase:

*Niteyihten namôya miywâsin.* (I think it is not good.)

*Niteyihten e miywâsik.* (I think it is good.)

Using Cree words, the student explains why it is good or not good.

- The teacher, with student input, chooses a controversial issue of interest. The students take time to reflect on and discuss their feelings and emotions around the issue. They use phrases and sentence starters reviewed in class. A controversial issue that may be of interest to students is the 1990 Oka crisis in Quebec, or an issue from a local community, such as the Lubicon land claim.
- The students, with guidance from the teacher and Alcohol and Drug Abuse counsellors, discuss problems and issues both community and society are faced with today.

## Resources and Materials

- Local counsellors
- Resource Appendix—Web sites

## Assessment

### Focus for Assessment

Does the student:

inquire about the emotions and feelings of others in a variety of familiar contexts?

express emotions and feelings in a variety of familiar contexts?

### Sample Strategies

#### *Anecdotal Notes*

The teacher observes students as they inquire about and discuss their emotions and feelings around a controversial issue. The teacher looks for and notes evidence that students are able to:

- ask in Cree about the feelings and emotions of others
- express emotions and feelings in Cree
- willingly participate in activities
- demonstrate an interest in sharing emotions and feelings with others
- use familiar words and phrases learned in class.

#### *Checklists*

The teacher creates a checklist and makes observations that reflect the students' inquiry, and expression of emotions or feelings. The dates and contexts are noted.

#### *Journals*

The students reflect on activities in which they have an opportunity to share their feelings, thoughts and opinions. The students write a short Journal entry, or respond to a peer orally, using the following statements:

- Something new I heard
- Something I need to think about
- My thoughts have changed or remained the same about \_\_\_\_\_

## A-3 SPECIFIC OUTCOME

To get things done



A-3.1

### GUIDE ACTIONS OF OTHERS

Students will be able to:

- a. express concerns, and suggest a solution

### Sample Teaching and Learning Activities

- The students, working in small groups, prepare role-plays using vocabulary and structures reviewed in class. Their purpose is to address an issue or concern about returning merchandise to a store, quality of food at a restaurant.
- The students practise the phrase *Mâka ni miyweyihten ômâ*. (But I like this.) In a role-play situation, students create scenarios in which they practise addressing a concern and suggesting a solution.
- The students explore concerns related to the school and suggest positive solutions:

*Pimascike*  
(littering)

*Mîciwin ekwa minihkewewin*  
(food and drink)

*Kâ pôsiwepiniht sôniyâs ohci mîciwin ekwa minihkewewin*  
(vending machines)

*Pîhtwâwin*  
(smoking)

*Kiskinohamâkosiw nekâwewin*  
(student government)

*Kwayask kiskinohamâkosiw itôtamawina*  
(positive student activities)

*Nekânîmôwin*  
(bullying)

*Otôtemihtôwin*  
(friendship/relationships)

*Kwayask ta isihohk*  
(dress code)

## Assessment

### Focus for Assessment

Does the student:

- demonstrate the ability to express a concern in Cree?
- Suggest a solution to a problem in Cree?

### Sample Strategies

#### *Observations*

The teacher observes students as they work in groups to role-play given situations. The teacher may create a checklist that focuses on the student's ability to:

- express a concern in Cree
- suggest a solution to the problem
- use Cree effectively
- participate willingly
- make an effort to use Cree.

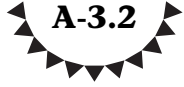
#### *Student Reflections/Learning Logs*

The students reflect on the role-plays in which they practised addressing a concern or issue and suggested solutions. Students comment on the following with the teacher or a classmate:

*Nimâmitoneyihtamohikon ekwa tân'si ta isi sâponahk kîkway*  
(a concern and solution that was interesting to me)

*Nimâmitoneyihtamohikon ekwa tân'si ta isi sâponahk kîkway ketahtawiy ta meskocipayik*  
(a concern and solution that might change)

*Nimâmitoneyihtamohikon ekwa tân'si ta isi sâponahk kîkway takî âpacihtâyân nipimât'siwinihk*  
(a concern and solution that I might be able to use in my own life.)



**A-3.2**

## STATE PERSONAL ACTIONS

Students will be able to:

- a. express consequences in relation to their own actions

### Sample Teaching and Learning Activities

- The students talk about peer pressure and how they can avoid getting involved in activities that break the law.
- Working in small groups, the students create a role-play situation where they need to research a topic. The group creates various outcomes to the situation. The outcomes may include:
  - they go to the library and do the research
  - they start to go to the library and meet friends and visit
  - they never plan to do the research and go to the arcade instead.
- The students think about something that they knew was wrong and went ahead and did it anyway. They reflect about that experience; e.g., parents do not allow the student to attend a school dance:
  - the students find a way to go the *nîmihitowin* (dance) without their parents' knowledge.
  - how are the students going to do this without getting caught?
  - at the *nîmihitowin* (dance) a fight occurs
  - the police are called and the students are put in jail.

What happens now? The students orally discuss the consequences.

### Assessment

#### Focus for Assessment

Does the student:

- identify consequences in relation to his or her actions?

## Sample Strategies

### Reflection

The students reflect on experiences in their lives and complete the following chart:

<i>Kikwây etôtamân</i> (What I Did)	<i>Kikwây ekiskeyihtamân ekwa</i> (What I Know Now)	<i>Kikwây takîhitôtamân ekwa</i> (What I Would Do Now)

Some of the reflections may need to remain confidential. The students share only the parts that they are comfortable with for teacher feedback and reflection.



**A-3.3**

## MANAGE GROUP ACTIONS

Students will be able to:

- a. contribute effectively in small group projects

### Sample Teaching and Learning Activities

- The students work in small groups to plan a feast. Some of the roles and responsibilities may involve setting a date, planning a menu, inviting *Kihtheyaya* to bless the food, serving the food, cleaning up after.
- The students, working in small groups, create a poster or pamphlet about a Cree event. The goal is to get people to come to the event.
- The students work in small groups to create a play for the Grade 1 class. To do so, the students work on and follow a plan. Each student is responsible for a certain job and must play a committed part in the activity.

### Resources and Materials

- *Kihtheyaya*

## Assessment

### Focus for Assessment

Does the student:

contribute effectively in small group projects?

### Sample Strategies

#### Self-assessment

The teacher creates a checklist for the responsibilities of each group.

Students may check the appropriate box on the checklist below:

<i>Kiskinohamâtowin Kotasinahikewin</i> (Student Assessment)				
	<i>Tâpwehtam</i> (Agree)	<i>Namôya tâpwehtam</i> (Disagree)	<i>Namôya kiskeyihtam</i> (Do Not Know)	<i>Namôya akihtew</i> (Does Not Apply)
<i>Wîcimâmitoneyihtamâkew</i> (Contributed ideas to the group)				
<i>Nitohtawew kotakawiya</i> (Listened to others)				
<i>Atoskew</i> (Was on task)				
<i>Tâpwehtawew kotakawiya</i> (Accepted ideas of others)				
<i>Pîkiskwew</i> (Comments)				

*Okiskinohamâkew akwaskwaham opîkiskwewiniyiwa.*

(The teacher posts the group conference comments.)

#### Poster Checklist

The teacher and/or students create a checklist for the group poster project. The checklist reflects the quality of work as well as group effort.

The students must be able to defend their evaluation:

	Score
- labelling is clear	/15
- illustrations reflect understanding of the topic	/15
- conveys accurate information about the topic	/20
- contains many relevant details	/20
- uses colour for effect.	/15

## A-4 SPECIFIC OUTCOME

To form, maintain and change interpersonal relationships



A-4.1

### MANAGE PERSONAL RELATIONSHIPS

Students will be able to:

- a. offer congratulations and express regret

#### Sample Teaching and Learning Activities

- The teacher reviews ways of congratulating students on their achievements, such as:

*Kimîyomasinahikan*

(You have nice writing)

*Ekosî anima*

(That's the way)

*Kimiyotôten*

(You did well)

As students in the class demonstrate their achievements, their classmates use these phrases to congratulate them.

- The teacher models different ways to share regret. For example, when playing a game and the students lose, the students can say, *Wîspinac* (That is too bad), *Kâya pôyo, âhkameyimo*. (Don't quit, keep trying). The students then practise the various responses.
- After reading a story that talks about regret, the students write a letter to one of the characters in the story to express regret; e.g., hockey story, staying in school.

#### Resources and Materials

- Resource Appendix—Stories and Legends

#### Assessment

##### Focus for Assessment

Does the student:

- offer congratulations in Cree?
- respond to congratulations in Cree?
- express regret in Cree?



## Sample Strategies

### *Checklists*

The teacher and students create a checklist of expressions or phrases that the students can use when they have to congratulate someone, or express regret. The teacher can determine if the students are able to use the appropriate expressions or phrases in different situations.

### *Observations*

The teacher observes students based on the Focus for Assessment criteria. The dates and context of the observations are noted.

## A-5 SPECIFIC OUTCOME

To enhance their knowledge of the world



**A-5.1**

### DISCOVER AND EXPLORE

Students will be able to:

- a. explore connections among and gain new insights into familiar topics

## Sample Teaching and Learning Activities

- After participating in a traditional event, the students debrief, pointing out and discussing the underlying values, meaning and protocols involved. Alternatively, such discussions could occur before the experience. The students use a K-W-L chart before the event.
- The students participate in a brainstorming session on symbols in Aboriginal culture, including art work. The class then discusses the meanings of these symbols. The class views various pieces of artwork, advertisements, crafts for evidence of the use of these symbols.
- The students compare and cross reference Syllabic characters to designs used by the Plains Cree people.

## Resources and Materials

- Artwork and Cree crafts
- Backgrounder Appendix—Syllabics chart B5

## Assessment

### Focus for Assessment

Does the student:

explore connections and gain new insights into familiar topics?

### Sample Strategies

#### *K–W–L Charts*

The students keep their K–W–L charts about what they Know, what they Want to know, and what they Learned, in a binder or Journal. Students are given time to add to these charts from time to time. The teacher provides feedback periodically. These charts can be used as part of a student-parent conference.

#### *Observations*

The teacher observes the students while they are engaged in various activities. He or she looks for evidence that the students are able to use resources to gain new insights. Are the students able to:

- recall personal knowledge?
- make predictions based on personal knowledge?
- categorize personal knowledge?
- suggest areas of possible research?



**A-5.2**

## GATHER AND ORGANIZE INFORMATION

Students will be able to:

- a. share key ideas, summarize and paraphrase

### Sample Teaching and Learning Activities

- The students read or listen to a Cree story, summarize the main events on a story map, and share with a partner.
- The students listen to a Cree story and do a book talk or oral book report by answering and following 5 Ws & H *awîna* (who), *kikwây* (what), *tânihki* (why), *tân'te* (where) and *tânisîh* (when) and *tân'si* (how).
- The students work with a partner to listen to or view a video of a traditional Cree story. They retell the story to another pair of students, focusing on the beginning, middle and end.

## Resources and Materials

- Resource Appendix—Stories and Legends, Video

## Assessment

### Focus for Assessment

Does the student:

- share key ideas?
- summarize information?
- accurately paraphrase?

### Sample Strategies

#### Conferences

The teacher observes students based on the Focus of Assessment criteria. Conferences may be held to debrief on strengths and areas for growth in student abilities to:

- understand what has been heard or read
- effectively retell the key elements of a story
- summarize information effectively
- share key ideas of an oral or written text with others
- accurately paraphrase what was heard using the 5Ws.

#### Learning Logs

The students use an ongoing Learning Log to recall the lessons learned from various *âcimowina*. The reflections are dated and feedback is provided periodically. A further reflection may be:

*Awa Pîsim, anima âcimowin kâ miyohtamân \_\_\_\_\_.*

(This month, the Cree story that was most meaningful to me was \_\_\_\_.)

*Osâm \_\_\_\_\_.*

(This is why\_\_\_\_)

<i>Kîsikâw</i> (Date)	<i>Acimowina</i> (Stories)	<i>Kîkwây kâwî</i> <i>kiskinohamâkehk</i> (Lessons to be Learned)



A-5.3

## SOLVE PROBLEMS

Students will be able to:

- a. search for possible ways to solve problems

### Sample Teaching and Learning Activities

- The teacher and students brainstorm ways to solve a problem. They examine the origin of the problem and look for stories from the community that teach values as one place to look for solutions. As an extension activity, students may write about the solutions they discovered.

*Kikwây kâ âyamipayik*

(Problem)

*Kikwây kâwî sâponamihk*

(Solutions)

- The students brainstorm different situations that require solutions, such as clear-cutting practices in forestry, or some problem or difficulty the community is facing that would reflect *Nehiyaw isihwâwin* (Cree culture) and *Nehiyaw'mâmitoneyihcikan* (Cree world view). The students come up with solutions and then send their ideas to community leaders.

**Note to teachers:** The value of respect, the practice of mentorship, guidance from *Kihtheyayak* and parental involvement could be reinforced in activities designed to meet this outcome.

- The students discuss the Natural Laws of honesty, strength, sharing and caring. They then discuss the concept of preventing problems from occurring or recurring by following the Natural Laws.

### Resources and Materials

- Backgrounder Appendix—Natural Laws
- Resource Appendix—Web sites

### Assessment

#### Focus for Assessment

Does the student:

- search for possible ways to solve problems?

## Sample Strategies

### *Observations*

The teacher observes the students and notes the ways they search for possible solutions to problems and how they apply these solutions.

### *Learning Logs*

The students apply some of their learned problem-solving skills to problems they encounter in their own lives. The teacher may provide guidance such as:

*Nitayihtâwipayiwîn* \_\_\_\_\_  
(My problem \_\_\_\_\_)

*Nimâmitoneyihtamowina* \_\_\_\_\_  
(My ideas \_\_\_\_\_)

*Kiskinohamowâkanak takakwe sâponamwak.* \_\_\_\_\_  
(The students may actually try to solve the problem by \_\_\_\_)

*Tân'si ta ispayiw.* \_\_\_\_\_  
(How did it work? \_\_\_\_\_)

*Kikwây pîtos nika itôten, nikakocân asamîna ahpô nika  
âhcimâmitoneyihten.*  
(What might I do differently, try again or rethink?)

The students may choose to keep this private. However, they may reflect or talk generally about some of their problem-solving strategies or efforts.



### **A-5.4**

## EXPLORE PERSPECTIVES AND VALUES

Students will be able to:

- a. provide information and reasons for their own ideas and thoughts on an issue or topic

## Sample Teaching and Learning Activities

- In groups, the students are asked to support their ideas and thoughts about a topic; e.g., behaviours, roles and expectations in community events such as in school, banquets and feasts, wakes:
  - the class may first brainstorm words and phrases about the topic, like teen smoking, or the need for physical activity
  - each group presents their position about the topic to the class.

- After discussing a topic that is important to the community, the students present their findings to their parents, grandparents and to the Chief and Council. The students provide:
  - information about the topic
  - reasons for their solutions
  - explanations on how their ideas might help the community as a whole.
- The students brainstorm ideas on involving parents and the community to help meet student needs; e.g., lack of recreational activities.

## Assessment

### Focus for Assessment

Does the student:

provide information on an issue or topic?

provide reasons for their ideas and thoughts on an issue or topic?

### Sample Strategies

#### *Learning Logs*

The teacher provides a template for students to state their position on a topic:

**TOPIC: *Kâ pîkiskwâtamihk (Smoking)***

*Kâ nîpawiyân (Position):*

*Nitâpwehtenân ekâ pîhtwâwin macikîkway.*

(We believe smoking is not a bad thing.)

- *Nôhkom ayenânnew mitâtahtomitanaw etahtopiponew ekwa kâkikiy pîhtwâw.*

(My grandmother is 80 and she smokes all the time.)

- *Namôya sôhkahahc, kâkikiy nitôtênân.*

(No big deal, we all do it.)

- *Nikâmwâtiskâkon. (It helps me to relax.)*

*Asamîna wîhta ita kâ nîpawiyân (Restate the position):*

*Mâcika, nitâpwehtenân ekâ pîhtwâwin namôya matoni macikîkway.*

(As a result, we believe smoking is not such a bad thing.)

The students work on their own ideas using the template. The teacher provides feedback to the student.

### **Reflection**

After the students present their ideas and positions on a topic, they reflect on which ideas made them think the most, or changed their minds. The teacher provides feedback.

## **A-6 SPECIFIC OUTCOME**

For imaginative purposes and personal enjoyment



**A-6.1**

### **HUMOUR/FUN**

Students will be able to:

- a. use the language for fun and to interpret and express appropriate humour

### **Sample Teaching and Learning Activities**

- The students plan to visit elementary school children and entertain them with funny skits, silly poems, puppet shows. The teacher monitors the appropriateness of the entertainment text and the language to be used.
- The students ask parents or older siblings to tell them a funny incident in Cree. They share that incident in class and with others, using Cree.
- The students visit a storyteller and interview him or her about how to express humour. The students prepare the interview questions ahead of time. After the interview, the students create a humorous comic strip and share it with the class.

### **Resources and Materials**

- Storyteller

### **Assessment**

#### **Focus for Assessment**

Does the student:

- use the Cree language for fun?
- use Cree to interpret humour?
- use Cree to express humour?

## Sample Strategies

### *Checklists*

The teacher creates a checklist to see the extent to which the students use, interpret and express humour. The teacher also observes to see how appropriate the material is for the targeted age group.

### *Journals/Funny Page*

The students keep a section of their Journals to record funny moments, memorable jokes and just neat stuff. The student and/or teacher review this periodically. The class may use this at the year-end sharing activity.

### *Self-assessment*

In regard to conducting an interview, the students may assess what they did. For my interview:

*Nikihkwayaskweyihten.*

(I had a clear purpose.)

*Nikwayâtasinahen kakwecihkemowina mâmayisk koci pîkiskwewin.*

(I prepared for the interview by writing a list of phrases to build into questions.)

*Nimiskweyihten kakwecihkemowina semâk ohci masinahikewinisa.*

(I formulated questions on the spot from the list of phrases.)

*Pâhpeyak nikakwecihkemosin.*

(I asked brief questions one at a time.)

*Kwayask ninitohten.*

(I was a good listener.)

*Nikakwecihkemon ohci oskac naskwewasimowina.*

(I built questions based on previous answers.)

*Nimiyâw kâ pîkiskwehiht ta mâmitoneyihtahk.*

(I gave the interviewee time to think.)

*Niwemâsken kakwecihkemowina ta isi naskwewasimohk ohci ehâ ahpô namôya.*

(I avoided questions that could be answered with a yes or no.)

*Namôya pîkiskwewin otônihk nitastân.*

(I avoided leading questions.)



*Nitati masinahikesin.*

(I took notes.)

*Kâwi nitayamihtân nimasinahikewinisa.*

(I reviewed the notes immediately after the interview.)



**A-6.2**

## CREATIVE AND AESTHETIC PURPOSES

Students will be able to:

- a. use the language creatively and for aesthetic purposes;  
e.g., speak or write from the viewpoint of a designated character in a story

### Sample Teaching and Learning Activities

- The teacher selects a song in English that most students will recognize. After listening to the song, the students use words they know in Cree to get across what they believe to be the song's main message.
- The students listen to Cree drum singing and then create their own. They present their songs to classmates or students from another school.
- The students form a Cree choir group and use a variety of musical instruments.
- The students create poetry.
- The students create a Cree rap song.

### Resources and Materials

- Resource Appendix—Audiocassettes and CDs

### Assessment

#### Focus for Assessment

Does the student:

use Cree creatively?

use Cree for aesthetic purposes?

## Sample Strategies

### *Rubric*

Using a set of criteria that is familiar to the students, including the Focus for Assessment criteria, the teacher observes the rap song. The teacher and students may conference to establish strengths and areas that need growth.

### *Reflection*

The students reflect on drum singing. They think about what the singing means to them. When they create their drum singing, do they think about the appropriateness of the selected vocabulary? Do they truly represent the meaning of the song?



**A-6.3**

## PERSONAL ENJOYMENT

Students will be able to:

- a. use the language for personal enjoyment; e.g., keep a Personal Journal

## Sample Teaching and Learning Activities

- The students collect pictures from papers, magazines, for a personal Picture Journal. They add interesting and/or humorous comments or captions about the pictures and refer to the Journal from time to time for personal enjoyment.
- The students keep daily Journal entries where they record a new word that they like and explain why they like it. They analyze the word and give its meaning.
- The students read books for personal enjoyment and keep a Journal of the books they read. During class time, they may recommend their favourite book to others, either with a short oral book report, or in writing.

## Resources and Materials

- Resource Appendix—Stories and Legends
- Magazine pictures

## Assessment

### Focus for Assessment

Does the student:

use Cree for personal enjoyment?

### Sample Strategies

#### *Picture Journals*

The students share their Picture Journals with other students, parents, and the teacher. The teacher makes observations about the students' enjoyment and engagement in the activity. As part of their assignment, the students reread Journal entries and comment on them:

*Kisikâw*\_\_\_\_\_:

(Date:)

*Tân'si mekwâc eyiteyihtamân*\_\_\_\_\_.

(What I think now:)

Student comments are reviewed and given feedback by the teacher.

#### *Reading Books Checklists*

In this checklist, the student:

- talks about actions of characters in texts
- talks about an experience in response to texts
- shows feelings in response to texts
- demonstrates an understanding of how events and experiences can be recorded in texts.





# LANGUAGE COMPETENCE

*Âtiht ôhi isihcikewina poko okiskinohamâkewak ta âpacihtâcîk  
(tâpiskôc miyâhkasikewin) ekwa Kihtheyayak ta mamisîtotâhcîk.*

(Some of these activities, such as smudging, require extreme care, caution and sensitivity on the part of the teacher. Teachers should consult Elders in their local community regarding traditional practices.)

# LANGUAGE COMPETENCE

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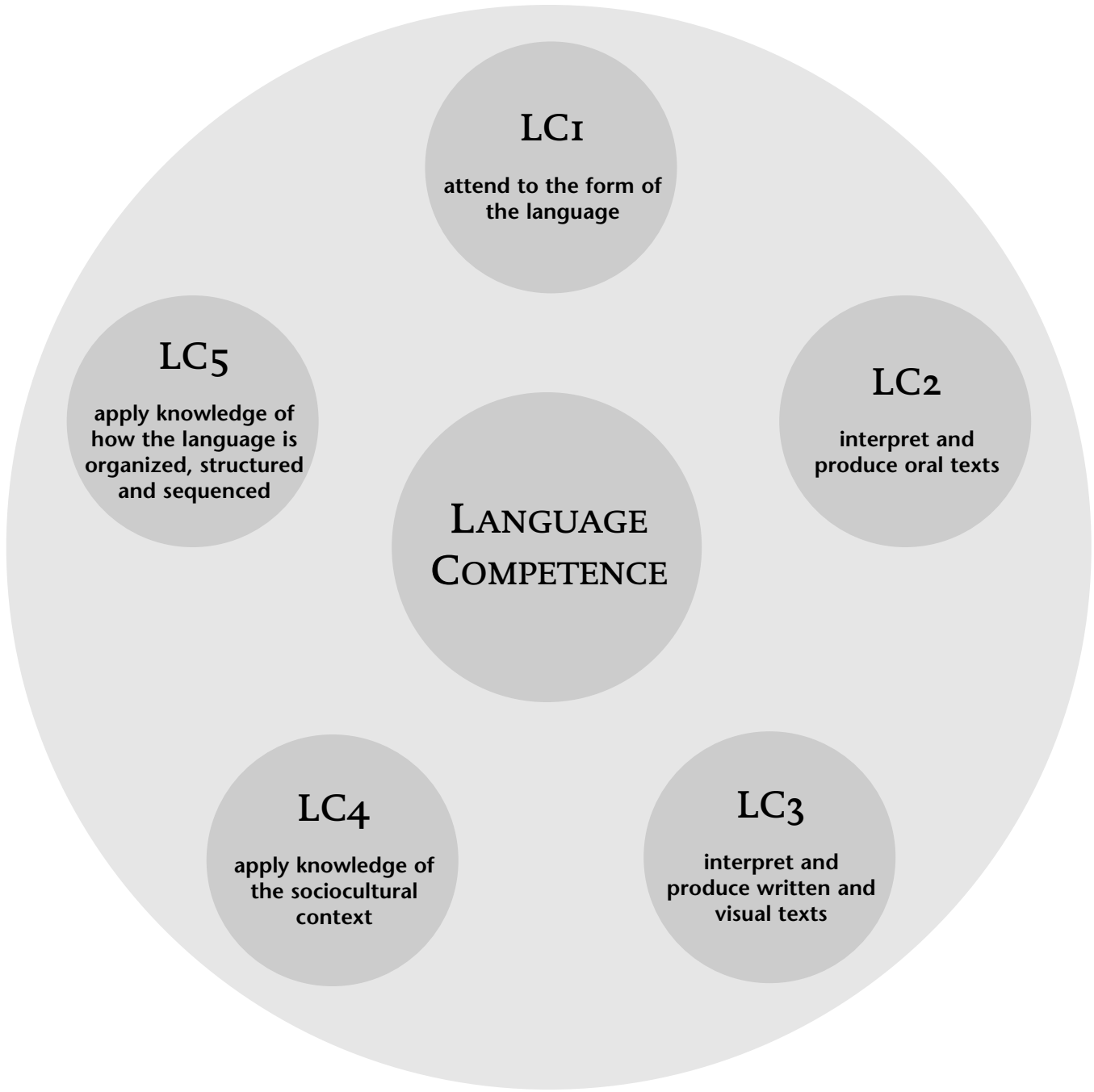
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The specific outcomes under Language Competence deal with knowledge of the Cree language and the ability to use that knowledge to interpret and produce meaningful texts for situations in which the language is required. Language competence is therefore best developed in the context of activities or tasks that need the language in real-life, practical applications.

The various components of language competence are grouped under five cluster headings, as shown on the opposite page. Under each heading are several strands that show the flow of learning from grade to grade. Each strand deals with a single aspect of language competence. For example, under the heading “attend to the form of the language,” there is a strand for phonology (pronunciation, stress, intonation), orthography (spelling, mechanical features), lexicon (vocabulary words and phrases) and grammatical elements (syntax and morphology).

Although the outcomes isolate these individual aspects, language competence should be developed through classroom activities that focus on meaningful uses of the Cree language, in context. Tasks will be chosen based on the needs, interests and experiences of students. The vocabulary, grammar structures, text forms and social conventions necessary to carry out a task will be taught, practised and assessed as students are involved in various aspects of the task itself, not in isolation.

Note: Much of the linguistic terminology used in the grammatical elements sections, under the cluster heading attend to the form of the language, is defined in the Appendix of this implementation manual—Linguistic Definitions Pertaining to Cree.



# LC LANGUAGE COMPETENCE

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LC<sub>1</sub>

## Attend to the form of the language

- LC-1.1 Phonology
- LC-1.2 Orthography
- LC-1.3 Lexicon
- LC-1.4 Grammatical Elements

LC<sub>2</sub>

## Interpret and produce oral texts

- LC-2.1 Listening
- LC-2.2 Speaking
- LC-2.3 Interactive fluency

LC<sub>3</sub>

## Interpret and produce written and visual texts

- LC-3.1 Reading
- LC-3.2 Writing
- LC-3.3 Viewing
- LC-3.4 Representing

LC<sub>4</sub>

## Apply knowledge of the sociocultural context

- LC-4.1 Register
- LC-4.2 Expressions
- LC-4.3 Variations in language
- LC-4.4 Social conventions

LC<sub>5</sub>

## Apply knowledge of how the language is organized, structured and sequenced

- LC-5.1 Cohesion/coherence
- LC-5.2 Text forms
- LC-5.3 Patterns of social interaction



# LANGUAGE COMPETENCE

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## LC GENERAL OUTCOME

Students will be effective, competent and comfortable as Cree speakers.  
(*Okiskinohamowâkanak ta nihtâ nehiyawewak.*)

## LC–I SPECIFIC OUTCOME

Attend to the form of the language



### PHONOLOGY

Students will be able to:

- a. speak clearly and coherently in a variety of situations

### Sample Teaching and Learning Activities

- The students engage in a weekly or daily storytelling or sharing activity that focuses on using Cree effectively. The students choose a story or prepare a short oral presentation on a topic with which they are familiar or interested. The students help the teacher create criteria for assessing the oral activity.
- The students, working in groups, choose a favourite Cree story that they rewrite into a Readers' Theatre script. The students read the story in Readers' Theatre style by using appropriate expressions and speaking clearly and coherently.

### Resources and Materials

- Resource Appendix—Stories and Legends
- Tape recorder or video camera

### Assessment

#### Focus for Assessment

Does the student:

- speak clearly in a variety of situations?
- speak coherently in a variety of situations?

### Sample Assessment Strategies

#### Checklists

The teacher creates a checklist that focuses on the clear and coherent use of Cree. Various targeted phrase choices may be added to the list. The dates and contexts are noted.

### ***Readers' Theatre Self-assessment***

The students tape their Readers' Theatre presentation. As they listen to the tape, they highlight areas of strength on the script and circle those that could be improved. When students assess their work they consider the extent to which they:

*Piskihtamowinâkosiw.*

(demonstrate interest)

*Nakacisîhtâw ekwa nâpehkâsosiw kâ âtasinakahk omasinahikan.*

(show creativity and risk-taking in their revisions of the story.)

The students retape their work and, with a partner, look at their marking sheet. The teacher provides guidance and feedback.

### ***Rubric***

The teacher uses preestablished criteria to create a rubric to assess student oral presentations or storytelling. The rubric should focus on the student's ability to:

- vary pace and volume to add emphasis or interest to the speech
- pronounce and enunciate clearly, using very few filler words
- be lively and enthusiastic
- identify and recount key ideas
- include relevant ideas.



## **LC-1.2 ORTHOGRAPHY**

Students will be able to:

- a. apply spelling rules and writing conventions consistently and accurately

### **Sample Teaching and Learning Activities**

- The students are encouraged to select five to ten letter cards and create as many words as possible using the cards. Words are listed and checked for spelling and meaning by peers. Students record words they don't know in their personal dictionaries.
- The teacher prepares students for a Spelling Bee activity by providing a list of words. The students work with each other, or alone, to check the spelling of the words. Then they ask each other to spell the word.
- The students work with Syllabics. They compare words in Standard Roman Orthography (SRO) with those in Syllabics.

**Note to the teacher:** These activities can be adapted to both Syllabics and SRO.

- The students select three to five words that challenge them. With teacher guidance, they use spelling strategies to help remember these words. When they have successfully mastered these words, the students select new ones.

## **Resources and Materials**

- Letter cards
- Backgrounder Appendix—Syllabic chart B5

## **Assessment**

### **Focus for Assessment**

Does the student:

recognize familiar words?

correctly spell familiar words?

## **Sample Assessment Strategies**

### ***Work Samples***

The teacher checks for the spelling of familiar words in the student's work. The teacher looks for evidence that the students are able to spell the words. He or she encourages *wîcîhitowin* (helping each other) and asks quick learners to help the others.

### ***Learning Logs***

The students are asked to keep a record in their Learning Logs of all of the strategies they have learned to help them learn and remember challenging words. The teacher provides ongoing feedback and tests for the correct spelling of these challenging words.



**LC-1.3**

## LEXICON

Students will be able to:

- a. use a repertoire of words and phrases in familiar contexts, within a variety of lexical fields, including:
  - trades and professions
  - community service/volunteering
  - peoples that make up Canada
  - safety
  - nature
  - any other lexical fields that meet their needs and interests

### Sample Teaching and Learning Activities

- Working in groups, the students prepare and present short skits or role-plays about a familiar topic, using familiar vocabulary. The students may use props for their presentation. They may also choose words or phrases from a chart to assist them.
- The students do a cooking demonstration using familiar vocabulary that requires them to follow directions. The teacher videotapes the students for viewing and analysis at a later time.
- Working in pairs, the students carry out a conversation on any theme-related topic to demonstrate their knowledge and understanding of the Cree language.

### Resources and Materials

- Recipes
- Video camera

### Assessment

#### Focus for Assessment

Does the student understand and use a repertoire of vocabulary and expressions:

- in familiar contexts?
- related to recommended topics and areas of experience?
- in areas that meet his or her needs and interests?

## Sample Assessment Strategies

### *Checklists*

Using the Focus for Assessment criteria, the teacher creates a checklist and observes student skits or role-plays. The teacher may also check for spontaneous use of expressions. The dates and contexts are noted.

### *Learning Logs*

The students take time to review their writing. The teacher provides feedback.

### *Peer Conference*

The students think about a presentation and give feedback orally or in writing:

*Nimiywehten kâ wâseweyan.*

(I like how you used a clear voice.)

*Nimiywehten tân'si kâ isi takwastâyan.*

(I like how you added your part.)

*Nimiywehten tân'si kâ isi kitâpamacik/twâw aniki kâ pikiskwâtacik/twâw.*

(I like how you made eye contact with the audience.)

*Matwâncî kaki ...*

(I wonder if you could ...)

*Namôya ninistohten tânihki kâ ...*

(I couldn't understand why ...)

### *Role-plays*

The teacher assesses the students as they prepare and present their role-plays. The teacher looks for and notes evidence that students are able to:

- use accurate and relevant information
- use appropriate Cree vocabulary
- use appropriate Cree grammar structures
- sustain interaction and support one another with questions, prompts, body language
- use appropriate nonverbal behaviours like gestures and body language.



LC-1.4

## GRAMMATICAL ELEMENTS

Students will be able to:

- a. use, in modelled situations, the following grammatical elements:

- simple sentence involving an object/goal for I (1S), you (2S), him or her (3S) subject and I-->you (1S-->2S), you-->me (2S-->1S) markers along with an action word involving an animate (NA) his or her (3S) object/goal (VTA) in declarative *Niwâpamâw minôs.* (I see a cat.), *Kiwâpamâw minôs.* (You see a cat.), *Wâpamew minôsa.* (He or she sees a cat.), *Kiwâpamitin.* (I see you.), *Kiwâpamin.* (You see me.) and progressive form *Ewâpamat minôs.* (You are seeing a cat.), *Ewâpamak minôs.* (I am seeing a cat.), *Ewâpamât minôsa.* (He or she is seeing a cat.), *Ewâpamitân.* (I am seeing you.), *Ewâpamiyan.* (You are seeing me.)
- time passage/conditional marker
- weather verbs in the subjunctive mode: when for past tense *Nikîkîwân kâkimowahk.* (I went home when it was raining.), *Kîhkîwew kâkimowaniyik.* (He or she went home when it was raining.); if is used for future tense *Nikakîwân kîspin sâkasteki.* (I will go home if it's sunny.), *Kakîwew kîspin sâkasteyiki.* (He or she will go home when it is sunny—definitely.)
- descriptive words (VII) for inanimate objects *apisâsin* (it is small) *ehapisâsik tehtapiwin* (the chair is being small) *apisâsinwa* (they are small) *ehapisâsiki/kwâw tehtapiwina* (the chairs are being small), *apisâsiniyiw* (his or her \_\_\_ is small) *ehapisâsiniyik otehtapiwin* (his or her chair is small), *apisâsiniyiwa/ehapisâsiniyiki/kwâw otehtapiwina* (his or her chairs are being small)
- reduplicative prefix marker emphasizes continuous action, replaces the use of particles always and forever *Ninânestosin.* (I am always tired); *Ninihtâ itohtân otenâhk.* (I always go to town.); *Nitâhiteyihthen.* (I always think this.)
- reflexive marker, doing an action for oneself for action only (VAI) for I (1S), you (2S), he or she (3S), we (1P), all of us (2I), all of you (2P), they (3P) using *stamâso* (reflexive marker)
- (VAI-->VTA) changing an action only word to an action word involving 3S object/goal by using the element *wîci-* and relational suffix *-m*. When these affixes are used the verb must be conjugated and placed in the action word involving a 3S object/goal (VTA) model *wîcinikamôm* (sing with him or her); *wîtatioskem* (work with him or her)
- (VAI-->VTA) someone doing an action for someone for action only words (VAI) the element *sta* and the suffix marker *maw* are added to the action word and then changes the meaning to an action word involving a 3S object/goal (VAI-Benefactive) *nikamôstamaw* (sing for him or her); *atoskestamaw* (work for him or her)
- sentences that indicate who is doing a certain action or specifies a particular noun with the help of demonstrative pronouns known as a relative clause *N'taw'miy ana nâpew kânikamot.* (Go give that man that is singing.); *Petamawin anima masinahikan kâmihkwâk.* (Bring that red book to me.)

## Sample Teaching and Learning Activities

**Modelled Situations:** This term is used to describe learning situations where a model of specific linguistic elements is consistently provided and immediately available. Students in such situations will have an emerging awareness of the linguistic elements and be able to apply them in very limited situations. Limited fluency and confidence characterize student language. Examples include:

- The students bring or are provided with picture flashcards or small figurines. They brainstorm locative expressions and chart or record them in a word book. Each student pairs with another student and places their flashcard or figurine somewhere: *the dog is on the desk*. The other student does the same with his or her flashcard or figurine. Students create models and use locative expressions to direct another student to their flashcard or figurine. They continue to take turns placing, directing and finding for a predetermined set of time.
- The students practise using weather verbs in the subjunctive mode **when** by acting as a weather forecaster. The students use the verbs in present and past tense forms. Students can take turns being the weather forecaster each day.
- The teacher provides students with pictures of animate and inanimate objects. The students study the pictures and classify them into the two categories. Then the teacher places the appropriate descriptive words beside each picture and says the name of the object with the descriptions. The students repeat after the teacher. Then they try to find the appropriate words for the particular object. The students create a wall chart to check for accuracy.

Students will be able to:

b. use, in structured situations, the following grammatical elements:

- (VTI) declarative, simple sentences involving a direct object using we (1P), all of us (2I), all of you (2P), they (3P) subject markers along with an action word involving an inanimate object *Niwâphptenân tehtapiwin.* (I see a chair.), *Kiwâpahtenaw tehtapiwin.* (You see a chair.), *Kiwâpahtenâwâw tehtapiwin.* (You see a chair—plural), *Wâpahtam'wak tehtapiwin.* (They see a chair.) and *Ewâpahtamahk tehtapiwin* (We are seeing a chair—inclusive), *Ewâpahtamek tehtapiwin.* (You are seeing a chair—plural), *Ewâpahtahkik/kwâw tehtapiwin.* (They are seeing a chair.) and progressive form *Ewâpahtamâhk tehtapiwin.* (We are seeing a chair—exclusive), *Ewâpahtam'yit tehtapiwin.* (His or her \_\_\_\_\_ is seeing a chair.)
- compounding a verb and noun together to form a new action word: *Nipostayiwiniisân.* (I put my clothes on.), *Niteyistikwânân.* (I have a headache.), *Niketasâkân.* (I take my coat off.)
- time passage/conditional marker
- days of the week along with past and future tense markers for I and you: *Kânîyânanokîsikâk nikîhitohtân otenâhk.* (I went to town on Friday.), *Nîyânanokîsikâki cî kiwîhitohtân ôtenâhk.* (Will you go to town on Friday?)
- hypothetical phrase dependent clause a subjunctive clause action words (VAI) using if *Mîcisoyâni* (If I eat) , *mîcisoyani* (if you eat), *mîcisoci* (if she or he eats) and for when *kâmîcisoyân* (when I am eating), *kâmîcisoyan* (when you are eating), *kâmîcisot* (when he or she is eating) for I (1S), you (2S), him or her (3S)
- change in discourse: using the tense marker *ka-* (future definite will) in the progressive form of the verb changes the meaning from will to to, creating a noun phrase *Nimiyweyihten kanimîhitoyân.* (I am happy to be dancing.); *Nimiyweyihten kakîhokawak/kakîyokawak.* (I am happy to visit him or her.); *Nimiyweyihten kamîciyân mîcimâpoy.* (I am happy when I am eating soup.)

## Sample Teaching and Learning Activities

**Structured Situations:** This term is used to describe learning situations where a familiar context for the use of specific linguistic elements is provided and students are guided in their use. Students in such situations will have increased awareness and emerging control of the linguistic elements and be able to apply them in familiar contexts with teacher guidance. Student language is characterized by increasing fluency and confidence. Examples include:



- The students brainstorm or review a list of interrogative questions that are important or useful to them. The students have a list of these questions in their word book. In order to leave class, they must ask each other one of the questions. They take turns asking and answering the questions. Students check their list to make sure they practise all the questions. The teacher also participates in this activity.
- The students develop and use conditional sentences with action words and **if**. For example, in a two-student play:

Student One:

*I will go dancing if ...*

Student Two adds the sub. clause part

***You buy me 100 green feathers***

This can be funny. Students will share with the class.

Students will be able to:

- c. use, independently and consistently, the following grammatical elements

- commands or requests for an action word involving an inanimate object (VTI) for you (2S), all of you (2P), all of us (2I): *kitâpahta* (examine it), *kitâpahtamok* (examine it—plural), *kitâpahtetân* (let's examine it)
- weather verbs (VII) in past, future tense *wîmispon* (it will snow), *kîmispon* (it snowed)

## Sample Teaching and Learning Activities

**Independently and consistently:** This term is used to describe learning situations where a student uses specific linguistic elements in a variety of contexts with limited teacher guidance. Students in such situations will have consistent control of the linguistic elements and be able to apply them in a variety of contexts with limited teacher guidance. Fluency and confidence characterize student language. Examples include:

- As a quick 5-minute review or practice activity, the students get into small groups. The groups have five minutes to brainstorm a list of nouns. (This may be about a specific topic, such as animals, or beginning with a specific letter.) After five minutes, each group counts their words and exchanges papers for editing.

- The students use weather verbs in small groups. Dice are rolled – an even number means the students give a current weather forecast. Odd number means a past weather forecast. Double number a future weather forecast; e.g., tomorrow it is going to ...
- The teacher provides cut-out samples of text from magazines or other sources that contain specific grammatical elements:
  - envelopes are labelled according to specific grammatical elements that have been introduced to the class
  - groups of students are asked to sort the structures into the envelopes
  - when the samples are sorted, each group is assigned to one or two structures
  - each group must verify that all clippings in the envelopes fit the structures to which they have been assigned.

## **Resources and Materials**

- Flashcards or figurines
- Pictures
- Magazine or newspaper texts

## **Assessment**

### **Focus for Assessment**

Does the student:

- apply an understanding of grammatical structure?
- use grammatical structures in various contexts?

### **Sample Assessment Strategies**

#### ***Observations***

The teacher observes the students while they are engaged in cutting up and sorting text samples to determine if they are able to verify the structures.

#### ***Tests and Quizzes***

The teacher develops tests or quizzes for specific grammatical structures to determine if the students understand the structures. The teacher uses the data to plan for instruction.

#### ***Anecdotal Notes***

The teacher observes students as they participate in activities that require them to apply Cree grammatical structures. The teacher looks for and notes evidence that students are able to:

- independently and consistently apply appropriate Cree grammatical structures
- use weather terms in past and future tense
- accurately make commands and requests
- use Cree confidently
- use Cree with increasing fluency.

## LC-2 SPECIFIC OUTCOME

Interpret and produce oral texts



LC-2.1

### LISTENING

Students will be able to:

- understand the main point and some supporting details of lengthy oral texts on familiar topics, in guided situations

### Sample Teaching and Learning Activities

- The teacher reads a *Wesahkecâhk âtayohkewin* (legend/ancient tale/story) entitled *Shut Eye Dance*. The students discuss the story with a partner then write down the story as they understand it. The partners next present their understanding to the rest of the class and identify the moral teaching.
- The teacher reads aloud *Wesahkecâhk Flies to the Moon*. The students record what words and sentences they understood. Working in small groups, the students then share their understanding of the text with others and come up with a brief oral report. Each group shares and discusses their report with the rest of the class.

### Resources and Materials

- Ahenakew, Freda. *Wesahkecâhk Flies to the Moon*. Pemmican Publications Inc., 1999.

### Assessment

#### Focus for Assessment

Does the student:

understand the main point and some supporting details of lengthy texts on familiar topics in guided situations?

## Sample Assessment Strategies

### Checklists

Using a checklist, the teacher observes students to assess their ability to understand the main points and supporting details. The students discuss with the teacher how to improve on their listening comprehension skills.

### Learning Logs

The students keep an ongoing Learning Log of *Wesahkecâhk âtayohkewina* (legends/ancient tales/stories) that they have heard or read. The students date and record one or two main points about each story. Space may be left for additional comments.

### Rubric for Assessing Responses to Oral Texts

4

- The response indicates an excellent understanding of the story.
- All ideas are fully supported with evidence from the text, explanations, interpretations, or examples.
- A response may describe the student's strong interest in books.

3

- The response indicates a good understanding of the story.
- Ideas are supported with adequate evidence from the text, explanations, or reasons.
- A response may show questions raised and answered by the student, or it may provide evidence of the student's interest in books.

2

- An opinion followed by a brief, relevant summary or reaction with few or no explanations indicates that the student has listened to the story  
*Nimiyweyihten ita ...* (I like the part where ...), *Nisikocihikon ita ...* (I was surprised when ...)
- A response may pose a question the student has about the story or provide evidence of the student's reading processes and preferences.

1

- The response is brief and indicates minimal understanding of the story. Ideas and opinions are not supported with evidence.

0

- Inaccurate and irrelevant details indicate a serious misunderstanding of stories or there is not sufficient information to make an assessment



**LC-2.2**

## **SPEAKING**

Students will be able to:

- a. produce short oral texts on unfamiliar topics, in guided situations

### **Sample Teaching and Learning Activities**

- After reviewing and brainstorming key vocabulary and phrases related to a new or unfamiliar topic, such as Aboriginal land claims, the students research the Lubicon or other land claim and present their findings. The students can also prepare and present a short position statement on the topic.
- With assistance from *Kihtheyayak*, parents, community members and other support resources, the students research and prepare a short oral presentation on a new topic of personal interest, such as the roles of men and women in the past.

### **Resources and Materials**

- Resource Appendix—Web sites
- *Kihtheyayak*

### **Assessment**

#### **Focus for Assessment**

Does the student:

produce short texts on unfamiliar topics in guided situations?

#### **Sample Assessment Strategies**

##### ***Rubrics***

The teacher and students create a rubric for the oral presentation and/or the position statement. The rubric reflects task expectations, quality of work and the use of Cree vocabulary and phrases. The students may use the rubric to justify their evaluation. Sample criteria may include:

- ability to express and support a consistent point of view
- provide accurate information
- attempt to engage others
- indicate openness and willingness to consider new or different ideas and experiences.

The teacher uses information gathered to discuss the appropriateness of the Cree vocabulary and phrases used.

### **Oral Summaries**

The teacher provides students with opportunities to give oral summaries. The students retell the information to a partner, as if they were talking to someone who has not read the text and who needs an account of its contents that is as complete as possible.



**LC-2.3**

### **INTERACTIVE FLUENCY**

Students will be able to:

- a. manage simple, routine interactions with ease

### **Sample Teaching and Learning Activities**

- The students greet visitors when they come to the school for a special function; e.g., *Awasis Days*. The students act as hosts and tour guides, introduce themselves and explain the activities and where they are taking place.
- The students work with a partner to develop phrases to ask for directions by using interrogatives; e.g., *tân'te* (where), *tân'spî* (when), *awîna* (who) They then switch partners and ask the phrases they came up with and the other student will answer. Once all the questions are asked, the students switch to a new partner until they reach the partner they started with.

### **Assessment**

#### **Focus for Assessment**

Does the student:

- manage simple, routine interactions without undue difficulty?

#### **Sample Assessment Strategies**

##### **Checklists**

The teacher creates a checklist and observes how students manage simple, routine interactions. The teacher may use the checklist for observations or class follow-up for individual students.

### ***Learning Logs***

In their Learning Logs the students keep an ongoing log of words and phrases that are meaningful to them on a personal basis. The entries are dated. The work is reviewed for usage and dated periodically. Words and phrases that are no longer meaningful or not being used may be marked with an X. The teacher reviews and provides feedback.

## **LC-3 SPECIFIC OUTCOME**

Interpret and produce written and visual texts



### **READING**

Students will be able to:

- a. understand the main point and some supporting details of lengthy written texts on familiar topics, in guided situations

### **Sample Teaching and Learning Activities**

- After reading a familiar Cree text, such as a story or short information article, the students create a list of main points and supporting facts. The teacher assists students in remembering important information by helping them to organize information, and make notes with the use of webs and other graphic organizers.
- The students use two different colour highlighters to indicate the main point and supporting details in a text provided by the teacher or in their own work. Students compare and discuss the results of their work in a large group setting with teacher guidance.
- The students identify the 3rd persons – 3rd person singular, 3rd person plural in a story or legend and how the subject(s) and object(s) switch.
- The teacher selects a story, such as *Nipêhtên/Nipêhtawâw* by Darlene Speidel. The teacher makes a copy for the students. The students first skim through the story and write down any words that they don't understand. The teacher reads the story page by page and students are encouraged to make notes on what they have understood. Students then go through the words they wrote down and break them into syllables; e.g., *ni/peh/ten* (I hear it) to help them when they read the story aloud and understand what the words mean. The teacher asks students to share their understanding of the story.

## Resources and Materials

- Books by Darlene Speidel, Saskatchewan Indian Cultural Centre, 1992. [www.schoolnet.ca/aboriginal/story1](http://www.schoolnet.ca/aboriginal/story1)
  - *Nikaskihtân* (I can do it)
  - *Ita Kâ-nipâyahk* (Where we are sleeping)
  - *Niwâpamâw Niwâpahtên* (I see him/her/I see it)
  - *Nipêhtên/Nipêhtawâw* (I hear it/I hear him/her)
- Resource Appendix—Stories and Legends Highlighters

## Assessment

### Focus for Assessment

Does the student:

understand the main point and some supporting details of lengthy texts on familiar topics in guided situations?

### Sample Assessment Strategies

#### *Conferences*

The teacher discusses with students about their work in finding the main idea and supporting details. The student and teacher review a checklist together.

#### *Learning Logs/Reflections*

When working on their own writing, the students reflect about the use of two highlighter colours in determining the main or supporting ideas. The students' reflection may include:

*Ôma cî niwîchihiko/ninîsôhkamâkon.*  
(Did this help me?)

*Tân'si ôma wîcihtâamakan.*  
(How was this useful?)

*Tân'si ôma namôya wîcihtâamakan.*  
(Why was this not helpful?)

*Nitâhtasinahikân cî.*  
(Did I make changes in my writing?)





LC-3.2

## WRITING

Students will be able to:

- a. produce short written texts on unfamiliar topics, in guided situations

### Sample Teaching and Learning Activities

- The teacher invites students to brainstorm and chart vocabulary and phrases for a new topic; e.g., Treaty Days. Using this new vocabulary, the students make posters with short captions or bubble text to represent the topic.
- After brainstorming appropriate vocabulary to discuss careers and future plans, the students create a short paragraph about their career choice. They express where they would like to do their high school or university education, and what type of courses they want or need to take.

### Assessment

#### Focus for Assessment

Does the student:

produce short texts on unfamiliar topics in guided situations?

#### Sample Assessment Strategies

##### *Self-assessment of Final Draft in Writing*

The students review the key criteria in writing their final draft:

*Nitâtoten ôma kê masinahamân.*

(I explained the purpose for writing this piece.)

*Nipikiskwâten tânihki ôma iskâyâc kê masinahamân.*

(I discussed how the final draft fulfilled the purpose.) or (I explained what ideas were expressed through this piece of writing.)

*Niwîhten tânihi kê mistahiteyihtâkwaki/kwâw ômisîsi kê itasinahikeyân.*

(I stated what important things I learned from writing this topic.)

*Kwayask nitasinahikân.*

(I used correct grammatical structures.)

*Kwayask nitastân.*

(I organized the piece effectively.)

### Rubric

The teacher and students create a rubric for the poster work they are producing. The students may use the rubric created in class, such as the one below, to assess their own or their peers' work:

<b>3 Capable</b> <ul style="list-style-type: none"><li>• The poster is original; colours are often used effectively and appropriately.</li><li>• The pictures and text give important information.</li><li>• The text clearly explains the drawings.</li></ul>
<b>2 Developing</b> <ul style="list-style-type: none"><li>• The poster consists of single background drawings</li><li>• The pictures and text provide some information about the subject. The text is legible.</li><li>• The illustrations may be incomplete. Colours may not always be used appropriately.</li></ul>
<b>1 Beginning</b> <ul style="list-style-type: none"><li>• Students may require assistance to complete the project.</li><li>• The pictures and/or text may not be clear, legible or pertinent.</li><li>• The artwork may be sketchy or incomplete.</li><li>• Colours may be inappropriate.</li></ul>



### VIEWING

Students will be able to:

- propose several interpretations of the visual elements of a variety of media, in guided situations

### Sample Teaching and Learning Activities

- The students watch a video of a dance from a powwow or Métis dancing. Students share their interpretations of dance moves and regalia. They record what they saw in their Journal.
- The students study a Cree painting and share what they see in the picture.

*Niwâpamâw/Niwâpahten* (I see him/I see it)

*Niteyihten* (I think ...)

*Nîmôsihtân* (I feel ...)

- The teacher invites the students to study a picture, painting or piece of artwork. With a partner, students generate a list of sentences about the picture, based on their interpretation.

## Resources and Materials

- Videos of powwows and Métis dances.

## Assessment

### Focus for Assessment

Does the student:

propose several interpretations of the visual elements of a variety of media in guided situations?

### Sample Assessment Strategies

#### *Checklists*

The teacher creates a checklist based on how the students make their own interpretations and/or partnered interpretations of various media.

#### *Learning Logs/Reflections*

The students reflect on how there can be a number of interpretations for a given text form. The students' reflections may include:

*Nistam nitwestamâkewin ...*

(First my interpretation was...)

*Kotakak kâ pîhtawakik/kwâw, nimâmitoneyihcikana:*

(After hearing the ideas of others, my ideas:)

*Metoni meskocipayiwa*

(changed totally)

*Ap'sis meskocipayiwa*

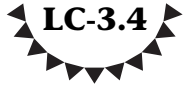
(changed somewhat)

*Namôya meskocipayiwa*

(remained the same.)

*Ninaheyihten ekwa ayiwâk peyakwayak takî esi itastew.*

(I now accept that there can be more than one interpretation.)



**LC-3.4**

## **REPRESENTING**

Students will be able to:

- a. explore a variety of ways meaning can be expressed through the visual elements of a variety of media, in guided situations

### **Sample Teaching and Learning Activities**

- After students have listened to a Cree song, or viewed a Cree video/DVD, they create a CD cover or video/DVD case to promote it.
- The students find (a) a video, (b) a painting or drawing, and (c) a written text about Aboriginal culture that all share the same meaning. The students discuss the meaning and how it was represented in each media.
- The students read a story and then are told the same story orally. They explore the difference in emotion they experienced in understanding and appreciating the beauty and essence of the language after hearing the story in Cree.

### **Resources and Materials**

- Resource Appendix—Audiocassettes and CDs
- Resource Appendix—Video, Web sites
- Resource Appendix—Stories and Legends

### **Assessment**

#### **Focus for Assessment**

Does the student:

explore a variety of ways meaning can be expressed through the visual elements of a variety of media in guided situations?

#### **Sample Assessment Strategies**

##### ***Observations***

The teacher observes students as they are involved in various activities using visual media. He or she focuses on whether students demonstrate the ability to understand the various visual elements.

### Student Reflections

The students reflect about the various visual elements when filling in the chart.

<i>Wâpahtehamowin</i> (Visual Element)	<i>Kîkwây etwemakahk</i> (Meaning)	<i>Tân'si eteyihtamân ôma masinakanis</i> (My Response to the Form)

### Self-assessment/Peer Assessment

When students work in groups to create CD or video covers, the teacher asks students to agree on three or four criteria they will use for self-assessment and peer assessment. Sample criteria include participation, creativity, attention to detail, use of Cree words and phrases. Students can keep these assessments in Journals, Portfolios, or Learning Logs.

## LC-4 SPECIFIC OUTCOME

Apply knowledge of the sociocultural context



### REGISTER

Students will be able to:

- explore differences in register between spoken and written texts

### Sample Teaching and Learning Activities

- The teacher gives a brief lesson on differences in register. The students watch a video of a Cree cultural or traditional story; e.g., *Winter: Why the Rabbit Turns White*. The students put a check mark each time they perceive a difference in register has been used; e.g., respectful language used for *Nistes* (big brother).

**Note to the teacher:** Register is defined here as the difference between formal and informal language.

- The students create a simplified script, *Wesahkecâhk and the Flood* in Cree. To do this, the students will:
  1. read the script and circle the sentences in which formal (register) language is used
  2. enact or role-play the script in Readers' Theatre or a storytelling format
  3. express differences in register through the scripted words, intonation, and expressions.
- The students listen to kinship terms which describe the different ways of addressing people, such as a mother addressing her son-in-law, through a third person parallel and cross cousins, woman-to-woman, man-to-man. The students then discuss these differences in register.
- The teacher and students engage in a brainstorming activity to think of words that are spelled the same but have different stress and intonation:

<i>Nîyânan</i> (five)	<i>Nîyanân</i> (we/us) [inclusive]	
<i>Maci</i> (evil)	<i>mâci-</i> (start/begin)	<i>Mâci</i> (hunt)
<i>Sakahikan</i> (nail)	<i>sâkahikan</i> (lake)	
<i>Nipîy</i> (water)	<i>nipi</i> (die)	<i>Nîpiy</i> (leaf)

## Resources and Materials

- *Winter: Why the Rabbit Turns White*. Stories from the Seventh Fire  
[www.filmwest.com](http://www.filmwest.com)
- *Wesahkecâhk and the Flood*, ACCESS

## Assessment

### Focus for Assessment

Does the student:

explore differences in register between spoken and written texts?

## Sample Assessment Strategies

### Observations

When students work in groups to do role-plays, the teacher checks that they have correctly identified formal and informal register. The teacher observes student enactments for evidence that they are able to:

- use formal and informal register appropriately
- use appropriate tone of voice, intonation, expression, gestures, body language
- take risks using Cree.

### Learning Logs

The students keep an ongoing list of personal experiences dealing with register. These may also be of an unusual nature. The Log is reviewed periodically. The students may be asked to share unusual differences in register.

<i>Kisikâw</i> (Date)	<i>Ita kâ pîkiskweyan</i> (Register)	<i>Omasinahikew/ Opîkiskew</i> (Writer/Speaker)	<i>Kikwây ispayiw</i> (Situation)
			<i>Nipîhtawâw nisis ehâpacihtât pîkiskwemohcikanihk</i> (Heard uncle use it on the radio)



**LC-4.2**

## EXPRESSSIONS

Students will be able to:

- a. identify influences on idiomatic expressions

### Sample Teaching and Learning Activities

- The students do a survey of different ways to say similar things. For example:

*Wayawetân tipiskâki*  
(Let's go out tonight.)

*Kikwây ka itôtenaw Nikotwâsikîsikâki.*  
(What shall we do on Saturday?)

The students choose a variety of Cree speakers to interview, looking at the age of the speaker, the region they are from, or the occupation, and identify variations in language and Cree expressions.

- The teacher asks the students to chart what Cree expressions are used within their family, friends, school and community. After all the information has been collected, the teacher places all the answers in a chart. Students then add up all the common ones and sort according to numbers and headings.

<i>Wâhkôhtowin (or) peyak ôskân (Family)</i>	<i>Otôtemihtowin (Friends)</i>	<i>Kiskinohamâ towikamikwa (School)</i>	<i>Ihtâwin (Community)</i>

- The students do brainstorming and seek information at home as to how a person expressed their gratitude long ago.

## Resources and Materials

- Various Cree speakers

## Assessment

### Focus for Assessment

Does the student:

identify influences on expressions?

### Sample Assessment Strategies

#### *Observations*

The teacher observes students as they are involved in activities to identify influences on Cree expressions. The teacher notes the students' ability to identify these influences and share their findings.

#### *Reflections*

After doing the chart of Cree expressions and their sources, the students reflect on what kinds of expressions they mostly use, and which sources affect their use of Cree the most.





**LC-4.3**

## VARIATIONS IN LANGUAGE

Students will be able to:

- a. recognize other influences resulting in variations in language; e.g., relationship with others involved in the interaction

### Sample Teaching and Learning Activities

- The students listen to variations in language spoken, or read from texts, by guest speakers who visit the class. The students may also use videos to identify variations in language.
- The teacher invites students to write about the differences they experienced when listening to and participating in activities that involved regional variations in language within or outside their community. The students should reflect on what they found interesting, challenging, difficult and rewarding. They should also reflect on and record strategies they used to comprehend the differences so that they could continue to participate in the activities.
- The teacher organizes a teleconferencing session with a Cree class from another community. The students ask other students what their word is for something; e.g., *maskihkiwapoy* (tea) or *maskihkowâpoy/li* (tea in Mîchif).

**Note to the teacher:** the teacher and students should make a list up prior to the actual teleconference. The class can then identify the differences between each community.

- The students listen to audiotapes, cassettes, videos and radio stations to pay attention to differences in accents and variations in speaking Cree; e.g.,

Swampy Cree	N
Woods Cree	Th
Atikameg Cree	R
Moose Cree	L
Plains Cree	Y

Other variations within a dialect, such as the Plains Cree Y dialect are:

- *îhî* [Northern variation] *versus* *ehâ* [Southern variation] for (yes).
- *Kihtheyaya* [Northern variation], *Kehtehaya* [Southern variation] for (Elder).

Discussion/examples can also be given by the teacher for noun variations and higher vocabulary

## Resources and Materials

- Resource Appendix—Audiocassettes and CDs, Videos, Web sites

## Assessment

### Focus for Assessment

Does the student:

explore and identify influences resulting in variations in language?

### Sample Assessment Strategies

#### *Anecdotal Notes*

The teacher and students create ongoing charts that identify variations in language. The teacher dates and notes the contribution of students over time. The student and teacher may discuss the phrases with the teacher using anecdotal notes to guide conferences.

#### *Learning Logs*

The students use their Learning Logs to reflect on activities that explore variations in the Cree language. The students may expand on the experiences they found interesting, challenging, difficult or rewarding. Student questions may also include:

*Kîkwây nitôten kîspin ekâ enistohtamân kîkway. Tâpiskôc: Nikakwecimâw kotakawiyak. Nimiskweyihrestamâson.*

(What did I do when I did not understand something? e.g., I asked someone else. I figured it out from the context.)

*Kîkwây nika itôten kîspin ekâ enistohtamân kîkway kîhtwâm.*

(What might I try the next time I don't understand something?)



**LC-4.4**

## SOCIAL CONVENTIONS

Students will be able to:

- a. interpret and use appropriate oral and written forms of address with a variety of audiences

### Sample Teaching and Learning Activities

- While watching a Cree video, the students are asked to make note of important social conventions in the video; i.e., silence, nodding, handshakes, embraces. The class discusses the information.
- The students share their experience in talking with parents, grandparents, siblings, friends, aunts, uncles, visitors. The following are examples of possible questions:

*Aya cî kitamiskâkân.*

(Do you shake hands?)

*Tân'sîsi kitamiskawâwak isi.*

(How do you greet them?)

*Tân'sîsi kit'si pîkiskwâtâwak.*

(How do you converse with them?)

*Pâhpîtos cî.*

(Is it different for each one?)

- After discussing important Cree social conventions used in everyday interactions, the students prepare questions to interview their parents, grandparents, siblings, friends, aunts and uncles and visitors in order to gain information about social conventions they use and are aware of. Sample interview questions may include:

*Aya cî kitamiskâkân/kisakihcenowân*

(Do you shake hands?)

*Tân'sîsi kitamiskawâwak pâhpîtos iyiniwak.*

(How do you greet different people?)

- The students are encouraged to do an activity with grandparents, aunts or uncles over the weekend. On returning to class, the students will share about the social conventions that took place.

### Resources and Materials

- Resource Appendix—Video

## Assessment

### Focus for Assessment

Does the student:

recognize important social conventions in everyday interactions?

### Sample Assessment Strategies

#### *Journals*

The students record new or familiar conventions in their Journals. They may identify conventions as new or familiar, with new ones possibly requiring further explanation.

#### *Checklists*

The teacher and students may create a checklist of conventions on a large class chart. The students can share when they observed or used a particular social convention. The student's initials and date are noted in the appropriate place on the chart. Periodically, the students discuss more common conventions, and add these to their list. The teacher continues to note observations as the year progresses.



## NONVERBAL COMMUNICATION

Students will be able to:

- a. recognize various types of nonverbal communication

### Sample Teaching and Learning Activities

- The students work in pairs to create role-plays that demonstrate appropriate nonverbal communications; i.e., gestures, eye contact. These are then presented to the class.
- The teacher generates situation cards. As each student reads a card, he or she responds in a nonverbal manner. From a master list of possible situations, other students guess to which situation the student is responding.

## Assessment

### Focus for Assessment

Does the student:

use nonverbal communication techniques appropriately in a variety of contexts?

### Sample Assessment Strategies

#### *Checklists*

The teacher creates a checklist of nonverbal communication techniques modelled and practised in class. The teacher uses the checklist to record observations as students use nonverbal communication techniques in a variety of situations. He or she dates and notes the context of the observation.

#### *Self-assessment role-play*

When I participate in role-playing:

*Nikakwe âpacihtân pîkiskwewin enistohtamohikohk.*

(I try to use language that is understandable.)

*Ninitohtâkawin.*

(I engage the audience.)

*Âskaw nikisewân ôma kîkway kê mistahiteyihtâkwak.*

(I vary my tone of voice to show that something is important.)

*Nit'siniskeyan ekwa niwaskawân kê âcimoyân.*

(I use gestures and body language to convey the message.)

*Kwayask nitasinahikân.*

(I use correct grammatical structures.)

*Nikakwe nistohtamohiwân.*

(I try to make the message comprehensible.)

## LC-5 SPECIFIC OUTCOME

Apply knowledge of how the language is organized, structured and sequenced



### COHESION/COHERENCE

Students will be able to:

- a. interpret texts that use patterns or chronological sequencing

### Sample Teaching and Learning Activities

- The students use a planning outline to write a formal letter in Cree, inviting *Kihtheyaya* or a respected community member to a school celebration. The students write the same request to a friend, a family member, teacher.
- The students choose one of the poetry forms they have studied and create an original poem, in Cree, to share with the group.
- The students and the teacher develop the protocol sequence necessary for inviting *Kihtheyaya* to class to assist with a particular project:

*Wâhkôhtowin* (kinship)

*Tân'si kâ isi wâhkôhtohk* (genealogy)

*Âtayohkewin* (storytelling)

*Osehckewina* (crafts)

- The students listen to a Cree song. The teacher then provides a written copy and the students mark the different parts of the song; i.e., verse, chorus. The activity is repeated with various types of texts; i.e., poems, news articles, stories, legends, and letters.

### Resources and Materials

- *Pushing the Pencil*. Edmonton Public Schools.
- Backgrounder Appendix—Elders B9
- Resource Appendix—Audiocassettes and CDs

## Assessment

### Focus for Assessment

Does the student:

use a variety of patterns in own texts?

### Sample Assessment Strategies

#### *Checklists*

The teacher creates a checklist to record student use of various patterns for organizing texts over time. The teacher periodically reviews the checklist and discusses with the students.

#### *Work Samples*

The teacher collects student letters, poems, or other assignments in which they used a variety of text patterns. The teacher may assess students' ability to:

- produce written and/or oral texts using models or planning guides
- use Cree words and phrases reviewed in class
- present information
- use language that is appropriate and understandable.



## TEXT FORMS

Students will be able to:

- a. use a variety of familiar text forms and media in their own productions

### Sample Teaching and Learning Activities

- The class reviews different ways to communicate a message. Each group decides on how they want to communicate a message using a poster, role-play, advertisement, song, poem. The students select the product they believe will best communicate their message and make a presentation to the class.
- The students create a brochure of their community, written in the form of a tourist attraction guide. They include pictures of their community. The brochure could outline community events, as well as important places, people and historical facts.

- With the direction of a school career counsellor and/or a life skills coach, the students participate in an exploration activity of their gifts and talents. They then create a collage that represents their future career path.

## Resources and Materials

- Resource Appendix—Web sites

## Assessment

### Focus for Assessment

Does the student:

use a variety of familiar text forms and media in their own productions?

### Sample Assessment Strategies

#### *Checklists*

The teacher creates a checklist for students to use throughout the year to monitor their use of a variety of text forms. The teacher asks that students use five or six forms throughout the year. The teacher and students conference periodically to discuss the students' increasing ability to use a variety of text forms and media in their work.

#### *Student Reflection*

After the students have used various text forms, they reflect on their experiences and identify a preference for a form. The teacher provides feedback.

#### *Checklist for Neatness*

*Tân'si kê eseyihkâtek kihkânâkwan.*

(my title is easily recognized)

*Kwayask itastew tân'si kê eseyihkâtek.*

(my title and headings are in the right places)

*Nitâpasinahikewina ekwa nitoyasinahikewina kwayask nôkwanwa.*

(my illustrations and diagrams are clear.)





**LC-5.3**

## **PATTERNS OF SOCIAL INTERACTION**

Students will be able to:

- a. combine simple social interaction patterns to perform complex transactions and interactions

### **Sample Teaching and Learning Activities**

- The students practise using graphic organizers, such as webs, while working in a group to plan an event; e.g., a sports day.
- The students go on a field trip. They contact *Kihteyayak*/Elders in order to find out how to participate in a ceremony, such as:

*Matot'sân*  
(sweat lodge)

*Enawasônaman kimîkowiwin*  
(choosing your gift)

*Wihitowin*  
(naming)

### **Resources and Materials**

- *Kihteyayak*
- Appendix A-1 Mind Maps

### **Assessment**

#### **Focus for Assessment**

Does the student:

combine simple social interaction patterns to perform complex transactions and interactions?

### **Sample Assessment Strategies**

#### **Checklists**

The teacher creates a checklist that looks at how students interact in more complicated interactions. He or she notes the date and context, and records student progress over time.

### **Reflections**

The students keep an ongoing list of graphic organizers. After they use an organizer, student reflections may be included in a Learning Log:

*Kikwây niki âpacihtân.*

(What did I use?)

*Tân'sîsi niki wîcihikon ahpô ekâ.*

(How did it help me/not help me?)

*Kikwây nika kocihtân.*

(What might I try next time?)

The teacher provides periodic feedback.

### **Observations**

The teacher observes students as each group prepares to plan an event. He or she looks for and notes evidence that students are able to:

- include accurate and relevant information
- communicate clearly
- use appropriate Cree vocabulary and grammar
- use appropriate nonverbal communication (gestures, body language).

The teacher may rate each aspect of student performance based on a 5-point scale with 5 being excellent and 1 being unsatisfactory. Students could assess their own performance and provide feedback to peers using the same scale.



# COMMUNITY MEMBERSHIP

*Âtiht ôhi isihcikewina poko okiskinohamâkewak ta âpacihtâcîk  
(tâpiskôc miyâhkasikewin) ekwa Kihtheyayak ta mamisîtotâhcîk.*

(Some of these activities, such as smudging, require extreme care, caution and sensitivity on the part of the teacher. Teachers should consult Elders in their local community regarding traditional practices.)

# COMMUNITY MEMBERSHIP

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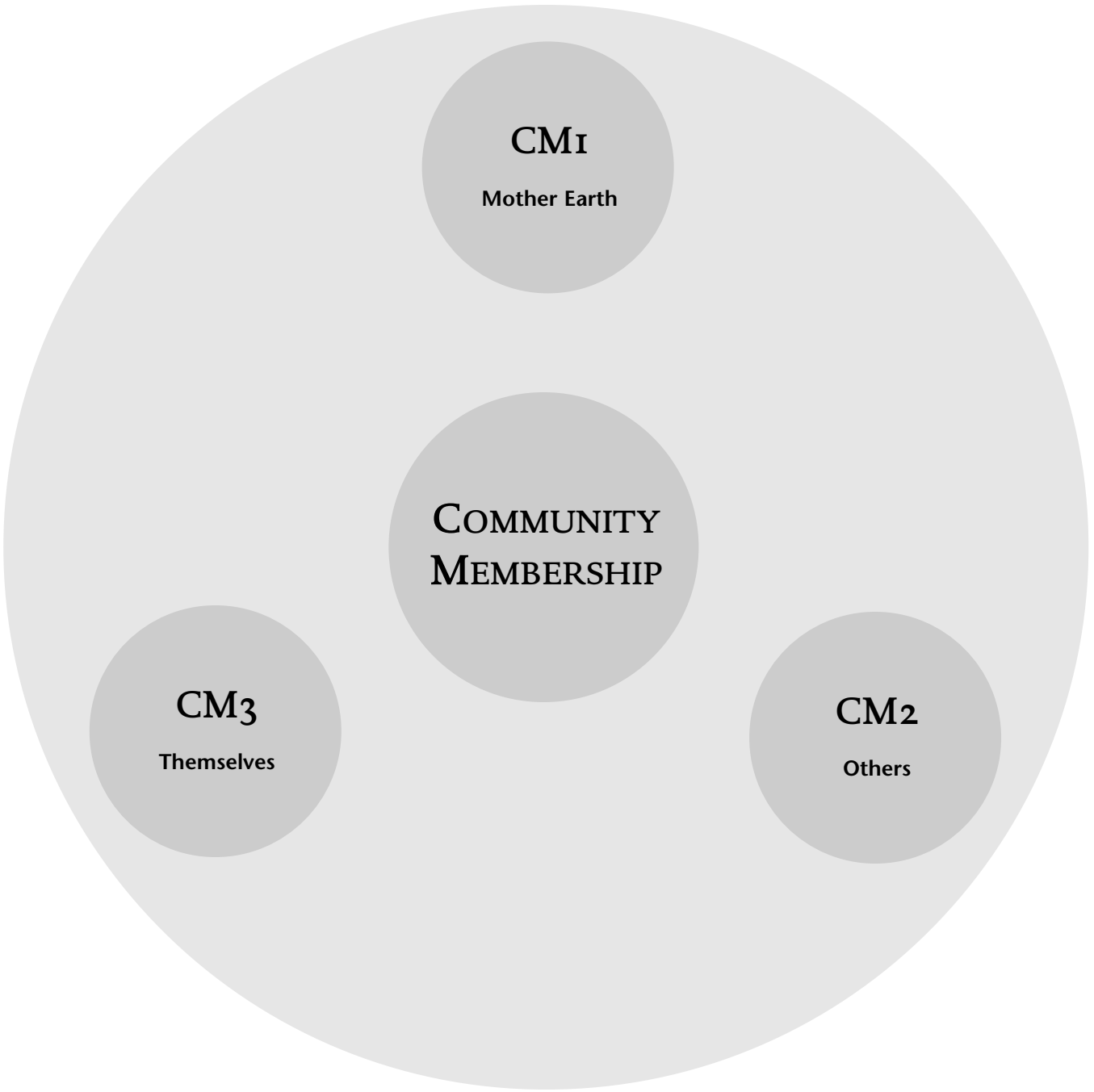
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The specific outcomes in the Community Membership section are intended to support many aspects of the students' Cree cultural development.

These outcomes are grouped under three cluster headings as shown on the opposite page. Each cluster is further broken down into five strands, which strive to build a specific knowledge, skill or value from Kindergarten to Grade 12. The five strands are:

- relationships
- knowledge of past and present
- practices and products
- past and present perspectives
- diversity.

The terms “Mother Earth” and “Creator” are identified as discretionary terms in this program of studies. In order to teach the outcomes in this section, communities may choose to use these terms, or other related terms acceptable to them (e.g., nature, the environment).



# CM COMMUNITY MEMBERSHIP

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CM<sub>I</sub>

## **Mother Earth**

- CM-1.1 Relationships
- CM-1.2 Knowledge of past and present
- CM-1.3 Practices and products
- CM-1.4 Past and present perspectives
- CM-1.5 Diversity

CM<sub>2</sub>

## **Others**

- CM-2.1 Relationships
- CM-2.2 Knowledge of past and present
- CM-2.3 Practices and products
- CM-2.4 Past and present perspectives
- CM-2.5 Diversity

CM<sub>3</sub>

## **Themselves**

- CM-3.1 Relationships
- CM-3.2 Knowledge of past and present
- CM-3.3 Practices and products
- CM-3.4 Past and present perspectives
- CM-3.5 Diversity

# COMMUNITY MEMBERSHIP

## CM GENERAL OUTCOME

Students will live *wâwetinahk* (peacefully) with Mother Earth, others and themselves, guided by *Mâmawi Ohtâwîmâw* (the Creator).

## CM-I SPECIFIC OUTCOME

Mother Earth



### RELATIONSHIPS

Students will be able to:

- a. examine community and societal treatment of and attitudes toward Mother Earth?

### Sample Teaching and Learning Activities

- The teacher shares information with students about traditional practices in communities' treatment and attitudes towards Mother Earth/environment. The students reflect on and examine:
  - which of these practices are adhered to today?
  - the current status of issues regarding Mother Earth/environment
  - information collected regarding environmental issues, including videos.

The students fill in the chart below:

Treatment of Mother Earth/Environment	
<i>Kayâs</i> (Then)	<i>Anohc</i> (Now)

The students collect the data from the various activities on the *Kayâs/Anohc* (Then and Now) chart above. They share their findings with the class.

- Following a discussion of the *Kayâs/Anohc* (Then and Now) chart, the students plan and hold a simple discussion on environmental issues, such as taking care of water.

- After discussing environmentally-friendly alternatives, students create posters or advertisements promoting a respectful treatment of Mother Earth/environment.
- The students brainstorm as a class to do an environmental project for the community.

## Resources and Materials

- Backgrounder Appendix—Mother Earth B17

## Assessment

### Focus for Assessment

Does the student:

- examine community treatment and attitudes toward Mother Earth/environment?
- examine societal treatment and attitudes toward Mother Earth/environment?

### Sample Strategies

#### *Rubric*

The teacher and students create a rubric to assess the poster or environment project and also for the *Kayâs/Anohc* (Then and Now) chart. The students may use the rubric as a self-check to see that the requirements are being met. They may also use the rubric to justify their own assessment of the work.

#### *Poster Rubric*

##### **3 Capable**

- the poster is original, colours are often used effectively and appropriately
- the pictures and text give important information
- the text clearly explains the drawings.

##### **2 Developing**

- the poster consists of single background drawings
- the pictures and text provide some information about the subject. The text is legible
- the illustrations may be incomplete. Colours may not always be used appropriately.

##### **1 Beginning**

- students may require assistance to complete the project
- the pictures and/or text may not be clear, legible or pertinent
- the artwork may be sketchy or incomplete
- colours may be inappropriate.



### **Journals**

After listening to the discussion on environmental concerns, the students reflect on their experiences and orally share or write a response in their Journals to the following questions:

*Tan'si niteyihten mâmayisk kê pikiskwâtoyâhk.*

(What did I think before the discussion?)

*Tân'si niteyihten ekwa.*

(What do I think now?)

*Kîkwây kê meskoc mâmitoneyihtamân ohci.*

(What might have changed my view of the issue and why?)

The teacher provides feedback.

### **Observations**

The teacher reviews the *Kayâs/Anohc* (Then and Now) chart with the students, provides feedback and makes observations for assessment purposes.



## **KNOWLEDGE OF PAST AND PRESENT**

Students will be able to:

- a. examine and identify changes in other Cree communities

### **Sample Teaching and Learning Activities**

- After discussing the past and the changes that have occurred in their own communities with *Kihteyayak* or respected community members, the teacher invites a fish and wildlife officer, or conservation officer, to discuss changes in wildlife and habitat; e.g., beaver overpopulation, hunting, fishing.
- The students gather information via e-mail and communicate with students in another Cree community about environmental changes that have taken place in both their communities. The students can recognize the impact on these environmental changes; e.g., animal behaviours, seasonal changes and weather. The students chart their information and present it in class.

- The students gather information on past hunting practices:
  - respect for hunting success
  - using all parts of the animal.
- The students go on a field trip and learn survival skills:

*iskotew* (fire)

*papeyahtik kapesiwin* (camp safety)

*mânokewin* (shelter)

## Resources and Materials

- *Kihteyayak*
- Resource Appendix—Web sites

## Assessment

### Focus for Assessment

Does the student:

- examine changes in other Cree communities?
- identify changes in other Cree communities?

### Sample Strategies

#### *Observations/Anecdotal Notes*

The teacher observes the students as they make a presentation to the class. The teacher looks for and notes the extent to which students are able to:

- express their ideas and beliefs
- provide accurate information
- attempt to engage others
- identify changes
- examine changes
- communicate clearly in Cree.



CM-1.3

## PRACTICES AND PRODUCTS

Students will be able to:

- a. understand the meaning and significance of a variety of practices and products related to Mother Earth?

### Sample Teaching and Learning Activities

- The students develop understanding about what kind of dances were used for each season. The students participate in a round dance in the fall.
- The students invite *Kihteyayak* or respected community members into the classroom to share their knowledge about tea dances, round dances, traditional dances or Métis dances. The guests share about both traditional and contemporary dances and the time of year these dances take place. The guests then guide and teach the students to perform a joy dance or square dance.
- The students invite hoop dancers into class for a demonstration. The dancers share information about the dance and the regalia associated with it. The students may be allowed to participate in the hoop dance. The students write a short report of the dance.
- The students study traditional seasonal activities and preparations for the winter months.
- The students explore ceremonies related to Mother Earth.
- The students make arrangements, with teacher and community assistance, to attend a cultural camp. This would be a camp where Cree is spoken and traditional practices are encouraged. The students assist in the planning for a Cree culture camp. These camps can be very simple:

*kapesiwin peyak kîsikâw* (day camp)

*pimiskâwin* (canoe trip)

*papâmohtewin* (hike or nature walk)

*nitâmisiwin* (berry picking)

*pimâchisiwin* (survival skills)

*nitwahahcikewin* (tracking and orienteering)

<i>mâciw'kapesiwin</i>	(hunting camp)
<i>itâskonikewin</i>	(pipe ceremony)
<i>kayâs nîmihitowin</i>	(traditional dancing)
<i>mânokewin/mekowâhp</i>	(tipi raising.)

## Resources and Materials

- *Kihteyayak*
- Resource Appendix—Video
- Backgrounder Appendix—Traditional Dance, Ceremonies

## Assessment

### Focus for Assessment

Does the student:

understand the meaning and significance of practices and products related to Mother Earth/environment?

### Sample Strategies

#### Checklists

The teacher and students create and add to a checklist of practices and products related to Mother Earth/environment. The list is added to and reviewed over time. The teacher makes observations of student comments and contributions.

#### K–W–L Chart

The students create a K–W–L chart about Cree dances. The chart is ongoing and dated. The teacher reviews the chart periodically and provides feedback and guidance. Note: the K–W–L chart may be of a generic variety and be used for a variety of topics.

<i>Kîkwây e kiskeyihtamân</i> (What I Know)	<i>Kîkwây e nohte kiskeyihtamân</i> (What I Want to Know)	<i>Kîkwây ekwa nikiskeyihten</i> (What I Learned)

### **Conferences**

The teacher conducts conferences with students to determine their ability to understand the meaning and significance of dances related to Mother Earth. The students talk about:

*Tân'si esinîmihitohk*

(the actions of the dance)

*Nawac ita kê miyweyihthahkik/kwâw*

(their favourite part)

*Tân'si etwemakahk nîmihitowin*

(what the meaning of the dance is)

*Peyak kîkway emôcikihtâkwak ôma nîmihitowin*

(one interesting fact about the dance.)

The teacher takes notes as the students speak, then provides feedback.



### **PAST AND PRESENT PERSPECTIVES**

Students will be able to:

- a. explore a variety of perspectives related to the treatment of Mother Earth?

### **Sample Teaching and Learning Activities**

- The students go on a community field trip to gather information on the treatment of Mother Earth/environment.
- The students watch a movie/video on Mother Earth/environment. Using a mind map, the students:
  - note the perspective of the movie/video
  - share the knowledge gathered
  - record the key ideas presented
  - look for common themes that will act as a heading
  - place key elements and perceptions under each heading.

The students will write, or do a short oral report, both in Cree, summarizing the key messages of the movie/video. After the activity, the students will check their notes. They will compare the environmental issues raised in the movie/video with those the students face in their own communities.

- The students, in groups, select an environmental issue or topic to research and gather information. The groups use the information gathered to formulate a position on the issue and support their argument orally.

The students then go out into the community and talk to parents, *Kihteyayak*, respected community members, grandparents, to ask for their position on the topic. The teacher facilitates students in formulating a questionnaire that if Mother Earth was truly respected, today's environmental issues could have been prevented. The teacher and students work together on appropriate interview questions. From the interview results, students look for and record perspectives that are both similar and different from their own. Each student group then makes a presentation to the class on their findings.

A chart, similar to the one below, may also be used.

<i>Niya ohci</i> (My Position)	<i>Kotakak</i> (Others)	
	<i>Peyakwan</i> (Similar)	<i>Pitos</i> (Different)
1.		
2.		
3.		

## Resources and Materials

- Resource Appendix—Video
- Resource Appendix—Web sites
- *Kihteyayak*

## Assessment

### Focus for Assessment

Does the student:

explore a variety of perspectives related to the treatment of Mother Earth/environment?

## Sample Strategies

### *Rubric/Anecdotal Notes*

The teacher and students create a rubric that reflects all aspects of the research project. The teacher and students conference at various stages during the activity with the teacher providing feedback and needed guidance. The teacher keeps anecdotal notes during project work periods and from conferences.

### *K–W–L Chart*

The students add to an ongoing K–W–L chart with periodic reflection opportunities. Comments may include:

*Kíkway esikocihikoyân kâ kiskinohamâkawiyân*  
(something I learned that surprised me)

*Kíkway kâ kiskinohamâkawiyân awiyâk ta takwastâhk*  
(something new I learned that requires more explanation or information.)

Feedback is provided by the teacher.

### *Research or Inquiry Checklist*

Did the student:

- understand the topic?
- create questions to answer?
- choose an interesting question to answer?
- identify the sources of information?
- follow an inquiry plan?
- develop own plan?

Collecting information, did the student:

- gather information from a variety of sources?
- choose and use graphic organizers?
- predict some answers to the questions?
- answers the question(s) with the best information possible?
- learn new information?
- develop new information that he or she could research in the future?

Recording information, did the student:

- record information by making notes and webs?
- group information into categories?
- record the information in his or her own words?
- add more information where it was needed?



CM-1.5

## DIVERSITY

Students will be able to:

- a. explore a variety of perspectives related to Mother Earth?

### Sample Teaching and Learning Activities

- The students select a Cree community and research any programs or initiatives they have for improving their living standards or the environment. Questions to consider may include:
  - Are they contributing to improving conditions?
  - According to information gathered, does the overall community demonstrate respect for Mother Earth/environment as the Cree people did traditionally? If so, how are they demonstrating respect?

If not, why do you think they are not demonstrating respect to Mother Earth/environment?

Students share their information with the class. The teacher notes on the board, the various ways communities view living peacefully with Mother Earth/environment.

- The students gather information about topics, such as:

*pimiy* (oil)

*sehkepayes/otâpânâsko pimiy* (gas)

*napakihtakwa* (lumber)

*nipîy* (water)

*mônahikewin atâmaskîhk* (mining)

*mônahikewin tahkocaskîhk* (strip mining)

*pasako pimiy* (tar sands)

The students explore how these activities are affecting Mother Earth/environment. The teacher records information on flipchart paper.



<i>Kâ pikiskwâtamihk kîkway</i> (Topic)	<i>Kikâwînaw askiy kâ isi pakamiskâkot</i> (Effect it has on Mother Earth/environment)
<i>mônahipewin pimi</i> (Oil removal)	

The students discuss the issue and come up with suggestions for resolving it.

## Resources and Materials

- Resource Appendix—Web sites

## Assessment

### Focus for Assessment

Does the student:

- explore a variety of perspectives related to Mother Earth/environment?

## Sample Strategies

### Rubrics/Observations

The teacher and students develop rubrics for research about a Cree community. They use the rubric as a form of checklist. The teacher schedules conferences with students throughout the process and provides feedback and guidance. The teacher also makes observations throughout, noting the date and context.

### Reflection

After completing the projects, the students reflect on their personal growth and their knowledge. Reflections may include:

*Tân'si ekîteyih tamân*  
(What I thought)

*Tân'si eteyih tamân ekwa*  
(What I think now)

*Tân'si esinohte wâpahtamân*  
(What would I like to see happen.)

Students may communicate their thoughts orally to the teacher or partner, or may be written into a Journal or Learning Log.

## CM–2 SPECIFIC OUTCOME

Others



### RELATIONSHIPS

Students will be able to:

- a. participate in creating consensus while working with others, and encourage and help others

### Sample Teaching and Learning Activities

- The students learn words of encouragement to express to their peers during sports events or presentations. Expressions may include:

<i>sôhki kocî</i>	(try hard)
<i>kâkîyaw âhkameyimok</i>	(all do your best)
<i>âhkameyimok</i>	(do your best).
- The students learn vocabulary, sentences and the significance of these concepts, *wîcîhitok* (help each other), *miyowîcehtok* (get along with each other).
- The students record how they may have assisted someone else and share it with a partner. The partner shares the information with the class.
- The students discuss school rules or a controversial topic within the community. They work to establish consensus to resolve the issue.

### Resources and Materials

- Appendix A-1—Discussion and Consensus

### Assessment

#### Focus for Assessment

Does the student:

- participate in creating consensus while working with others?
- encourage and help others?

## Sample Strategies

### Self-assessment/Peer Assessment

The students keep a log sheet for encouragement and consensus.

Wihowin (Name): _____	
Kîsikâw (Date): _____	
<b>Sîhkiskaw kotakak</b> (Encourage Others)	<b>Kahkiyaw tîpeyimowin</b> (Consensus)
Nisîhkiskâkân ____ ispi ____. (I encourage ____ when I)  _____	____ tîpeyimonân kahkiyaw ispi/kîspin (____ and I reached consensus when/or about)  _____

### Checklists

The students keep an ongoing chart of the use of words of encouragement. The students may share a personal experience when encouraged. The teacher provides feedback periodically.

Date Expression Heard	By Me to Whom/Why	From Someone Else to Me/Why



## KNOWLEDGE OF PAST AND PRESENT

Students will be able to:

- identify key Cree historical and contemporary events, figures and developments; e.g., government styles

### Sample Teaching and Learning Activities

- The students create a mural of Cree historical and contemporary importance, such as seasonal events, or historical figures (Chiefs) in their community.
- The students watch a video about a cultural/traditional legend called *The Seven Fires*. The students discuss the main idea of the video.

- The students are involved in a gallery walk of local Aboriginal art. The students record and share observations. Their thoughts can be shared in class.
- The students can invite various community members to come to class and make presentations of their artwork, crafts.
- The students explore the Indian Act or Métis agreements and their impact.
- Using a video camera, the students create a short documentary on contemporary issues in their community.
- The students create a checklist of Cree historical and contemporary events

## Resources and Materials

- Allan Sap, Cree artist. Movie: *Big Bear*
- Resource Appendix—Video

## Assessment

### Focus for Assessment

Does the student:

- identify key Cree historical events, figures and developments?
- identify key Cree contemporary events, figures and developments?

### Sample Strategies

#### *Student Reflection*

The students refer to their checklists and reflect on events, figures or developments that most impressed them. The students may share a personal reflection with the class. The teacher provides feedback.

<i>Kîsikâw</i> (Date)	<i>Kayâs kîkway, awiyak ahpô nân'taw ekî espayik</i> (Historical or Contemporary Event Figure or Development)	<i>Nicikâstesinowin</i> (My Reflection)
		<i>Awa iniyiw nitatamihik osâm ... (This person made me proud because ...)</i> <i>Nimisikaskeyihten ispî ... (I felt really sad when ...)</i>

### **Portfolios**

The teacher reviews the historical and contemporary checklists created by the students for inclusion in their Portfolios.



**CM-2.3**

## **PRACTICES AND PRODUCTS**

Students will be able to:

- a. understand the meaning and significance of a variety of Cree cultural practices and products

### **Sample Teaching and Learning Activities**

- The students learn that certain products and practices, such as pipes and sweat lodge ceremonies, should be explained and taught by *Kihtheyaya* or a respected community member.\* Under the direction of *Kihtheyaya* or a respected community member, the students participate in a Cree celebration.
- The students listen to *Kihtheyaya* or a respected community member as he or she explains the meaning of certain dances, such as the chicken dance, and practices like food preparation and giving thanks to the food.
- The students may share with the class any traditional activities they use at home.
- The students may share cultural beliefs that they follow at home.

\* *Âtiht ôhi isihcikewina poko okiskinohamâkewak ta âpacihtâcîk (tâpiskôc miyâhkasikewin) ekwa Kihtheyayak ta mamisîtôtâhcik.*

## Resources and Materials

- Resource Appendix—Video
- *Kihteyayak*

## Assessment

### Focus for Assessment

Does the student:

understand the meaning and significance of a variety of Cree cultural practices and products?

### Sample Strategies

#### *Personal Logs*

The students keep a Personal Log of Cree cultural practices and products that they have learned about and participated in. They may also note which practices have been approved for study at their school. The students share with parents, *Kihteyayak*, respected community members, classmates and teacher.

#### *Anecdotal Notes*

The teacher keeps anecdotal notes about students as they are involved in a variety of Cree practices. The teacher focuses on student awareness of the role of *Kihteyaya* or a respected community member in instructing the students on Cree practices and products. The teacher and students may conference periodically.



## PAST AND PRESENT PERSPECTIVES

Students will be able to:

- explore traditional and contemporary Cree perspectives and values

### Sample Teaching and Learning Activities

- The students ask questions of Cree adults regarding Cree perspectives and values on a specific topic. For example, students ask their *ôhkom'wâwa* (their grandmothers), *Kihteyayak*, respected community members, their parents about their perspectives on tipi values.

- Using information representing core Cree values, such as Tipi Teachings, students show the information to their parents and discuss the values. The students practise the values they have learned.
- The students examine the significance of the symbolism and representations in local artwork, as well as the perspectives and values the artwork represents. The students then create their own representations, keeping in mind what they have learned about Cree artwork.
- The students look at pictures of Cree communities *kayâs ekwa anohc* (long ago and today) and identify their key features.
- The students look at and compare types of clothing and beadwork from different Cree communities. They design an item of clothing for dancing, based on traditional designs. They post the designs in class.

## Resources and Materials

- Backgrounder Appendix—Tipi Teachings B26
- *Kihteyayak*
- Resouce Appendix—Web sites

## Assessment

### Focus for Assessment

Does the student:

explore traditional Cree perspectives and values?

explore contemporary Cree perspectives and values?

### Sample Strategies

#### *Journals/Learning Logs*

The students reflect on the values they learned about and explored. They write a Journal entry about the new knowledge learned about both historical and contemporary Cree values. The teacher may provide sentence starters such as:

*Nikiskinohamâkawin ...*

(I learned ...)

*Mâdawaci nimôcikeyihten \_\_\_\_\_.*

(I found \_\_\_\_\_ the most interesting.)

*Mâdawaci nikiskinohamâkawin ...*

(The most important thing I learned...)

### **Self-assessment**

*Niya cî:* (Did I):

*Ninâkatôhkân kâ pikiskwehk.*  
(pay attention to the conversation?)

*Nikakwecihkemon kîkway kâ pikiskwâtamihk.*  
(ask questions that were about the topic?)

*Nikakwecihkemon kîkway kwayask etihtâkwak.*  
(ask questions that made sense?)

*Kwayask kîkwaya nitâpacihtân kâkawkewihkemoyân, ekwa kîkwaya eyakoni.*  
(Use positive factors to help my inquiry process, and if so what were they?)

*Nisecihikon kîkway. Kîkwaya ekwa tân'si nitôten.*  
(Have challenges to face? What were they and how did I face them?)

*Nikwayâceyihten asici kakwecihkemowina kehtwâm ohci.*  
(Establish goals and questions for the next inquiry?)



**CM-2.5**

### **DIVERSITY**

Students will be able to:

- a. examine and discuss similarities and differences, and examine stereotyping

### **Sample Teaching and Learning Activities**

- The students examine the concept of *Indian time* by asking community members what it means. They share their ideas with the class.
- The students discuss the differences and similarities between organized religion and spirituality and talk about respecting each other's family practices.



- The students create a chart to investigate typical stereotyping. Some examples include:

*Tân'si Nehiyawak etâcik/twâw kotaka.*

(What Cree people say about others)

*Tân'si kotakak etâcik/twâw Nehiyawa.*

(What other people say about Cree people)

Once the list is made it is torn up in symbolic fashion. Students discuss how they can avoid getting caught up in stereotyping.

- The students create a rap song in Cree that speaks against stereotyping.
- The students view a video that deals with the topic of stereotyping and discuss whether it applies to anything they have witnessed inside or outside their community.

## Resources and Materials

- Resource Appendix—Video

## Assessment

### Focus for Assessment

Does the student:

examine similarities and differences?

discuss similarities and differences?

examine stereotyping?

### Sample Strategies

#### *Anecdotal Notes*

The teacher observes how students discuss similarities and differences. The teacher also observes how students examine for stereotypes. He or she notes and dates the context and may use this information to conference with students.

### **Learning Logs**

After the *Indian time* brainstorming activity, the students reflect about the concept of stereotyping. Reflective sentences may include the following:

*Peyak kîkway nimiskweyihten ...*  
(One of my ideas was ...)

*Nimâmitoneyihtamowin namôya sâkaweyihtamowin.*  
(My idea is or is not a stereotype.)

*Tân'si ekwa eteyihtamân ...*  
(What I think now is...)

*Kîkway cî nikakî itôten sâkaweyihtamowin.*  
(Is there something I can do to change a stereotype?)

## **CM-3 SPECIFIC OUTCOME**

Themselves



### **RELATIONSHIPS**

Students will be able to:

- a. understand self-concept and its relationship to overall development, achievement and decisions for the future

### **Sample Teaching and Learning Activities**

- The students create a poster of themselves that would list their positive strengths and weaknesses. They attach two or more roads to their list. Each road will lead to a different choice—the middle road is the path they are on. Each road depicts pictures of their choices; e.g., culture.
- The students invite *Kihteyaya* to come and talk about the students' gifts and talents. The students create a poster on how to lead a productive and fulfilling life.
- The students learn about the medicine wheel. They can draw one for themselves and learn how a balanced life can lead to healthy choices.
- The students view videos on possible career paths.

## Resources and Materials

- *Kihteyaya*
- Backgrounder Appendix—Medicine Wheel

## Assessment

### Focus for Assessment

Does the student understand self-concept and its relationship to:

- overall development?
- achievement?
- decisions for the future?

### Sample Strategies

#### *Conferences/Student Work*

The teacher looks at students' life road posters and/or personal Medicine Wheel. The student and teacher discuss future decisions and overall student self-concept. The teacher keeps notes of the conferences then dates and notes the context.

#### *Reflection*

After doing the life road and/or personal Medicine Wheel, the students reflect about how the activity may have affected their life decisions.

Reflective sentences may include:

*Kikway oskâya nikiskeyihtamâson. Eyako ...*

(I learned something new about myself. It was ...)

*Pitos nit'si mâmitoneyihten ..... osâm ...*

(I am thinking differently about.....because.....)

*Kikway ta mâmitoneyihtamân ...*

(Something I need to think about ...)



**CM-3.2**

## KNOWLEDGE OF PAST AND PRESENT

Students will be able to:

- a. reflect on how their knowledge of their own cultural heritage helps them to understand themselves better

### Sample Teaching and Learning Activities

- The students create a poster of themselves that says *Niya Nehiyaw* (I am Cree) and write down their values, characteristics, and beliefs. The posters are posted in class and the students can either show their posters and talk more about them, or just view each other's posters and give positive feedback.
- After interviewing a family member, *Kihteyaya*, or a respected community member about their cultural heritage, the students reflect on how the answers helped them understand more about their culture and about themselves.

### Resources and Materials

- *Kihteyaya*

### Assessment

#### Focus for Assessment

Does the student:

- reflect on how knowledge of cultural heritage helps him or her to understand himself or herself better?

### Sample Strategies

#### *Observations/Conferences*

The teacher looks at the *akohtahikan Niya Nehiyaw* (I am Cree poster) and checks the extent to which students reflect on how their cultural knowledge helps them understand themselves. The teacher may consider the following when he or she is looking for evidence of student ability to reflect their personal knowledge of being Cree. The students:

- share personal experiences as part of the exploration of ideas
- develop predictions, formulate opinions, draw conclusions and articulate understandings
- keep an open mind to explore new and different ideas.

### **Reflections**

After interviewing family, *Kihteyayak* and/or respected community members, the students keep their reflections in their Learning Logs. The reflection may be shared with peers, the teacher or for parent conferences. The students may also refer back to the reflection after a period of time and comment on what they wrote.



### **PRACTICES AND PRODUCTS**

Students will be able to:

- a. understand the meaning and significance of a variety of Cree cultural practices and products

### **Sample Teaching and Learning Activities**

- The students write down questions about things they would like to know about practices of long ago. The students use these questions to guide their research or cultural practices. Students may interview family and community members or use other resources such as the Internet, books and magazines.
- The teacher invites *Kihteyayak* or respected community members to speak to students about life long ago.

### **Resources and Materials**

- *Kihteyayak*
- Resource Appendix—Books, Web sites

### **Assessment**

#### **Focus for Assessment**

Does the student:

understand the meaning and significance of a variety of Cree cultural practices and products?

#### **Sample Strategies**

##### ***Learning Logs***

The teacher creates sentence starters for the variety of Cree cultural practices and products that the students have learned about. The students use these sentence starters to record comments that reflect an understanding of the meaning and significance of Cree practices and products. The teacher adds notes about the comments.

### ***K–W–L Chart***

The students keep an ongoing K–W–L chart in their Learning Logs. The students may share important points and the teacher provides periodical feedback.

<b><i>Nitoekiskintin</i></b> (What I Know)	<b><i>Kikwây nitoekiskihtin</i></b> (What I Want to Know)	<b><i>Nikiskiyihtin</i></b> (What I Learned)



**CM-3.4**

### **PAST AND PRESENT PERSPECTIVES**

Students will be able to:

- a. explore the significance, to themselves, of the Cree Culture

### **Sample Teaching and Learning Activities**

- The students create a picture, poster, collage or poem depicting what being Cree means to me. In order to get ideas, the students can think about:
  - Cree learning that helped the students learn about themselves
  - Cree culture, what it means to the students and how they think about themselves
  - a symbol that best describes an experience and why the student selected that symbol.
- In a Sharing Circle, the teacher asks students to share their experience about who taught them the Cree way. The students share the most significant thing they learned about the Cree culture.
- The students take home with them, to share with their family, something new they've learned about the Cree culture.

### **Resources and Materials**

- Art materials

## Assessment

### Focus for Assessment

Does the student:

- explore the significance of Cree culture to himself or herself?

### Sample Strategies

#### *Checklists*

The teacher creates a checklist to use for observation or possibly for looking at student work. The checklist reflects whether students are exploring the significance of the Cree culture in their lives.

#### *Rubric*

The teacher and students create a rubric for the poster, collage or poem that represents what Cree means to them. The students' involvement allows them to be clear on expectations. The following is a sample rubric for posters.

#### **3 Capable**

- the poster is original, colours are often used effectively and appropriately
- the pictures and text give important information
- the text clearly explains the drawings.

#### **2 Developing**

- the poster consists of single background drawings
- the pictures and text provide some information about the subject. The text is legible
- the illustrations may be incomplete. Colours may not always be used appropriately.

#### **1 Beginning**

- students may require assistance to complete the project
- the pictures and/or text may not be clear, legible or pertinent
- the artwork may be sketchy or incomplete
- colours may be inappropriate.



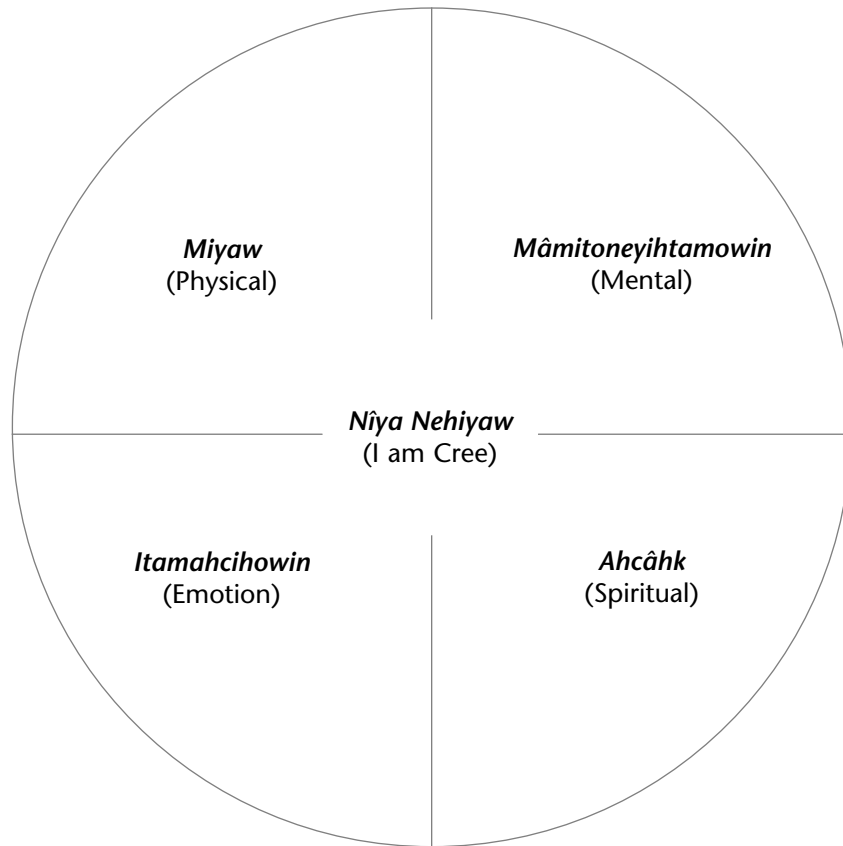
## DIVERSITY

Students will be able to:

- a. identify and celebrate their knowledge of their own cultural heritage

### Sample Teaching and Learning Activities

- The teacher selects a short story about a young person's quest for cultural identity from another culture that is not Cree; i.e., a Blackfoot youth. The teacher has students think about how they are similar or different from that character. They write a short paragraph identifying the similarities and differences.
- The students create a poster collage with the following parameters:



Students find, select or draw an image that corresponds to each aspect. The teacher posts these throughout the school.

- The students talk to an older family member about what it was like when they were young. The students then write and illustrate a short story that takes place in the past, using the person they interviewed as the main character.



## Resources and Materials

- Resource Appendix—Web sites

## Assessment

### Focus for Assessment

Does the student:

- identify his or her knowledge of own cultural heritage?
- celebrate his or her knowledge of own cultural heritage?

### Sample Strategies

#### *Observations*

The teacher observes students as they are involved in activities or the teacher looks at student work with a focus on the students' identification and knowledge of Cree culture. The dates and context of the observation are noted.

#### *Reflection*

The students reflect about the poster collage *Nîya Nehiyaw*. The class talks about how new ideas happen while you are doing something. The student reflection question may be:

While I was working on the project or thinking about \_\_\_\_\_, I got a new idea. It was ... Now I think ...

***Rubric for Comparing Story Character to Self***

**4**

The written response is fully developed and indicates an excellent understanding of the main character and self. The traits selected for comparison are fully supported with accurate, relevant details from the story and our experiences.

**3**

The written response indicates a good understanding of the main character and self. The traits selected for comparisons are adequately supported with accurate, relevant details from the story and own experiences.

**2**

The written response is partial and indicates some understanding of the character and self. Feelings, rather than traits, may be used for comparison. Opinions and interpretations are minimally supported with details from the story or own experiences.

**1**

The response is incomplete. There are few details to support ideas, or ideas may indicate a misunderstanding of the character.

# STRATEGIES

A decorative banner consisting of a series of grey triangles pointing downwards, arranged in a slightly curved line across the page.

*Âtiht ôhi isihcikewina poko okiskinohamâkewak ta âpacihtâcîk  
(tâpiskôc miyâhkasikewin) ekwa Kihtheyayak ta mamisîtôtâhcik.*

(Some of these activities, such as smudging, require extreme care, caution and sensitivity on the part of the teacher. Teachers should consult Elders in their local community regarding traditional practices.)

# STRATEGIES

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The Strategies section includes specific outcomes to help students learn and communicate more effectively. The learning outcomes deal with compensation and repair strategies, important in the early stages of language learning.

The learning outcomes for the strategies section deal with strategies for language learning, cultural learning, general learning and language use. They also deal with compensation and repair strategies that are important in the early stages of language learning.

**Language learning, cultural learning and general learning strategies** can be further categorized as:

- Cognitive – factual knowledge, what you already know or recognize
- Metacognitive – what you learn and being aware of how you learn
- Social-affective – awareness of emotional states and social behaviour

The **language use strategies** can be further categorized by type of communication:

- Interactive – two or more people communicating
- Interpretive – gaining meaning through involvement with objects, artifacts and real-life experiences
- Productive – Producing communication such as writing, oral presentations

The strategies that students choose depend on the task they are engaged in as well as on other factors, such as their preferred learning style, personality, age, attitude and cultural background. Strategies that work well for one person may not be effective for another, or may not be suitable in a different situation. For this reason it is not necessary for students to be aware of, or able to use, a specific strategy at a particular level.

Teachers need to know and be able to demonstrate a broad range of strategies from which students can select in order to communicate more effectively. Strategies of all kinds are best taught in the context of learning activities where students can apply them immediately and then reflect on their use.

To reflect traditional Cree pedagogy, teaching and learning strategies have also been identified in the Cree traditional pedagogy categories of:

- Cooperative Learning
- Modelling and Imitation
- Memorization and Recall
- Observation and Reflection

The categories are not rigid and some strategies can go in more than one category.

Using a variety of strategies and discovering the most effective strategies to use with your particular group of students will make learning Cree language and culture an interesting and dynamic process.

Detailed information on these strategies can be found in the Appendices in the back of this guide.

### **Cooperative Learning**

- Author's Circle
- Brainstorming
- Consensus
- Discussion
- Inside-Outside Circle
- Mind Map
- Research Projects
- Sharing Circle – Talking Circle

### **Modelling and Imitation**

- Echo Acting
- Readers' Theatre
- Role-play
- Total Physical Response – TPR

### **Memorization and Recall**

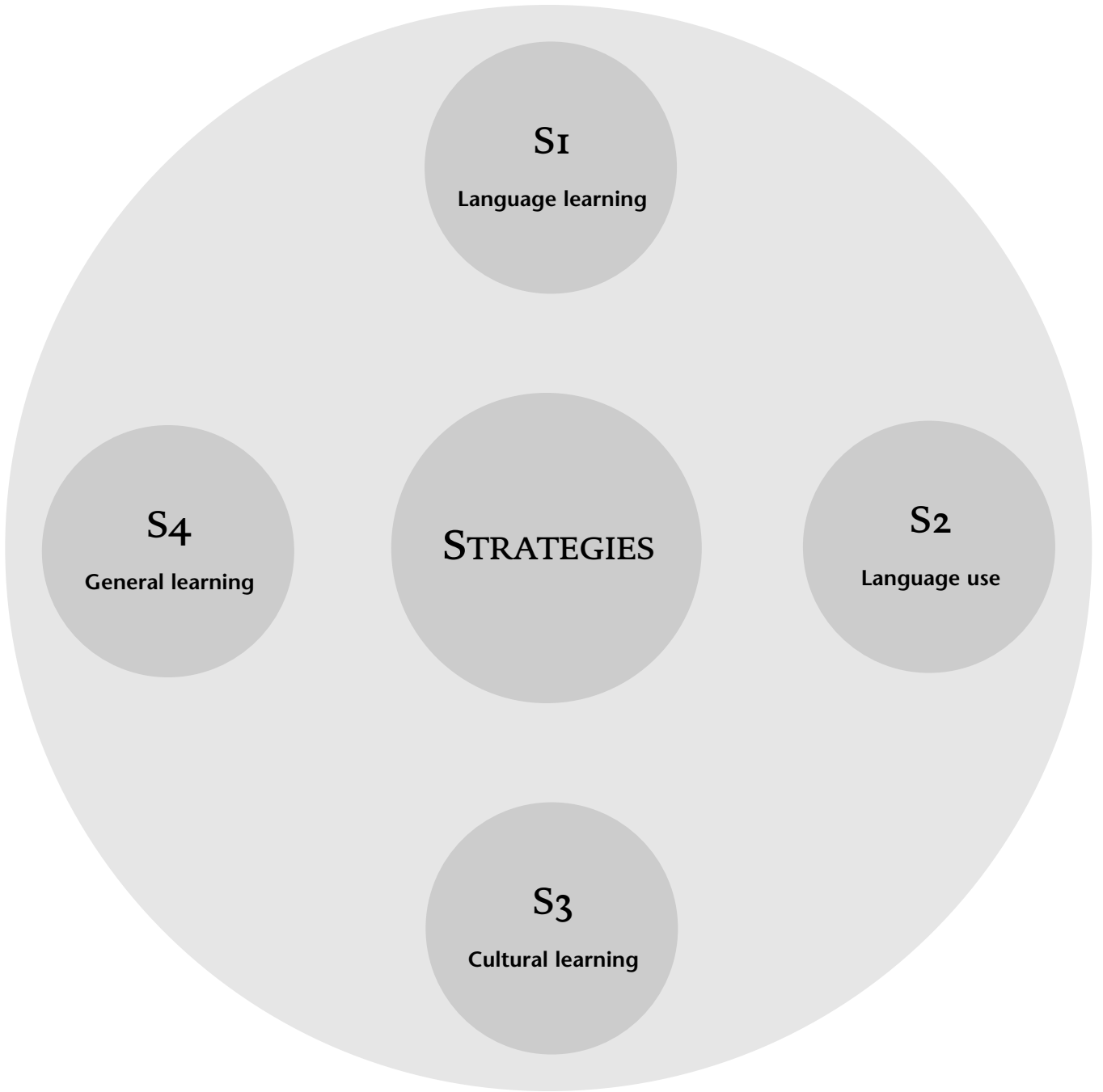
- Choral Reading and Speaking
- Cloze Procedure
- Language Ladders
- Mnemonics
- Storytelling
- Word Map

### **Observation and Reflection**

- Journals and Learning Logs
- K-W-L and K-W-L-H
- Language Experience Charts
- Nature Walk
- Sketch to Stretch
- T-charts
- Venn Diagram
- Visual Imaging

**A sample list of global strategies is listed in Appendix A-2**





# **S STRATEGIES**

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**S1**

## **Language learning**

S-1.1 Language learning



**S2**

## **Language use**

S-2.1 Language use



**S3**

## **Cultural learning**

S-3.1 Cultural learning



**S4**

## **General learning**

S-4.1 General learning



# STRATEGIES

## S GENERAL OUTCOME

Students will know and use various strategies to maximize the effectiveness of learning and communication

## S–I SPECIFIC OUTCOME

Language learning



S-1.1

### LANGUAGE LEARNING

Students will be able to:

- a. select and use appropriate strategies to enhance language learning in a variety of situations

### Sample Teaching and Learning Activities

- With teacher guidance, the students edit their writing for accuracy using. The students ask parents, grandparents, *Kihteyayak* or other community members for vocabulary, information or they use their own resources.
- In this activity:
  - the class is divided into teams
  - the teacher creates a set of sentences for editing on different coloured paper
  - the sentences are cut up
  - the teams work on the sentence, edit the work, then show the teacher who accepts it as complete
  - the students receive their next colour-coded sentence and continue to edit the coloured pages.

After a given amount of time, the class shares the sentences.

### Resources and Materials

- *Kihteyayak*

### Assessment

#### Focus for Assessment

Does the student:

- select and use appropriate strategies to enhance language learning in a variety of situations?

## Sample Assessment Strategies

### *Checklists*

The teacher creates a checklist for observing the various strategies that students are using. The students may be given their own checklist that they date. The teacher and students may conference about the use of various strategies.

### *Learning Logs*

After doing the edit on coloured strips, the students select the sentence that was the most challenging and recall what they learned from the editing process. The teacher provides feedback.

## S–2 SPECIFIC OUTCOME

Language use



### LANGUAGE USE

Students will be able to:

- a. select and use appropriate strategies to enhance language use in a variety of situations

## Sample Teaching and Learning Activities

- When working on a class project or assignment, the students use resources, such as vocabulary charts, dictionaries, books to assist them when they don't understand a word or they need new words.
- When starting a new project, students generate questions that need to be answered. They identify possible sources for the answers. As the work progresses, students track and evaluate the sources as excellent, good, does not provide any, or only some information.
- The students identify a situation(s) where they are aware that they should know the Cree language and why:
  - Cree ceremony
  - inviting *Kihtheyaya*

## Resources and Materials

- Cree dictionaries

## Assessment

### Focus for Assessment

Does the student:

select and use appropriate strategies to enhance language use in a variety of situations?

### Sample Assessment Strategies

### Learning Logs

The students have their own checklist of strategies and use the checklist on an ongoing basis. The students date their use of the strategy and reflect on:

*Atoskâcikan cî miyopayiw.*

(How did the strategy work?)

*Asamîna cî nika âpacihtân.*

(Will I use it again?)

*Kîkwây pîtos nika itôten kîhtwâm.*

(What might I change?)

*Kîkwây nika kocihtân kîhtwâm.*

(What could I try next?)

## S-3 SPECIFIC OUTCOME

Cultural learning



S-3.1

### CULTURAL LEARNING

Students will be able to:

- a. select and use appropriate strategies to enhance cultural learning in a variety of situations

### Sample Teaching and Learning Activities

- The students think about what it is they need to learn more about in terms of themselves. It may be something from the Natural Laws of sharing, kindness, strength and honesty. The students think about how they can become better at that identified skill.

- The students create a modified K–W–L chart about cultural learning:

<i>Kikwâw nikiskeyihten</i> (What I Know)	<i>Kikwâw ninohte kiskinohamâkosin</i> (What do I Want to Learn)	<i>Kikwâw niki kiskinohamâkawin</i> (What I Learned)
<ul style="list-style-type: none"> <li>- <i>Nit'sihtwâwin ekwa kikwâw ohci ôma kiskeyihtamâwin</i> (about my culture and identify sources of this knowledge)</li> </ul>	<ul style="list-style-type: none"> <li>- <i>Ta kiskinohamâkaweyân nit'sihtwâwin</i> (to learn about my culture)</li> <li>- <i>Tân'te ehohcipayik</i> (identify possible sources)</li> </ul>	<ul style="list-style-type: none"> <li>- <i>Kikwâw nikiskinohamâkawin nit'sihtwâwin ohci</i> (what I learned about my culture)</li> <li>- <i>Tân'te ehohcipayiki/kwâw, oski kiskeyihtamâwin</i> (identify sources, new information)</li> </ul>

- The students invite a storyteller from the community to share a story in Cree that deals with a specific Cree value. The students use appropriate protocol. At the end of the story, the students may share what the story meant to them.

## Resources and Materials

- Backgrounder Appendix—Natural Laws
- Storyteller

## Assessment

### Focus for Assessment

Does the student:

- select and use appropriate strategies to enhance cultural learning in a variety of situations?

### Sample Assessment Strategies

#### *Reflections*

The students use a checklist of strategies created by the students and/or the teacher. The students comment briefly on:

- when they used the strategy
- the success of the strategy
- the limits to the strategy.

The teacher may provide feedback.

### *Work Samples*

The teacher collects students' K–W–L charts. He or she notes the degree to which students use the chart effectively as a tool to activate prior cultural knowledge, and on which to record new cultural learning.

## **S–4** SPECIFIC OUTCOME

General learning



**S-4.1**

### **GENERAL LEARNING**

Students will be able to:

- a. select and use appropriate strategies to enhance general learning in a variety of situations

### **Sample Teaching and Learning Activities**

- The students prepare to do a research project and review the use of graphic organizers.
- The students apply various strategies that they have had an opportunity to practise throughout the year; i.e.:
  - highlighting known words
  - circling known patterns
  - underlining words that are not known
  - blocking root words
  - prefixes and suffixes.

### **Resources and Materials**

- Resource Appendix—Web sites

### **Assessment**

#### **Focus for Assessment**

Does the student:

select and use appropriate variety of strategies to enhance general learning in a variety of situations?

### **Sample Assessment Strategies**

#### **Checklists**

The teacher uses a checklist to record:

- the research strategies students used
- how effectively they used them
- how closely they followed appropriate procedures.

### ***Learning Logs***

The students make note of strategies they have used to enhance general learning. This may be in the form of a class-generated checklist. The students may reflect about:

*Kikwây matoni niwîcihikon.*

(What seemed to be helpful)

*Kikwây namôya kihcinâ niwîcihikon/ahpô kikwây kihtwâm takocihtâwak.*

(What was less helpful and/or what they might like to try again.)

# OUTCOMES CHECKLIST

## A-1 to share information – Grade 9

<b>A-1.1</b> share factual information	a. share detailed information on a specific topic				
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## A-2 to express emotions and personal perspectives – Grade 9

<b>A-2.1</b> share ideas, thoughts, preferences	a. express and support their own opinions				
<b>A-2.2</b> share emotions, feelings	a. compare the expression of emotions and feelings in formal and informal situations				

## A-3 to get things done – Grade 9

<b>A-3.1</b> guide actions of others	a. express concerns, and suggest a solution				
<b>A-3.2</b> state personal actions	a. express consequences in relation to their own actions				
<b>A-3.3</b> manage group actions	a. contribute effectively in small-group projects				

## A-4 to form, maintain and change interpersonal relationships – Grade 9

<b>A-4.1</b> manage personal relationships	a. offer congratulations and express regret				
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**A-5 to enhance their knowledge of the world – Grade 9**

<b>A-5.1</b> discover and explore	a. explore connections among and gain new insights into familiar topics				
<b>A-5.2</b> gather and organize information	a. share key ideas, summarize, and paraphrase				
<b>A-5.3</b> solve problems	a. search for possible ways to solve problems				
<b>A-5.4</b> explore perspectives and values	a. provide information and reasons for their own ideas and thoughts on an issue or topic				

**A-6 for imaginative purposes and personal enjoyment – Grade 9**

<b>A-6.1</b> humour/fun	a. use the language for fun and to interpret and express appropriate humour				
<b>A-6.2</b> creative/aesthetic purposes	a. use the language creatively and for aesthetic purposes; e.g., speak or write from the viewpoint of a designated character in a story				
<b>A-6.3</b> personal enjoyment	a. use the language for personal enjoyment; e.g., keep a personal journal				



**LC-1 attend to the form of the language – Grade 9**

<p><b>LC-1.1</b> phonology</p>	<p>a. speak clearly and coherently in a variety of situations</p>				
<p><b>LC-1.2</b> orthography</p>	<p>a. apply spelling rules and writing conventions consistently and accurately</p>				
<p><b>LC-1.3</b> lexicon</p>	<p>a. use a repertoire of words and phrases in familiar contexts, within a variety of lexical fields, including:</p> <ul style="list-style-type: none"> <li>• trades and professions</li> <li>• community service/ volunteering</li> <li>• peoples that make up Canada</li> <li>• safety</li> <li>• nature</li> <li>• any other lexical fields that meet their needs and interests</li> </ul>				
<p><b>LC-1.4</b> grammatical elements</p>	<p>a. use, in modelled situations, the following grammatical elements:</p> <ul style="list-style-type: none"> <li>• simple sentence involving an object/goal for I (1S), you (2S), him/her (3S) subject and I?you (1S?2S), you?me (2S?1S) markers along with an action word involving an animate (NA) his/her (3S) object/goal (VTA) in declarative <i>niwâpamâw minôs, kiwâpamâw minôs, wâpamew minôs, kiwâpamitin, kiwâpamin</i> and progressive form <i>ewâpamat minôs ewâpamak minôs, ewâpamât minôs, ewâpamitân, ewâpamiyan</i></li> <li>• time passage/conditional marker</li> <li>• weather verbs in the subjunctive mode: when for past tense <i>nikikîwân kâkimowahk, kîkîwew kâkimowaniyik</i>; if is used for future tense <i>nikakîwân kîspin sâkasteki, kakîwew kîspin sâkasteyiki</i></li> <li>• descriptive words (VII) for inanimate objects <i>apisâsin/ehapisâasik tehtapiwin apisâsinwa/ehapisâsiki tehtapiwin apisâsiniyiw/ehapisâsiniyik otehtapiwin apisâsiniyiwa/ehapisâsiniyiki otehtapiwina</i></li> <li>• reduplicative prefix marker emphasizes continuous action, replaces the use of</li> </ul>				

LC-1 attend to the form of the language – Grade 9 *continued*

<p>LC-1.4 grammatical elements</p>	<p>particles always and forever <i>ninânestosin; nitâhitohtân otenâhk; nitâhiteyihnten</i></p> <ul style="list-style-type: none"> <li>• reflexive marker, doing an action for oneself for action only (VAI) for I (1S), you (2S), he/she (3S), we (1P), all of us (2I), all of you (2P), they (3P) using “stamâso”, maso (reflexive marker)</li> <li>• (VAI?VTA) changing an action only word to an action word involving 3S object/goal by using the element wîci- and relational suffix -m. When these affixes are used the verb must be conjugated and placed in the action word involving a 3S object/goal (VTA) model <i>wicinikamôm; wîatoskem</i></li> <li>• (VAI?VTA) someone doing an action for someone for action only words (VAI) the element sta and the suffix marker maw are added to the action word and then changes the meaning to an action word involving a 3S object/goal (VAI-Benefactive) <i>nikamôstamaw; atoskestamaw</i></li> <li>• sentences that indicate who is doing a certain action or specifies a particular noun with the help of demonstrative pronouns known as a relative clause <i>n'taw'miy ana nâpew kânikamot; petamawin anima masinahikan kâmihkwâk</i></li> </ul> <p>b. use, in structured situations, the following grammatical elements:</p> <ul style="list-style-type: none"> <li>• (VTI) declarative, simple sentences involving a direct object using we (1P), all of us (2I), all of you (2P), they (3P) subject markers along with an action word involving an inanimate object <i>niwâphptenân tehtapiwin, kiwâpahtenaw tehtapiwin, kiwâpahtenâwâw tehtapiwin, wâpahtam'wak tehtapiwin and ewâpahtamahk tehtapiwin, ewâpahtamek tehtapiwin, ewâpahtahkik tehtapiwin and progressive form ewâpahtamâhk tehtapiwin, ewâpahtam'yit</i></li> <li>• compounding a verb and noun together to form a new action word: <i>nipostayiwinisân,</i></li> </ul>				
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**LC-1 attend to the form of the language – Grade 9** *continued*

<p><b>LC-1.4</b> grammatical elements</p>	<p><i>niteyistikwânân, niktasâkân</i></p> <ul style="list-style-type: none"> <li>time passage/conditional marker</li> <li>days of the week along with past and future tense markers for I and you: <i>kânîyânanokîsikâk</i> <i>nikîhitohtân otenâhk</i> <i>nîyânanokîsikâki cî</i> <i>kiwîhitohtân ôtenâhk</i></li> <li>hypothetical phrase dependent clause a subjunctive clause action words (VAI) using if <i>mîcisoyâni, mîcisoyani, mîcisoci</i> and for when <i>kâmîcisoyân, kâmîcisoyan, kâmîcisot</i> for I (1S), you (2S), him/her (3S)</li> <li>change in discourse: using the tense marker <i>ka-</i> (future definite “will”) in the progressive form of the verb changes the meaning from “will” to “to,” creating a noun phrase <i>nimiyweyihten kanimîhitoyân; nimiyweyihten kakîhokawak; nimiyweyihten kamîciyân mîcimâpoy</i></li> </ul> <p>c. use, independently and consistently, the following grammatical elements:</p> <ul style="list-style-type: none"> <li>commands or requests for an action word involving an inanimate object (VTI) for you (2S), all of you (2P), all of us (2I): <i>kitâpahta, kitâpahtamok, kitâpahtetân</i></li> <li>weather verbs (VII) in past, future tense <i>wîmispon, kîmiskpon</i></li> </ul>				
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**LC-2 interpret and produce oral texts – Grade 9**

<p><b>LC-2.1</b> listening</p>	<p>a. understand the main point and some supporting details of lengthy oral texts on familiar topics, in guided situations</p>				
<p><b>LC-2.2</b> speaking</p>	<p>a. produce short oral texts on unfamiliar topics, in guided situations</p>				
<p><b>LC-2.3</b> interactive fluency</p>	<p>a. manage simple, routine interactions with ease</p>				

**LC-3 interpret and produce written and visual texts – Grade 9**

<p><b>LC-3.1</b> reading</p>	<p>a. understand the main point and some supporting details of lengthy written texts on familiar topics, in guided situations</p>				
<p><b>LC-3.2</b> writing</p>	<p>a. produce short written texts on unfamiliar topics, in guided situations</p>				
<p><b>LC-3.3</b> viewing</p>	<p>a. propose several interpretations of the visual elements of a variety of media, in guided situations</p>				
<p><b>LC-3.4</b> representing</p>	<p>a. explore a variety of ways that meaning can be expressed through the visual elements of a variety of media, in guided situations</p>				

**LC-4 apply knowledge of the sociocultural context – Grade 9**

<b>LC-4.1</b> register	a. explore differences in register between spoken and written texts				
<b>LC-4.2</b> expressions	a. identify influences on idiomatic expressions				
<b>LC-4.3</b> variations in language	a. recognize other influences resulting in variations in language; e.g., relationship with others involved in the interaction				
<b>LC-4.4</b> social conventions	a. interpret and use appropriate oral and written forms of address with a variety of audiences				
<b>LC-4.5</b> nonverbal communication	a. recognize various types of nonverbal communication				

**LC-5 apply knowledge of how the language is organized, structured and sequenced – Grade 9**

<b>LC-5.1</b> cohesion/ coherence	a. interpret texts that use patterns or chronological sequencing				
<b>LC-5.2</b> text forms	a. use a variety of familiar text forms and media in their own productions				
<b>LC-5.3</b> patterns of social interaction	a. combine simple social interaction patterns to perform complex transactions and interactions				

**CM-1 Mother Earth\* – Grade 9**

<b>CM-1.1</b> relationships	a. examine community and societal treatment of and attitudes toward Mother Earth*				
<b>CM-1.2</b> knowledge of past and present	a. examine and identify changes in other Cree communities				
<b>CM-1.3</b> practices and products	a. understand the meaning and significance of a variety of practices and products related to Mother Earth*				
<b>CM-1.4</b> past and present perspectives	a. explore a variety of perspectives related to the treatment of Mother Earth*				
<b>CM-1.5</b> diversity	a. explore a variety of perspectives related to Mother Earth*				

**CM-2 others – Grade 9**

<b>CM-2.1</b> relationships	a. participate in creating consensus while working with others, and encourage and help others				
<b>CM-2.2</b> knowledge of past and present	a. identify key Cree historical and contemporary events, figures and developments; e.g., government styles				
<b>CM-2.3</b> practices and products	a. understand the meaning and significance of a variety of Cree cultural practices and products				
<b>CM-2.4</b> past and present perspectives	a. explore traditional and contemporary Cree perspectives and values				
<b>CM-2.5</b> diversity	a. examine and discuss similarities and differences, and examine stereotyping				

**CM-3 themselves – Grade 9**

<p><b>CM-3.1</b> relationships</p>	<p>a. understand self-concept and its relationship to overall development, achievement and decisions for the future</p>				
<p><b>CM-3.2</b> knowledge of past and present</p>	<p>a. reflect on how knowledge of their own cultural heritage helps them to understand themselves better</p>				
<p><b>CM-3.3</b> practices and products</p>	<p>a. understand the meaning and significance of a variety of Cree cultural practices and products</p>				
<p><b>CM-3.4</b> past and present perspectives</p>	<p>a. explore the significance, to themselves, of the Cree culture</p>				
<p><b>CM-3.5</b> diversity</p>	<p>a. identify and celebrate knowledge of their own cultural heritage</p>				

**S-1 language learning – Grade 9**

<b>S-1.1</b> language learning	a. select and use appropriate strategies to enhance language learning in a variety of situations				
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**S-2 language use – Grade 9**

<b>S-2.1</b> language use	a. select and use appropriate strategies to enhance language use in a variety of situations				
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**S-3 cultural learning – Grade 9**

<b>S-3.1</b> cultural learning	a. select and use appropriate strategies to enhance cultural learning in a variety of situations				
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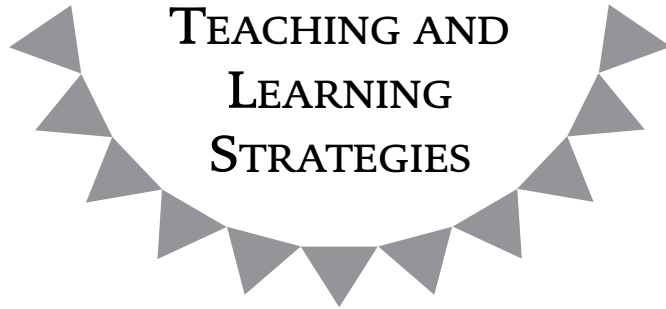
**S-4 general learning – Grade 9**

<b>S-4.1</b> general learning	a. select and use appropriate strategies to enhance general learning in a variety of situations				
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# **APPENDIX A-I**

## **TEACHING AND LEARNING STRATEGIES**



The Teaching and Learning strategies have been placed in the Cree pedagogy categories to help teachers use them in a culture-sensitive way.

### **Cooperative Learning**

Author's Circle

Brainstorming

Consensus

Discussion

Inside-Outside Circle

Mind Map

Research Projects

Sharing Circle – Talking Circle

### **Modelling and Imitation**

Echo Acting

Readers' Theatre

Role-play

Total Physical Response – TPR

### **Memorization and Recall**

Choral Reading and Speaking

Cloze Procedure

Language Ladders

Mnemonics

Storytelling

Word Map

### **Observation and Reflection**

Journals and Learning Logs

K–W–L and K–W–L–H

Language Experience Charts

Nature Walk

Sketch to Stretch

T-charts

Venn Diagram

Visual Imaging

## COOPERATIVE LEARNING

Cooperative Learning is the type of learning most often used in traditional Cree communities where competition is not promoted until a child has learned a skill to the best of his or her ability. The extended family setting facilitates this type of learning and the children learn from modelling siblings as well as observing other members of the family.

Cooperative Learning can be done as a whole class—discussing, listening, sharing, deciding. It can also be done in smaller groups. With small groups, a task is structured in such a way that each group member must play a role to complete it. Success is therefore based on group performance rather than that of individual members. Cooperative Learning stresses interdependence and promotes cooperation rather than competition. It also helps to establish the concept of a community of learners. Cooperative Learning is most effective when:

- students are allowed to work from their strengths and play the role they are most comfortable with
- in discussion with the teacher, students are assigned and taught their roles within the group
- the basic roles are leader, recorder, reporter, language monitor, noise monitor and time monitor
- the roles are rotated regularly so that all students experience each role
- the teacher carefully considers the composition of each group
- learning tasks are selected by the teacher and the students based on their exploration of a topic in which they pursue a particular interest
- the learning task and its goals are clearly explained
- students play a key role in setting goals and assessment criteria
- group work is monitored
- the groups' knowledge of content as well as group process is assessed.

It is important to make clear to students that communicating in Cree is an expectation of their work in cooperative groups. Making speaking Cree part of the assessment, assigning a language monitor as one of the roles and teaching ways of helping each other to speak Cree will assist this.

## MODELLING AND IMITATION

Modelling and imitation are strong strategies for learning. They reflect Cree traditional pedagogy. Traditionally parents, relatives, Elders and respected community members modelled how to do things, how to make things, how to treat others, how to respect Mother Earth. The children weren't told these things but silently observed and imitated the adult action and skills. Older children modelled behavior and skills for younger ones.

In the classroom the teacher can model actions, pronunciation, techniques and social skills. Kihtheyayak/Elders, storytellers and other community members with gifts and talents can also visit the classroom and be models and mentors for students.

Having students imitate physical and social actions and skills helps them retain the language and culture.

## MEMORIZATION AND RECALL

Traditional Cree culture relied on memorization and recall. It was how stories, legends, ceremonies, sacred and general knowledge were passed from one generation to the next.

Knowledge was not in books but preserved in the memory and recall of the people.

- There were Kihtheyayak and storytellers that could recall an ancient story or sacred legend in precise detail. Stories could go on for several days.
- There were genealogists that knew how everyone was related within a community, going back many generations.
- People memorized from year to year where to find the best berries and herbs; what hunting areas were best and where dangers were. Memorization was crucial to survival.

Memorization and recall are important to learning and using the Cree language and in preserving Cree culture.

## OBSERVATION AND REFLECTION

Observation and reflection are important parts of traditional Cree learning and culture.

Observing patterns in animal behaviour, plant and tree growth and locations, weather, seasons and other natural signs... observing how skills were used and crafts were constructed... observing how people respected and treated each other.

Observation was the primary strategy when learning a particular skill. A child would observe over a period of time, how someone tanned a hide, made an arrow, tracked an animal, beaded a moccasin. After observing, the child would think and reflect on how the observation could improve his or her own skills.

Observation also means silence and all the senses are involved. It was important to note what you saw, heard, smelled, touched and even tasted.

Observation and reflection are still very useful strategies for learning aspects of Cree culture and using Cree language.

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# AUTHOR'S CIRCLE

## What is it?

The Author's Circle strategy gives students an opportunity to read what they've written out loud to others and to get feedback. It can also be used with oral presentations.

## How it works

For written work students sit in a circle and listen as the *student author* reads what he or she has written. Writing is usually shared with the entire class, but may occasionally be read to small groups. Listeners provide positive comments and constructive feedback to the *author* to assist future writing efforts.

The circle can also be used for students to share stories orally. In lower grades, students may just want to share a word or phrase. Having students bring in an object or picture to *show and share* also works well for younger students.

More than one student may volunteer to read or present orally, his or her work. When a student volunteers, it means that the student is ready to present and has taken responsibility for doing so. This agrees with Cree custom that children are not asked to share until they have achieved success with a task or procedure.

# BRAINSTORMING

## What is it?

Brainstorming is a very useful strategy for generating ideas and imaginative solutions about any topic.

## How it works

When the class is studying a particular topic, brainstorming is used to generate as many ideas and comments as possible about that topic, in a limited period of time. The teacher records all the students' comments and ideas, or delegates a student to do so.

Brainstorming is most effective when:

- every student is encouraged to participate
- every idea or comment is written down
- the more thoughts and ideas, the better
- no criticism, anything goes —no matter how outrageous or far-fetched it may appear
- no discussion or judgment except to clarify something
- students can build on one another's ideas
- a fixed time limit is set.

Once all the ideas have been generated, they can be discussed, combined together, put in sequence, and decisions made as to whether or not each is useful for the topic.



# CHORAL READING & CHORAL SPEAKING

## What is it?

Choral reading involves students reading text together. Choral speaking involves students reciting text from memory. Both allow students to improve fluency and to deepen their understanding of text by experimenting with pace, volume, pitch, stress, phrasing, expression and pauses. Movement, gestures, and even costumes may be added to enhance interpretation.

## How it works

To implement choral reading and choral speaking:

- choose or create a selection with appropriate rhymes and rhythm, language structures and vocabulary
- read the selection aloud to students and have them follow along
- let students read the selection together
- select appropriate patterns, as a class, for emphasis and interpretation
- consider parts read: in unison, by refrain, or in antiphony—response or answering phrase. Students are put in groups with each group responsible for a portion of the selection.

Where possible, Cree students should be involved in recommending the type of choral reading or choral speaking, based on whatever creative work is being done in class, in order to both improve learning and develop speaking skills. One of the major advantages is that with choral reading or choral speaking, any Cree student can participate in a safe environment without being singled out.

Choral speaking as a group is particularly effective for questions and answers for daily routines—days of the week, weather, traditional prayers and songs. It is also a good method for practicing the Cree sound system using the syllabic chart.

# CLOZE PROCEDURE

## **What is it?**

In this activity, phrases, words or letters are omitted from printed text, or pictures for Kindergarten and Grade 1. Students employ language-cueing systems to insert words, letters or pictures that complete the text in a meaningful way.

## **How it works**

The teacher may introduce younger students to Cloze Procedures orally by reading a passage aloud, playing a song or showing pictures. It is important to choose songs, passages or images that come from the Cree community rather than working from translated material. The text or image is presented slowly and frequently enough to allow students to complete lines, phrases or pictures with appropriate words or simple images.

Older students are presented with a written text where words or phrases are missing. The students must fill in the missing parts, based on their knowledge of cueing systems.

The teacher may find Cloze Procedures of value in helping students build meaningful sentences, phrases and dialogue.

Note: Until students have learned enough language to manipulate it on their own, don't have them replace "nonsense" words inserted into the text. This may confuse them and detract from successful language learning.

## CONSENSUS

Consensus is a discussion process that is a part of traditional Cree culture. It is used most often in decision making to resolve an issue or problem. The concerns are identified and addressed within a group. Each person in the group has input and is listened to with respect. The Talking Circle or Sharing Circle is an appropriate place to work on reaching consensus. Consensus does not mean everyone agrees but that the decision reached is one that everyone can live with.

# DISCUSSION

## What is it?

Students need opportunities to generate and share their questions and ideas in large- or small-group activities. Discussion is an oral exploration of a topic, object, concept or experience that provides those opportunities. It may be incorporated into instructional strategies such as Sharing Circles, book talks, cooperative learning and nature walks.

## How it works

A topic is assigned by the teacher, chosen by the students, or developed as a result of classroom work. Students contribute ideas, listen carefully to what others have to say and learn to think critically.

Teachers should ensure adequate preparation so that students can readily participate. Language learning should provide enough context so that students are able to discuss the topic and feel comfortable enough to share ideas and talk about it in Cree.

Effective use of discussion:

- helps students make sense of topics, themes and experiences through oral communication
- stimulates thought, explanation, recall and reflection
- provides opportunities for students to share ideas as well as clarify and extend their own ideas and those of others
- promotes positive group interaction
- develops conversational skills
- promotes questioning techniques and critical thinking
- promotes deeper understanding of the topic
- develops student skills for active listening, collaborating, mediating, prompting and questioning
- promotes student self-expression.

# ECHO-ACTING (GOUIN SERIES)

## What is it?

This useful strategy gives students an opportunity to practise the language. They can learn from and with each other by repeating a series of actions modelled by the teacher, first by action, then with words. Echo-acting is particularly valuable in early grades where the teacher has to do a lot of modelling to demonstrate something to students. The best way for students to learn is to imitate the teacher, then practise with one another or in groups.

## How it works

The teacher prepares a series of six to eight short statements or phrases describing a logical sequence of actions which takes place in a specific context; i.e., getting up in the morning, cooking a meal, using the library, making a phone call. These phrases should all include action verbs and use the same tense and person throughout. The teacher presents the statements to the class orally, accompanying the statements with actions. The class responds first through actions, and later by imitating the statements while doing the actions.

The initial presentation allows students to first say the phrases to themselves, and then practise them with each other in small groups or pairs. These statements should be of interest to the students—they can be encouraged to brainstorm which phrases and dialogues they would like to learn.

In preparing a Gouin series, it is useful to have simple props and visuals for some activities.

# INSIDE-OUTSIDE CIRCLE

## **What is it?**

Inside-Outside Circle is a strategy to encourage discussion in a large group.

## **How it works**

The students stand in two circles. The inside circle faces out and the outside circle faces in. The teacher poses a question. The students facing each other discuss the question and come to a consensus on an answer. The teacher calls for a response from the students. The circles then rotate, usually clockwise, so that new partnerships are formed and another question is posed.

# JOURNALS/LEARNING LOGS

## What is it?

Journals, Learning Logs or Reflection Logs focus on the metacognitive processes involved in learning. The students communicate how and what they have understood about a concept and what continues to be puzzling or difficult. Students describe their learning process by writing in order to clarify their thinking.

## How it works

Journals, which highlight various forms of literacy and develop communication between the student and teacher, facilitate learning. Since these journals should be purely a response mechanism between the teacher and student, the student may be encouraged to take risks without fear of correction unless he or she requests it.

Learning Logs are often used in specific subject areas at the beginning of class to do exploratory writing and to recall previous learning. End-of-class logs may be used to summarize content and reflect on the learning process.

Logs are most effective when:

- the teacher regularly engages students in discussion about what they are learning and why, the challenges they are encountering, and their attempts to solve problems
- the vocabulary and phrases of these discussions are charted to provide students with the language they require to talk or write effectively about their learning and problem-solving processes
- students are provided with time to write on a regular basis. One or two specific guided questions are provided by the teacher
- students share their logs with their peers or take them home so parents can participate in the learning process
- the Journals or Logs are used as a communication tool between the teacher and student in that the teacher responds to student writing or refers to it during conferences.

Note to teacher: In the lower grades, students may only be able to write one or two phrases or sentences.

# K-W-L (KNOW- WANT TO KNOW- LEARNED)

## K-W-L-H (KNOW- WANT TO KNOW- LEARNED – HOW I LEARNED)

### What is it?

K-W-L is an acronym for a reading–thinking strategy that focuses on recalling what you **Know**, determining what you **Want to learn**, and reflecting on what has been **Learned**. The acronym K-W-L-H implies the addition of a fourth column for **How I learned**.

### How it works

To use a K–W–L chart:

- students select a topic for research
- students make or receive a sheet with three columns marked K, W and L (or K-W-L)
- students learn that K and W are to be filled in prior to researching the topic. L is filled in afterwards
- students activate their prior knowledge on the topic by brainstorming in small groups and then sharing their K information for a large-class chart
- unanswered questions are charted under W
- students examine all questions they listed under W and predict categories for their research
- students generate further questions as they read or research
- once the research is completed, students return to the K–W–L chart to list what they learned, and alternatively, in a K-W-L-H chart, how they learned it.

(Adapted with permission of Donna Ogle, College of Education, National-Louis University, Evanston, IL)



# LANGUAGE EXPERIENCE CHARTS

## What is it?

Language Experience charts record experiences shared by students, such as field trips or various class activities. These charts connect students' oral language to writing and reading within a valid context. Topics may originate from planned or spontaneous activities shared by a class or group of students. Language Experience charts allow the teacher to acknowledge the experiences and events meaningful to the students. This provides students with the opportunity to read about their own experiences and validate what they are learning.

## How it works

Students describe their experience and dictate text to the teacher. The teacher records all statements for everyone to read. These charted experiences are useful for developing students' reading and writing abilities. Because the students' language is used, vocabulary and syntactic patterns are familiar, yet the teacher records them to ensure accuracy.

Repetition is the key to students committing language skills to memory and to raising confidence levels for speaking Cree.

Example:

Students give the date.

Students give the date and the topic.

Students give the date, topic and phrase or sentence #1

Students give the date, topic and phrase or sentence #1 and #2

Students give the date, topic and phrase or sentence #1, #2, #3

Students give the date, topic and phrase or sentence #1, #2, #3, #4

This continues for a limited time period. When the chart is complete, the teacher cuts apart the phrases and sentences and each student gets a section. The students read their parts and put the phrases or sentences back together. They then put the phrases back in the sequence they were given.

# LANGUAGE LADDERS

## **What is it?**

Language Ladders is an effective strategy for teaching essential classroom language. To make certain the phrases are meaningful to the students, the teacher asks for the types of phrases the students want to learn and work from this list.

## **How it works**

The teacher normally teaches one new phrase per day. These phrases usually represent different ways to express a similar idea or need, often in different registers, degrees of politeness or social context. For example, different ways to greet people, give praise or encourage group members.

Language Ladders are posted on the wall with accompanying visual cues. The phrases are grouped like the rungs of a ladder to show their relationship and to help students remember what they mean.

(Adapted from Constance K. Knop, 1985)

# MIND MAP

## What it is

A mind map helps students come up with the widest possible choices of ideas for a topic, and then determine their importance and the sequence in which they should be used for a report, presentation, essay. A mind map helps to design flow, see connections, come to conclusions and make recommendations for decisions.

**Note to the teacher:** Mind Map is very similar to Clustering, Branching or Webbing.

## How it works

There are two ways to develop mind maps, both equally effective. They are the *traditional method* and *using self-stick notes*.

### Traditional method

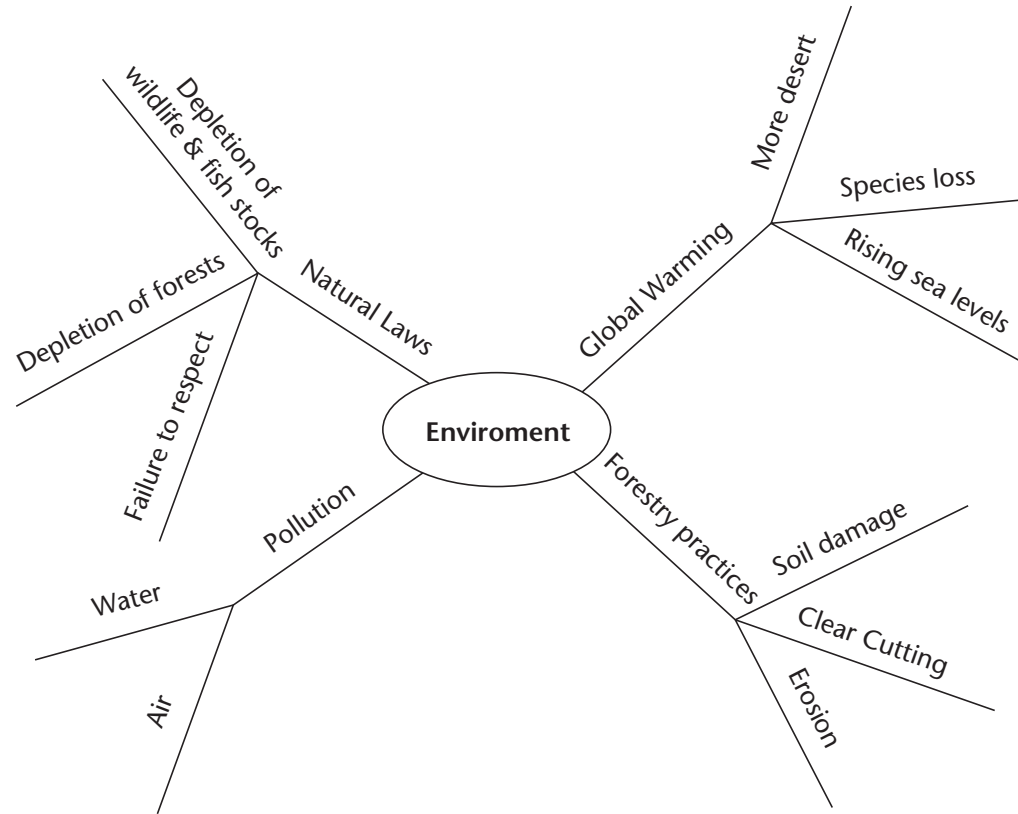
- The topic you're exploring is written down in the middle of a sheet of paper or the board.
- Every thought, every idea about that topic goes down on the paper or board as branches on a map. The key points that come out of your notes, your research, what you've read—all get added to the branches.
- Each branch represents similar thoughts and ideas. Any new thought or idea pertaining to an existing branch is added to that branch. It is these branches that give order and flow to your random thoughts and ideas.
- A totally new idea with no relation to an existing branch receives a branch of its own.

The result is like looking at a tree from above - you see a trunk with all kinds of branches spreading from it, each with its own categories of information.

For example, if your topic was *the environment*.

*Environment* would go in the centre of the page or board.

*Branches* to this topic might include: global warming, pollution, forestry practices, Natural Laws. Added to specific branches would be items such as clear cutting, contaminated air and water, species loss, depletion of wildlife and fish stocks.

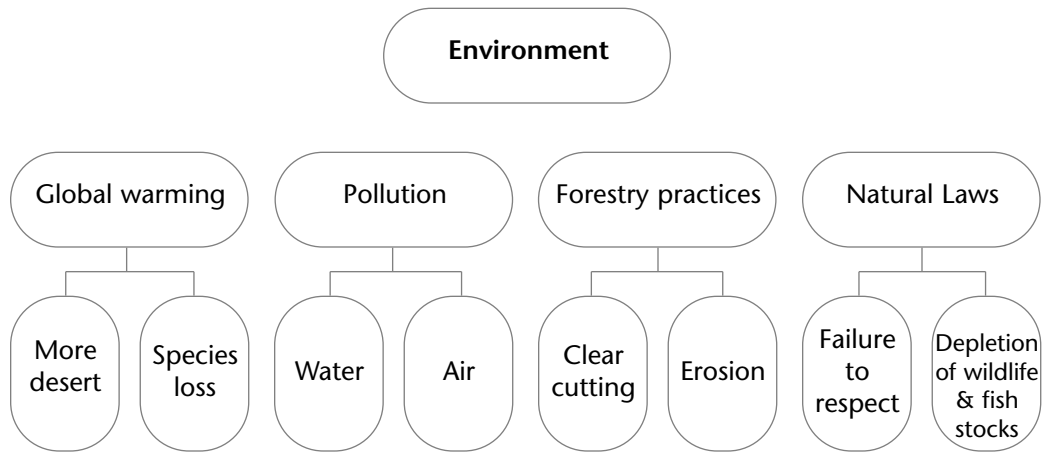


### Self-stick notes

Instead of placing the topic in the middle of the page, the topic is written down on a self-stick note and placed at the top centre of a surface like a flipchart or wall.

Instead of branches you create columns, each column representing a branch.

- At the top of the column place a general heading of what that column is about.
- Every self-stick note pertaining to that column goes underneath it.
- Create a new column if it's a different area altogether.
- Use as many columns as there are branches.



The value of using self-stick notes is that you can:

- Easily move a self-stick note around. If something does not fit in one column and belongs in another, you can move it there.
- Move items around in an individual column until you're satisfied that the items are in a sequence that you can work with.

# MNEMONIC DEVICES

## What is it?

Mnemonic devices are basically memory aids – spatial, physical, verbal or visual cues that help students to remember. This can be useful for learning vocabulary, storytelling and other language related tasks. Mnemonic devices were skillfully used in oral tradition.

## How it works

There is a large variety of mnemonic devices.

### Spatial:

- Place vocabulary words to form different patterns such as concrete poetry
- Imagine a familiar location such as a room, street, park. Mentally place a vocabulary word at one place in the location and add words as you move down the street or through the room. When you are finished placing the words, you go for a mental walk and remember where you put the words.

### Physical:

- Make a fist and choose a word for each knuckle.
- Act out a word , phrase or sentence
- Total Physical Response (TPR)
- Arrange things in a particular order

### Verbal:

- Use a rhyme to remember a word or idea
- Sing a song

### Visual:

- Pair pictures with words
- Imagine the word or situation. Create mental images.
- Create cartoons

# NATURE WALK

## What is it?

Nature walk is a process by which students use observation skills to gather data and draw conclusions about a topic. This process is often used with other learning strategies to allow students to view and discuss the work of others.

## How it works

- (a) The students go to a park or natural area and experience an authentic nature walk. They learn and review nature-based Cree vocabulary ahead of time. Each student spends time observing silently. Back in the classroom they share what they saw, smelled, heard, felt and perhaps, with teacher guidance, tasted. They use as much Cree as they can and reflect on the experience in their Journals.
- (b) A lesson or skill is learned from observing some event or activity. The students are given sufficient time to prepare a presentation or display. The presentation itself should reflect the Cree way of presenting information with literacy forms such as storytelling, role-play, drawing and illustrating. The student should have an opportunity to decide which form would best present the information.

Nature walk (b) is most effective when:

- displays are the result of individual student or small-group study of a topic
- with group projects, one person serves as leader and remains to explain the display.

Students are paired and directed to visit the displays or presentations located around the room. They observe each one carefully, discuss it with their partner, then record their observations and important points. Each pair finds another pair and they create a common list. This list of observations is shared orally with the class. A written summary or a whole-class consensus list can also be part of the activity.

# READERS' THEATRE

## What is it?

Readers' Theatre is a strategy to promote the use of narrative in the classroom.

## How it works

- Students read aloud from scripts and with no special costumes, sets, props or music. Students can choose from *acimowina* (stories) and design the story or script they would like to work from. They may choose different ways to present the same story. Narrators often stand while characters sit, moving to the side if they are not involved in a scene. The use of original Cree scripts is recommended as opposed to translations. Readers' Theatre can be performed as a class, in small groups or with partners.

To use Readers' Theatre:

- choose an appropriate story or script. Look for lively dialogue, clear prose, balance of parts and appealing theme
- read or tell the story or script to young students. Older students can read the material silently or take turns reading aloud
- discuss and reflect on the story, the characters and the author's intent or theme
- distribute scripts or write them with colour-coded parts on chart paper or the overhead. This frees students up to use gestures or mime while reading

Assign roles or ask for volunteers

- encourage student reactions to the text during the reading
- discuss the use of voice projection, intonation, gestures, vocal and facial expression
- have students practise the script.
- share Readers' Theatre with an audience.



# RESEARCH PROJECTS

## What is it?

A research project is a project designed to help students find, organize and share information about a topic. It is very effective in developing and extending language skills.

## How it works

A research project provides students with a framework for organizing information about a topic. Research projects frequently include these four steps:

- determining the purpose and topic
- gathering the information
- organizing the information
- sharing knowledge.

While doing research, students practise reading for specific purposes, recording information, sequencing and organizing ideas, and using language to inform others. Students may be involved in research projects individually, as partners or as members of small groups.

Research projects which involve the community could be highly successful by highlighting the language program, initiating interest and validation within the Cree community and encouraging a dialogue between students and community members. In supporting such relationship-building, students will have an opportunity to use, develop and maintain the language they have learned, especially if they have the opportunity to use Cree outside the school setting.

# ROLE-PLAY

## **What is it?**

Role-playing is the spontaneous acting out of situations without costumes or scripts. It provides students with opportunities to explore and practice new communication skills, express feelings and take on the role of another person.

## **How it works**

The context and situation for the role-play is presented and students select roles.

Students are given a short period of time to discuss the situation, choose different alternatives or interactions and plan a basic scenario.

At the conclusion, students have an opportunity to discuss how they felt and what they learned about that particular situation.

The most important part of role-play is the follow-up discussion.

Role-play has high appeal for students because it allows them to be creative and to put themselves in another person's place. Being student-oriented rather than teacher-oriented, it is important for students to be supported in role-play situations. The teacher can help them get into their roles by asking questions and by choosing a thought-provoking situation from a piece of realistic fiction, or real life situation, where the problem is clearly defined and the character well developed. Universal fears, concerns, temptations, acceptance of others and responsibility provide good role-playing situations.

# SHARING CIRCLE

## What is it?

The circle is a sacred symbol for Cree people. The Sharing Circle is an environment in which a group of people—in this case the teacher and students—sit in a circle and share their ideas, thoughts, knowledge or feelings about a topic, an event or experience.

## How it works

Each person in the circle should have a chance to speak. The speaker can be indicated by holding an object. For example, a feather, stick or stone.

There are a number of rules for Sharing Circle:

1. Only one person may speak at a time.
2. The Natural Laws shall govern the circle: Honesty, Kindness, Sharing and Respect.
3. People will take turns speaking in a clockwise direction, ending with the teacher or *Kihtheyaya*.
4. A person may only speak when it is his or her turn.
5. A person may choose not to speak and pass his or her turn.
6. All participants should pay attention and listen to the person who is speaking.
7. Everyone is equal.
8. Everything someone says is kept within the circle.

By sharing familiar events and experiences as a group, Sharing Circle encourages students to participate, thereby developing and gaining oral language confidence. In Sharing Circle there is no wrong or right answer. However, a Sharing Circle needs to have a focus to bring about the desired results.

Cree community practices regarding protocol for Sharing Circles should be researched and discussed prior to the beginning of the school year to make sure the Cree classroom is in alignment with those practices.

# SKETCH TO STRETCH

## What is it?

Sketch to Stretch is a strategy that allows students to represent through drawing what they learned during reading, viewing or listening. This activity is a favourable one to use with Cree students since many of them prefer to draw and sketch their understanding of a concept rather than openly discussing it with peers or a teacher.

## How it works

Sketch to Stretch can be viewed as a scaffold to the writing process. Students represent their understanding of an idea or concept through drawing and can then take it further by writing about it to reinforce their learning. Students who are not risk-takers experience success with this strategy. This strategy also enables students with different learning styles to respond in a positive way. New meaning and insights are added when students see that others often have different interpretations of the same selection or situation.

To use Sketch to Stretch:

- have students read, view or listen to a selection either in a small group or class
- students can represent the meaning in a variety of ways and can experiment with the way they represent the meaning
- when the sketches are completed, students share their sketches with the class
- every student is given the opportunity to share his or her sketch

# STORYTELLING

## What is it?

Storytelling provides opportunities for students to tell stories relating to their life experiences rather than reading from a text.

## How it works

Students may retell familiar stories, or they may choose to tell stories they have read or written. Students can be taught how to tell stories effectively so they can get a point across to an audience.

In the lower grades, students probably will not be able to tell involved stories in Cree. They may need to tell part of the story in English with some Cree words and phrases.

In Cree communities, storytelling was traditionally used for teaching, socializing and relating to people. Children were taught the value of patience and the established behaviours required if one wanted a story from a *Kihteyaya*/Elder.\* These behaviours often included getting tea ready for the storyteller and sitting down in front to wait until he or she was ready. It's important, therefore, to use Cree *Kihteyayak*/Elders and community members as a resource for storytelling in the Cree classroom. Since the advent of television, storytelling now takes place infrequently. Wherever possible, the focus should be on reconnecting storytelling with the community and its young people.

\*Note: Storytelling with a *Kihteyaya*/Elder in some communities is done differently and one is expected to follow the appropriate protocol, as specified by the community.

# T-CHARTS

## What is it?

A T-chart is a graphic organizer that helps student examine two sides of a topic.

- Problems and solutions
- Facts and opinions
- Past and present
- Cause and effect
- Strengths and weaknesses

## How it works

A T-chart consists of two columns. Each column has a heading that shows one side of the topic. The students, with teacher assistance, fill in the columns. In the higher grades students can do this independently. If posted in the classrooms, they become visual cues that serve to identify discussion topics in a concrete way. Students should be part of the construction of the T-chart, and the language used should be the language common to the particular classroom and the age of the students.



T-charts can be used to describe actual events or to chart interpretations of a situation.



# TOTAL PHYSICAL RESPONSE(TPR)

## What is it?

Total Physical Response (TPR) is an activity that combines vocabulary with physical activity to enhance the learning process. TPR is particularly useful for teaching new vocabulary. It can also be used in connection with visuals and concrete objects.

## How it works

1. The teacher gives a command in Cree and models the movement.
2. The students model the movement.
3. The teacher repeats the command.
4. The students do the movement and say the command.

It is best to start with two commands and gradually increase the number. Repeat this on a daily basis.

Once the commands have been given a number of times, the teacher asks for a volunteer to give one or two of the commands. As the students become more comfortable with the language, they can change places with the teacher and give the commands.

It is important to change the order so students don't anticipate a command.

### Sample beginning TPR

- |                       |                  |
|-----------------------|------------------|
| 1. <i>Nitohtawik</i>  | All listen to me |
| 2. <i>Nipawik</i>     | All stand up     |
| 3. <i>Atamiskâtok</i> | All shake hands  |
| 4. <i>Apik</i>        | All sit down     |

This would be added to until around eight instructions are given and the students have learned the vocabulary. Then a new TPR series would be developed.

# VENN DIAGRAM

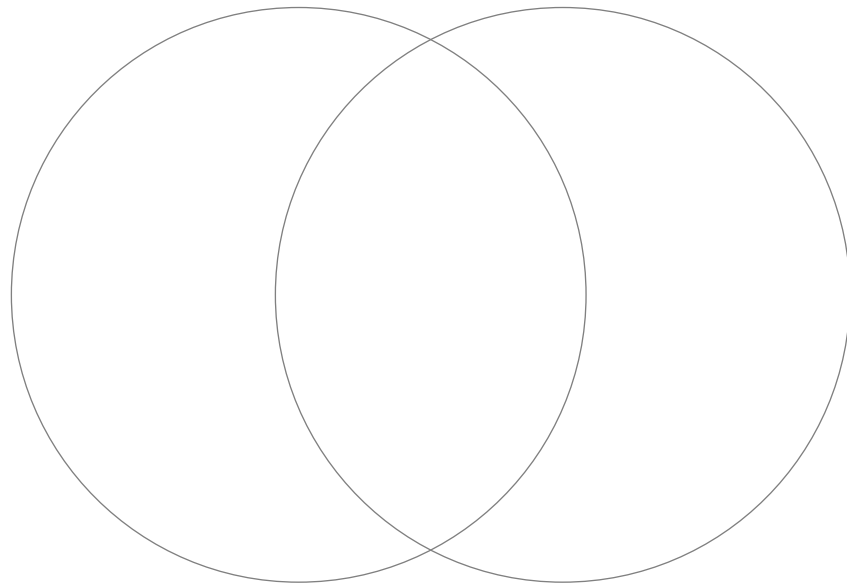
## What is it?

The Venn diagram helps students to organize ideas and see relationships between concepts. It is an example of a comparison frame used to record similarities and differences between concepts or topics.

## How it works

The Venn diagram consists of overlapping circles. The area where the circles overlap is used to record the similarities.

Students may need some preparation before working on a Venn diagram to build their vocabulary on the topic. They may watch a short film, listen to a story or legend, or listen to a presentation. The teacher can supply any vocabulary that the students are missing.



To introduce the use of Venn diagrams:

- select the two concepts or topics to be compared and record the names at the top of the two circles
- brainstorm with students for ways the two concepts or topics are similar
- record where the circles overlap
- brainstorm with students for differences and record them in each circle under the name of the concept or topic
- have students use the information from the Venn diagram to write a summary.



# VISUAL IMAGING

## **What is it?**

Visual Imaging is a powerful process of imaging or mentally visualizing objects, events or situations to assist students in constructing meaning as they listen and read. In Cree communities, Visual Imaging was a powerful tool for children during storytelling sessions.

## **How it works**

Students visualize their own image of the story events, objects and situations. By retelling the story to themselves, students develop analysis, synthesis and evaluation skills. Visual Imaging encourages students to take ownership of their own creativity and express these images on paper through different literacy forms, such as drawing, computer illustrations, arts and crafts, pottery, and any other form of communication students feel appropriate. The result is that students incorporate their knowledge and previous experiences to form images of situations, settings, characters and events. These images extend students' comprehension, enrich their personal interpretations, and stimulate unique ideas for oral expression and writing.

# WEB QUEST

## **What is it?**

WebQuest was developed as a learning strategy in 1995 at San Diego University by Bernie Dodge and Tom March. It is now being used extensively in schools to foster research and critical thinking.

It is an inquiry activity where most of the information is researched on the Internet.

Specific links to Web sites are provided by the teacher or whoever has created the WebQuest so students can focus on the task rather than hunting all over the Web for material.

A short term WebQuest can be completed by students in 1-3 class periods. A longer one can take up to a month of class time. It is most often done as a group project.

## **How it works**

The WebQuest template has several parts.

### **Introduction:**

It is up to the teacher or leader of a WebQuest to get students interested. This requires providing some background information. It can be done as a role-play or with visual helps. It is where the big question is put forward; the guiding question around which the WebQuest is based.

What is the difference between James Bay Cree and Plains Cree?

How could learning Cree benefit the world?

Which Cree artists and musicians speak Cree?

### **The task:**

This can be a short paragraph explaining the task or a list of questions that need to be answered.

### **Resources:**

- a short list of classroom resources for the project, including books and documents
- a list of Web links with short descriptions
- email addresses for experts in the project area

**The process:**

The teacher lists the steps for the students to follow in order to complete the task. This also includes some information on how the gathered information is to be organized.

**Learning advice:**

Tips and advice are given to help the students through the WebQuest

**Evaluation:**

The teacher and students develop a rubric to match the task. The students are clearly informed how the task will be evaluated. Will it be a single grade for group work or individual assessment?

**Conclusion:**

The students summarize what they have accomplished in the WebQuest.

# WORD MAP

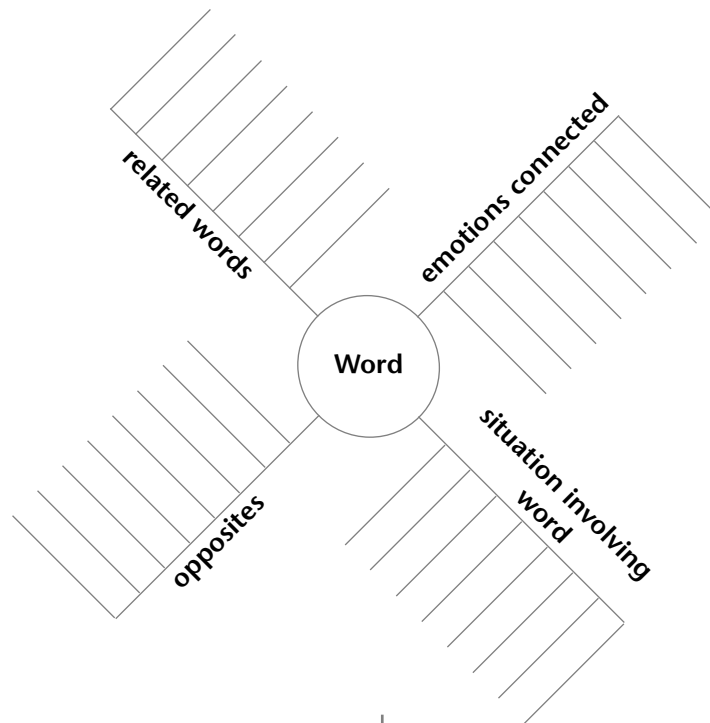
## What is it?

A Word Map provides a structure with which students can express a word and develop a definition in written or oral form for that word. Word Maps focus attention on vocabulary, word meanings and concept development. It also allows students to explore root words.

## How it works

To implement the Word Map strategy:

- have a large, blank Word Map chart in the classroom.
- model the strategy by creating a Word Map of familiar items, such as food or clothing
- provide groups of students with a laminated and enlarged chart of the Word Map frame and the required parts of definitions or word extensions on cards or self-stick notes
- direct the students to put the cards in the appropriate place on the frame to construct the Word Map. Students share and compare
- have students verbalize the definition or extension of the word, using the cues on the Word Map. Some students may need a frame sentence in the initial phase of instruction.
- students can then write the word definitions or extensions
- students use the Word Map independently to create definitions or extensions for a word. They describe what it is, what it is like, and give critical properties or characteristics. Then they give three examples of the word or concept.



**APPENDIX A-2**  
**GLOBAL**  
**STRATEGIES**



# GLOBAL STRATEGIES

## Language Learning Strategies

### Cognitive

- listen attentively
- perform actions to match words of a song, story or rhyme
- learn short rhymes or songs, incorporating new vocabulary or sentence patterns
- imitate sounds and intonation patterns
- memorize new words by repeating them silently or aloud
- seek the precise term to express meaning
- repeat words or phrases in the course of performing a language task
- make personal dictionaries
- experiment with various elements of the language
- use mental images to remember new information
- group together sets of things—vocabulary, structures—with similar characteristics
- identify similarities and differences between aspects of the Cree language and English
- look for patterns and relationships
- use previously acquired knowledge to facilitate a learning task
- associate new words or expressions with familiar ones, either in Cree or in English
- find information, using reference materials like dictionaries, textbooks and grammars
- use available technological aids to support language learning; e.g., cassette recorders, computers, CD-ROMs
- use word maps, mind maps, diagrams, charts or other graphic representations to make information easier to understand and remember

- place new words or expressions in a context to make them easier to remember
- use induction to generate rules governing language use
- seek opportunities in and outside of class to practise and observe
- perceive and note down unknown words and expressions, noting also their context and function

### **Metacognitive**

- check copied writing for accuracy
- make choices about how you learn
- rehearse or role-play language
- decide in advance to attend to the learning task
- reflect on learning tasks with the guidance of the teacher
- make a plan in advance about how to approach a language learning task
- reflect on the listening, reading and writing process
- decide in advance to attend to specific aspects of input
- listen or read for key words
- evaluate own performance or comprehension at the end of a task
- keep a learning checklist
- experience various methods of language acquisition, and identify one or more

considered to be particularly useful personally

- be aware of the potential of learning through direct exposure to the language
- know how strategies may enable coping with texts containing unknown elements
- identify problems that might hinder successful completion of a task, and seek solutions
- monitor own speech and writing to check for persistent errors
- be aware of own strengths and weaknesses, identify own needs and goals, and organize strategies and procedures accordingly

## **Social/Affective**

- initiate or maintain interaction with others
- participate in shared reading experiences
- seek the assistance of a friend to interpret a text
- reread familiar self-chosen texts to enhance understanding and enjoyment
- work cooperatively with peers in small groups
- understand that making mistakes is a natural part of language learning
- experiment with various forms of expression, and note their acceptance or non-acceptance by more experienced speakers
- participate actively in brainstorming and conferencing as prewriting and postwriting exercises
- use self-talk to feel competent to do the task
- be willing to take risks and try unfamiliar tasks and approaches
- repeat new words and expressions occurring in own conversations, and make use of these new words and expressions as soon as appropriate
- reduce anxiety by using mental techniques, such as positive self-talk or humour
- work with others to solve problems and get feedback on tasks
- provide personal motivation by arranging own rewards when successful

## **Language Use Strategies**

### **Interactive**

- use English to get meaning across
- use a literal translation of a phrase in English
- use an English word but pronounce it as in Cree
- acknowledge being spoken to with appropriate expression



- interpret and use a variety of nonverbal clues to communicate; e.g., mime, pointing at objects, gestures, drawing pictures
- indicate lack of understanding verbally or nonverbally
- ask for clarification or repetition when something is not understood
- use the other speakers' words in subsequent conversations
- assess feedback from a conversation partner to recognize when a message has not been understood; e.g., blank look
- start again, using a different tactic, when communication breaks down
- invite others into the discussion
- ask for confirmation that a form used is correct
- use a range of fillers, hesitation devices and gambits to sustain conversations
- use circumlocution to compensate for lack of vocabulary

### **Interpretive**

- use gestures, intonation and visual supports to aid comprehension
- make connections between texts on the one hand and prior knowledge and personal experience on the other
- use illustrations to aid reading comprehension
- determine the purpose of listening
- listen or look for key words
- listen selectively based on purpose
- make predictions about what is expected to be heard or read, based on prior knowledge and personal experience
- use knowledge of the sound–symbol system to aid reading comprehension
- infer probable meanings of unknown words or expressions from contextual clues
- prepare questions or a guide to note down information found in a text

- use key content words or discourse markers to follow an extended text
- reread several times to understand complex ideas
- summarize information gathered
- assess own information needs before listening, viewing or reading
- use skimming and scanning to locate key information in texts

### **Productive**

- mimic what the teacher says
- use nonverbal means to communicate
- copy what others say or write
- use words visible in the immediate environment
- use resources to increase vocabulary
- use familiar repetitive patterns from stories, songs, rhymes or media
- use illustrations to provide detail when producing own texts
- use knowledge of sentence patterns to form new sentences
- use a variety of resources to correct texts; e.g., personal and commercial dictionaries, checklists, grammars
- take notes when reading or listening to assist in producing own text
- revise and correct final version of text
- use circumlocution and definition to compensate for gaps in vocabulary
- apply grammar rules to improve accuracy at the correction stage
- compensate for avoiding difficult structures by rephrasing

### **Cultural Learning Strategies**

#### **Cognitive**

- observe and listen attentively
- actively participate in culturally relevant activities, such as storytelling, ceremonies, berry picking, feasts, fish scale art and sewing

- imitate cultural behaviours
- memorize specific protocols, such as prayers, songs and stories
- seek out information by asking others, such as parents, teachers and Elders
- repeat or practise saying or doing cultural practices or traditions, such as prayers, songs, words and actions
- make/create cultural learning logs
- experiment with and practise various cultural practices and elements
- use mental images to remember new cultural information, such as Teepee Teachings
- group together sets of things with similar characteristics; e.g., cultural practices, objects
- identify similarities and differences between aspects of Cree culture and other cultures
- look for patterns and relationships
- use previously acquired knowledge to facilitate cultural learning
- associate new cultural learnings with previous knowledge
- use available technological aids to support cultural learning; e.g., computers, videos/DVDs, CD-ROMs
- use mind maps, webs or diagrams
- place new cultural learning in a context to make it easier to remember
- use induction to generate rules governing cultural elements, such as values, traditions, beliefs, practices and relationships
- seek out opportunities in and outside of class to practise, observe and participate in cultural activities/elements
- perceive and note down unknown cultural elements and practices

### **Metacognitive**

- make choices about how you learn
- rehearse or role-play a cultural experience
- decide in advance to attend to the cultural learning task

- reflect on cultural learning tasks
- think in advance about how to approach a cultural learning task
- reflect on own learning or inquiries
- decide in advance to attend to specific aspects of a cultural event
- listen for or observe key cultural elements
- evaluate own performance or comprehension at the end of a cultural task or activity
- keep a cultural learning/teachings checklist
- experience various methods of learning about culture, and identify one or more considered to be particularly useful personally; e.g., by doing it, observing it, reading about it
- be aware of the potential of learning through direct exposure to the culture
- know how strategies may enable coping with new cultural experiences containing unknown elements
- identify obstacles that might hinder successful participation in cultural experiences, and see ways to overcome these obstacles
- monitor own cultural behaviours and practices
- be aware of own strengths and weaknesses, identify own needs and goals, and organize strategies and processes accordingly

### **Social/Affective**

- initiate and maintain participation in the culture
- participate in shared cultural experiences
- seek the assistance of a friend, teacher, Elder or parent to understand cultural elements
- participate several times in favourite cultural experiences and activities to enhance understanding and enjoyment
- work cooperatively with peers in small groups
- understand that making mistakes is a natural part of learning about culture

- experiment with various cultural behaviours and practices, noting acceptance/support or nonacceptance/lack of support by members of the culture
- participate actively in the traditions of the culture; i.e., storytelling, Sharing Circle
- be willing to take risks and try new/unfamiliar things
- apply new cultural learnings as soon as possible after learning/observing them
- reduce anxiety by using mental techniques, such as positive self-talk or humour
- work cooperatively with others, and get feedback on own work
- provide personal motivation by arranging own rewards when successful

## General Learning Strategies

### Cognitive

- classify objects and ideas according to their attributes; e.g., red objects and blue objects, or animals that eat meat and animals that eat plants
- use models
- connect what is already known with what is being learned
- experiment with and concentrate on one thing at a time
- focus on and complete learning tasks
- record key words and concepts in abbreviated form—verbal, graphic or numerical—to assist with performance of a learning task
- use mental images to remember new information
- distinguish between fact and opinion when using a variety of sources of information
- formulate key questions to guide research
- make inferences, and identify and justify the evidence on which these inferences are based

- use word maps, mind maps, diagrams, charts or other graphic representations to make information easier to understand and remember
- seek information through a network of sources, including libraries, the Internet, individuals and agencies
- use previously acquired knowledge or skills to assist with a new learning task

### **Metacognitive**

- reflect on learning tasks with the guidance of the teacher
- choose from among learning options
- discover how own efforts can affect learning
- reflect upon own thinking processes and how you learn
- decide in advance to attend to the learning task
- divide an overall learning task into a number of subtasks
- make a plan in advance about how to approach a task
- identify own needs and interests
- manage own physical working environment
- keep a learning journal, such as a diary or a log
- develop criteria for evaluating own work
- work with others to monitor own learning
- take responsibility for planning, monitoring and evaluating learning experiences

## **Social/Affective**

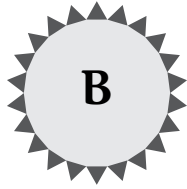
- watch others' actions and copy them (the actions of Aboriginal students, maybe, more than others)
- seek help from others
- follow own natural curiosity and intrinsic motivation to learn
- participate in cooperative group learning tasks
- choose learning activities that enhance understanding and enjoyment
- be encouraged to try, even though mistakes might be made
- take part in group decision-making processes (consensus)
- use support strategies to help peers persevere at learning tasks; e.g., offer encouragement, praise and ideas
- take part in group problem-solving processes
- use self-talk to feel competent to do the task
- be willing to take risks and try unfamiliar tasks and approaches
- monitor own level of anxiety about learning tasks, and take measures to lower it if necessary; e.g., deep breathing, laughter
- use social interaction skills to enhance group learning activities







**APPENDIX B**  
**BACKGROUNDERS**



# BACKGROUNDERS

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# ÂTAYOHKEWINA (LEGENDS) AND ÂCIMOWINA (STORIES)



## ÂTAYOHKEWINA

*Âtayohkewina* (legends) are stories or myths that have been passed down orally for generations. *Âtayohkewina* are a form of socialization. They are formal and stylized and generally meet the characteristics listed below. *Âtayohkewina* are passed down orally through generations, providing life teachings. *Âtayohkewina* include sacred stories about *Wisakechak*. These legends often use humour to relay the message. Sometimes they use negative behaviours as examples. Legends sometimes illustrate central values such as truth, love and respect or they teach about the natural world. Many *Âtayohkewina* explain natural phenomena, such as why deciduous trees lose their leaves in the fall. The message, theme, or values of the story are rarely stated outright; listeners have to think about and consider the consequences of the characters' behaviour.

## CHARACTERISTICS OF ÂTAYOHKEWINA

Have a specific format or framework that is repeated

Have a specialized telling style

Can never be told in the summer

Are entertaining and often contain humour

Are told with emotion

Feature elements of the natural environment

Often teach the importance of respect for nature and humanity (the Natural Laws)

Are often used to teach discipline, listening skills and responsible behaviour

Stress a moral lesson that can be applied to everyday living.

## ÂCIMOWINA

*Âcimowina* are stories, accounts or reports. They are usually narrative stories of more recent or personal events. They are not as formal, stylized or sacred as *Âtayohkewina*



## **B1** **ÂTAYOHKEWINA (LEGENDS) AND ÂCIMOWINA (STORIES) CONTINUED**

### **MAMAHTAWACIMOWIN**

These are Creation stories or give the origin of spiritual ceremonies. Many customs surrounded these most sacred stories, including who could tell them and when they could be told. Some stories centre on dreams, or visions; others predict the future.

Creation stories help people understand and accept things that cannot be seen or touched. Creation stories describe the origin and the reason for the rituals, ceremonies and spiritual beliefs. Creation stories reveal the important position animals hold in the lives of Cree people. Creation stories may include how the world was formed, when people arrived, how there came to be light, fire, moon, wind, why animals and plants look and act the way they do. Many stories are told mainly in wintertime, although some stories were told during other seasons of the year, or were restricted to certain types of ceremonies and gatherings. Certain stories describe the origin of important cultural objects such as the ceremonial pipe, the dream catcher, and the sweat lodge.

### **TIPACIMOWINA**

Tipacimowina are stories which contain news, historical narratives and personal experiences. Oral narratives were traditionally the main instruments of peace and social control in Cree societies. Speech makers tried to avoid confrontation by talking about potentially divisive issues in abstract terms. This means a mediator might take an issue between two or more people and, rather than using their names and specific situation, he or she would talk about an issue as if it were happening to someone else or in a different time. In this way, a personal insult or injury was avoided or lessened.

# ÂTAYOHKEWINA (LEGENDS) AND ÂCIMOWINA (STORIES) CONTINUED



The following is an example of a Cree story written by Ella Elizabeth Clark.

## The Beginning of the Cree World

After the Creator had made all the animals and had made the first people, he said to *Wesahkecâhk*, "Take good care of my people, and teach them how to live. Show them all the bad roots, all the roots that will hurt them and kill them. Do not let the people or the animals quarrel with each other."

But *Wesahkecâhk* did not obey the Creator. He let the creatures do whatever they wished to do. Soon they were quarreling and fighting and shedding much blood. The Creator, greatly displeased, warned *Wesahkecâhk*, "If you do not keep the ground clean, I will take everything away from you, and you will be miserable."

But *Wesahkecâhk* did not believe the Creator and did not obey. Becoming more and more careless and disobedient, he tricked the animals and the people and made them angry with each other. They quarreled and fought so much that the earth became red with blood.

This time the Creator became very angry. "I will take everything away from you and wash the ground clean." He said.

Still *Wesahkecâhk* did not believe the Creator. He did not believe until the rains came and the streams began to swell. Day after day, and night after night, the rains continued. The water in the rivers and lakes rose higher and higher. At last they overflowed their banks and washed the ground clean. The sea came up on the land, and every thing was drowned except for one Otter, one Beaver, and one Muskrat.

*Wesahkecâhk* tried to stop the sea but it was too strong for him. He sat down on the water and wept. Otter, Beaver and Muskrat sat down beside him and rested their hands on one of his thighs.

In time, the rain stopped and the sea left the land. *Wesahkecâhk* took courage, but he did not dare to speak to the creator. After long and sad thoughts about his misery, he said to himself, "If I could get a bit of the old earth beneath the water, I could make a little island for us to live on."

He did not have the power to create anything, but he did have the power to expand what had already been created. As he could not dive and did not know how far it was to the old earth, he did not know what to do. Taking pity on him, the Creator said, "I will give you the power to remake everything if you will use the old materials buried underneath the water."



## B1 ÂTAYOHKEWINA (LEGENDS) AND ÂCIMOWINA (STORIES) CONTINUED

Still floating on the flood, *Wesahkecâhk* said to the three animals beside him, “We shall starve unless one of you can bring me a bit of the old ground underneath the water. If you will get it for me, I will make an island for us.”

Then he turned to Otter. “You are brave and strong and active. If you will dive into the water and bring me a bit of earth, I will see that you have plenty of fish to eat.”

So the otter dived, but he came up again without having reached the ground. A second time and a third time *Wesahkecâhk* praised Otter and persuaded him to go down once more. When he returned the third time he was so weary that he could not dive again.

“You are a coward!” exclaimed *Wesahkecâhk*. “I am surprised by your weak heart. Beaver I know can dive to the bottom of the flood. He will put you to shame.”

Then he turned to Beaver. “You are brave and strong and wise. If you will dive into the water and bring me a bit of the old earth, I will make a good house for you on the new island I shall make. There you will be warm in the winter. Dive straight down, as a brave Beaver does.”

Twice Beaver dived, and twice he came back without any earth. The second time he was so tired that *Wesahkecâhk* had to let him rest for a long time.

“Dive once more!” begged *Wesahkecâhk* when Beaver had recovered. “If you will bring me a bit of earth, I will make a wife for you.”

To obtain a wife, Beaver went down a third time. He stayed so long that he came back almost lifeless, still with no earth in his paws.

*Wesahkecâhk* was now very sad. If Otter and Beaver could not reach the bottom of the water, surely Muskrat would also fail. But he must try. He was their only chance.

“You are brave and strong and quick, Muskrat, even if you are small. If you will dive into the water and bring me a bit of the old earth at the bottom, I will make plenty of roots for you to eat. I will create rushes so that you can make a nice house with rushes and dirt.”

“Otters and beavers are fools,” continued *Wesahkecâhk*. “They got lost. You will find the ground if you will dive straight down.” So Muskrat jumped headfirst into the water. Down and down he went, but he brought back nothing. A second time he dived and stayed a long time. When he returned, *Wesahkecâhk* looked at his forepaws and sniffed.

# ÂTAYOHKEWINA (LEGENDS) AND ÂCIMOWINA (STORIES) CONTINUED



"I smell the smell of earth," he said. "Go again. If you bring me even a small piece, I will make a wife for you, Muskrat. You will have a great many children. Have a strong heart now. Go straight down, as far as you can go."

This time Muskrat stayed so long that *Wesahkecâhk* feared he had drowned. At last they saw some bubbles coming up through the water. *Wesahkecâhk* reached down his long arm, seized Muskrat and pulled him up beside them. The little creature was almost dead, but against his breast his forepaws held a piece of the old earth.

Joyously, *Wesahkecâhk* seized it, and in a short time he had expanded the bit of earth into an island. There, he, Muskrat, Otter and Beaver rested and rejoiced that they had not drowned in the flood.

Some say that the Creator made all things again. He commanded the rivers to take the salt water back to the sea. Then he created humankind, the animals of today, and the trees. He took from *Wesahkecâhk* all power over people and animals and left him only the power to flatter and deceive.

After that, *Wesahkecâhk* played tricks upon the animals and led them into mischief. That is why Aboriginal/First Nations people tell many stories about him, to amuse themselves during the long winter evenings.



## CEREMONIES AND RITUALS

Cree ceremonies are sacred and should be discussed with respect. Elders should be asked to speak about the ceremonies that take place in your community.

### Smudging

Sweetgrass, sage, cedar and diamond willow fungus are used by Cree communities for smudging. Smudging cleanses the mind, body, emotions and spirit. For traditional Cree people it prepares them for a new day and is a way of giving thanks at the end of the day.

### Sweatlodge

A sweatlodge is conducted for a variety of reasons—healing, purification, thanksgiving, spiritual awakening.

The sweatlodge is traditionally in the form of a dome, created of bent willow.

Traditionally it was covered with animal hide but in modern times it is often covered with blankets, canvas or tarps.

Traditionally each sweatlodge ceremony was gender specific – only men or only women. Some communities now allow mixed sweats. The way a sweat ceremony is conducted can vary between communities so it is best to check with local *Kihtheyayak*/Elders. It is important to follow the proper protocol regarding tobacco and gifts for sweatlodge leaders.

### Powwows

The word *powwow* comes from the Algonquin word *pau-wau*, or *pauau*, meaning “a gathering of spiritual leaders.” Powwows are social gatherings in which people honour Mother Earth with songs and dances and may include honour ceremonies and giveaways. Today powwows celebrate a variety of First Nations traditions through singing, dancing and drumming. Inter-tribal exchanges of songs, dances and sacred knowledge can occur.

The powwow takes place in a circle symbolizing the cycle of life and the interconnectedness of all the elements of the natural world.

Powwows are occasions to celebrate Cree culture and heritage. It’s a time to renew old friendships and make new ones. At the beginning of a powwow there is a Grand Entry, during which the participants in the powwow enter the circle. First to enter is the eagle staff, then the flag bearers, the Elders, the dignitaries, guests, and the dancers. During the Grand Entry, the dancers dance to a special song, following the path of the sun through the sky.



# CEREMONIES AND RITUALS

CONTINUED



There is a difference between a Traditional powwow and a Competitive powwow. In a Traditional powwow the dancers dance for the Creator, and for the balance and harmony of their people and all the people on Mother Earth. In a Competitive powwow the dancers also dance to compete for prize money.

Powwows retain their cultural roots but change and adapt with the times. Brighter colours, more complex dance moves, more elaborate regalia and even new dances adopted from other regions have become part of many powwows.

During powwow season, from April to October, people of different nations renew old friendships and make new ones. Some powwows are huge gatherings lasting two to three days or longer, with contests in different categories. If you attend a powwow, be sure to follow protocol, which includes proper procedures for everything from when photographs are allowed to not touching a dancer's regalia without permission. You also cannot walk in front of the drums.

## **Give-Aways**

A family that wishes to celebrate a member's formal entry into the dancing circle, or to commemorate the death of a loved one, hosts a give-away during a powwow. This tradition celebrates the Natural Law of Sharing. Gifts include such things as blankets, beadwork and crafts. The giving of the gifts is usually followed by a song and dance.

These can also be done on other occasions such as a round dance or memorial feast.



## COLOURS

### NORTHERN WOODLAND CREE INANIMATE COLOURS

<i>Wapiskaw</i>	(white)
<i>Osawaw</i>	(yellow)
<i>Sepihkwaw</i>	(blue)
<i>Mihkwaw</i>	(red)
<i>Askihtakwaw</i>	(green)
<i>Kaskatewaw</i>	(black)
<i>Wâpakwanîwinâkwa/ Wâpikwanewinâkwan</i>	(pink – colour of the wild rose)
<i>Pihkonakwan</i>	(gray – colour of ashes)

Colour symbolism varies within the Cree community. It is wise to check colour symbolism with Elders.

One interpretation of Cree colours connected with the four directions is:

Blue – West- Water

White- North- Sky

Yellow- East – Sun

Red – South – Earth

# CREE NATURE'S LAWS



## NATURAL LAW

The Natural Laws are the guiding principles that teach Cree people how to live in harmony with Mother Earth and each other. There are four Natural Laws that should be lived:

*maskawisîwin*

**Strength:** The Elders call the red-hot core of the earth *ah tom as ko asini* – The centre rock that holds Mother Earth together. Strong people have similar characteristics to the *ah tom as ko asini*. They are centred, balanced and use their strength to fortify the whole community.

*wîcîhitôwin*

**Sharing:** The animals and plants share with one another to give each other life. For example, a tree takes life from the soil, but gives back to it in the fall when its leaves fall and decompose. People should share and give back when they take from Mother Earth, using no more than what they need to survive.

*tapwewin*

**Honesty:** The trees grow straight and tall, just as a human being is meant to live his or her life. People must be honest to themselves and to others to maintain balance in the world.

*kisewât'siwin*

**Kindness:** The earth provides life to everything and demonstrates kindness to all Living things. People should also strive to give and show respect, gratitude and goodwill towards others to reinforce the strength of the whole.

## LAWS OF RELATIONSHIPS

The Laws of Relationships are guiding principles that encourage positive relationships between individuals, their community and the natural world. These laws should be followed to assure balance and harmony.

The laws of relationship for Cree people focus around *wahkohtowin*–kinship. *Wahkohtowin* includes human relationships, such as family and marriage and also includes the relationship with animals, the world of nature and the spirit world.



Cree laws of relationship cover areas of responsibility, respect, consent and reciprocity. Within the Cree world view, the all encompassing relationship law is one of respect and belonging- belonging to the sacred order of things, to the natural world and to each other.

## **LAWS OF NATURE**

1. The natural world provides the gifts of life and place.
2. Cree people's sense of place and identity is tied to Mother Earth.
3. The natural world provides Cree people with the necessities of life.
4. Cree people must live in harmony with the laws of nature in order to be sustained by it.

## **LAWS OF SACRED LIFE**

1. Each person is born sacred and complete.
2. Each person is given the gift of body with the choice to care for it and use it with respect.
3. Each person is given the capacity and the choice to learn to live in respectful relationships.
4. Each person is given strengths or talents to be discovered, nurtured, and shared for the benefit of all.

## **LAWS OF MUTUAL SUPPORT**

1. People in groups of mutual support are strong. Alone, a person will not survive.
2. Cree identity comes from belonging in respectful relationships with others.
3. Agreement on rules enables cooperation and group strength.

For more information on Natural Law and the Law of Relationships see the writing of Chief Wayne Roan at:

[www.albertasource.ca/natureslaws/](http://www.albertasource.ca/natureslaws/)

# CREE SYLLABIC SYSTEM



▽ ē	△ i	◌̇ ī	▷ o	◌̇ ō	◁ a	◌̇ ā	◌̇ w	 h
∨ pē	∧ pi	∧̇ pī	> po	>̇ pō	< pa	<̇ pā	 p	
U tē	∩ ti	∩̇ tī	⊃ to	⊃̇ tō	⊂ ta	⊂̇ tā	/ t	
q kē	p ki	ṗ kī	d ko	ḋ kō	b ka	ḃ kā	\ k	
∩ cē	∩ ci	∩̇ cī	J co	J̇ cō	l ca	l̇ cā	- c	
∩ mē	∩ mi	∩̇ mī	J mo	J̇ mō	L ma	L̇ mā	c m	
◌̇ nē	σ ni	σ̇ nī	◌̇ no	◌̇ nō	◌̇ na	◌̇ nā	◌̇ n	
∩ sē	∩ si	∩̇ sī	∩ so	∩̇ sō	∩ sa	∩̇ sā	∩ s	
∩ yē	∩ yi	∩̇ yī	∩ yo	∩̇ yō	∩ ya	∩̇ yā	+ y	



## CREE GUIDE FOR DAILY LIVING

The following statements support Cree values and offer a guide to daily living:

Each morning and each evening, give thanks for your life and all life around you and for the good things that the Creator has given you. Look for the courage and strength to grow and become a better person.

Understand the importance of respect. Honour those around you and treat others with courtesy.

Respect the wisdom of the people in council and your Elders.

Be truthful at all times, no matter what the circumstances.

Always treat guests with honour and consideration. Give them the best of what you have and serve them as best you can.

The hurt of the one is the hurt of the whole community. The honour of one is the honour of the whole community.

Respect strangers and outsiders with an open and loving heart and treat as fellow human beings.

All the races and tribes are different but beautiful in their own ways. Each different group has its own gifts given to them by the Creator, which must be respected.

To serve others in your family, community, nation and world is one of the main purposes of human beings.

Be moderate and balanced in all things.

Understand what things lead to your wellbeing and what leads to your destruction.

Listen to and follow the guidance of your heart, from prayer, dreams, meditation and quiet solitude. Look for guidance in the actions and words of your Elders and friends.

## CREE VALUES



*Wâhkôhtowin* - kinship

*Mîyo wîcehtôwin* - getting along together

*Mâmawohkamâtowin* – working cooperatively

*Manâtisiwin and manâhchitowin* – respect and respect for each other

*Pikiskwestamowewin* - speaking on behalf of others

*Kiskinwahasimôwewin* – accepting guidance

*Kiskanowapâhkewin* - a keen sense of observation

*Nanahihtamowin* – obedience, to listen with an open heart

*Kisewâtisiwin* – compassion, loving-kindness

*Tâpwewin and kanacisowin* – honesty and clean living

*Wîchitowin* – sharing

*Okihtowihiwewin* – generosity

*Tapateyimisôwin and ekakisteyimisowin* - humility



## B8 EDIBLE PLANTS

Cree people did not traditionally grow gardens but relied on Mother Earth for edible plants and medicinal herbs.

*Kihtiyayak* from each community carried knowledge of the plants and where to find them. Protocol was followed in harvesting plants and berry picking. You never took all the berries or plants. You left enough to reseed and grow again. The Cree teaching was not to pull a plant up by its roots and tear it from its place but to cut it with respect. In the case where plant roots were needed for food or medicine, an act of reciprocity took place, such as leaving a small amount of tobacco in thanks.

When looking for and harvesting wild herbs and plants it is necessary to have someone along who is expert in identifying the various plants, since some plants can be highly poisonous. The following plants had traditional use and are still used by many people today.

*Pikwanâhtik otâwask* (cattail or bulrush)  
The root core is an excellent form of starch. The young bloom spike can be cooked and eaten like corn-on-the-cob. The plant was used in a variety of ways in cooking. The chopped root was used to treat burns and cuts.

*Wihcekaskosiy* (wild onion)  
There are several plants with onion-like bulbs that are very poisonous so it is important to identify the wild onion correctly. The wild onion has a strong onion odor. It was traditionally used in soups and cooking and also was rubbed on insect bites and stings.

*Okâminakasîwâhtic* (wild rose)

After the first frost in autumn, rose hips are gathered as an excellent source of vitamin C. They are used most often as tea which traditionally prevented scurvy and also was used to treat worms and other intestinal disorders. Rose petals and rose leaves can also be dried and used as tea or when fresh, added to a salad.

*Osâwâpikones* (dandelion)

The leaves, crown, roots and flower are all edible. The plant is high in vitamins and can be used to help treat fever and congestion.

*Nîpisiy* (willow)

Traditionally stems and leaves were used to make tea to relieve headaches. Salicin from willow is an ingredient in aspirin.

*Ka tahkeyawepayesik* (mint)

Mint is used to add flavour to cooking and also as a tea to treat colds and fever.

Berries were and are an important ingredient in a traditional Cree diet.

*Iyininimin* or *nikoman* – blueberry

*Sôpomin* – gooseberry

*Ayoskan* – raspberry

*Otehimin* – strawberry

*Misâskwatômin* – saskatoon

*Takwahiminân* - chokecherry

*Wisakimin* – low bush cranberry

*Môsômin* or *nîpiniminân* – high bush cranberry





## PROTOCOL WITH ELDERS

*Kihtheyayak/Elders are the spiritual librarians of their communities and the keepers and teachers of oral tradition and traditional cultural knowledge. They keep and share knowledge of traditional ceremonies, stories, and teachings from centuries past. Kihtheyayak can be men or women of any age, but often they are older members of the community, individuals who are recognized as having spiritual and cultural wisdom.*

*Kihtheyayak/Elders are considered vital to the survival of Cree culture. The transmission of cultural knowledge is an essential part of the preservation and promotion of cultural traditions and their protocols. Kihtheyayak are always to be treated with great respect. It is an honour to have a Kihtheyayak visit your classroom.*

## PROTOCOL

Traditional Cree people believe that in order for the balance of all living things to continue, proper protocols must be followed. Protocol is a traditional set of rules or etiquette that helps maintain harmony and respect between individuals. Protocols ensure that ceremonies will be remembered from generation to generation and that the values of the culture will be upheld through time.

Before making any requests or attempting to communicate with *Kihtheyayak/Elders*, familiarize yourself with proper and respectful protocol. Protocol always ensures that the *Kihtheyaya* and his or her knowledge is shown respect. While similarities exist among First Nations, Métis, and Inuit groups, traditions vary from community to community. Not all Métis or Dene Elders, for example, would customarily be given a gift of tobacco, but in the Cree and Blackfoot cultures, that is a common form of invitation. If travel is involved, all related costs are covered and a per diem allowance may be provided. With *Kihtheyayak* from a Christian background, a gift of tobacco would not be appropriate. A *Kihtheyayak* will not ask for payment or state an amount, but often an honorarium is the most appropriate gift.

Always ascertain the proper protocol before issuing an invitation. Demonstrate respect for teachings and traditions. Provide places of honour at school events. Know and respect that certain information, such as teachings about spiritual ceremonies, is considered private and will not be shared outside the community.



### THE ROLES OF *KIHTEYAYAK*/ELDERS

The roles of *Kihtheyayak*/Elders vary greatly from community to community, as do the protocols and traditions they teach.

*Kihtheyayak*/Elders can be spiritual guides, healers, medicine men and women, artists, seers, and councillors. Many *Kihtheyayak* today are involved in community-owned business enterprises and economic development operations.

*Kihtheyayak*/Elders often perform such services as

- saying prayers before meetings
- describing or performing traditional ceremonies
- sharing traditional knowledge
- giving spiritual advice to individuals
- demonstrating traditional crafts and practices
- teaching the community's protocols

The wisdom of the *Kihtheyayak* can be generally divided into two types: spiritual advice and traditional knowledge. According to *Kihtheyayak* teachings, spiritual advice is the teaching of prayers to the Creator for personal well-being or ceremonial activities. Traditional knowledge has to do with knowing how to live in a way that is respectful to Mother Earth.

Some *Kihtheyayak*/Elders may subscribe to Christian beliefs rather than traditional spirituality, or to a combination of the two.

### REQUESTING THE HELP OF AN *KIHTEYAYAK*/ELDER

When requesting the help of an *Kihtheyaya*/Elder, follow these guidelines or the advice of someone in your community who works with the *Kihtheyayak*.

- Ask a Cree community leader who works with the *Kihtheyayak*/Elders or an experienced fellow teacher which *Kihtheyaya*/Elder would be best suited for your request. For example, you might wish to speak to an *Kihtheyaya* who has specific knowledge of a ceremony or the history of the community or a traditional skill or knowledge of Cree language.



- With the help of the community leader and the permission of the governing body — perhaps a chief, band council, school authority or school board, settlement council, or friendship centre — arrange to meet with the *Kihtheyaya*/Elder. To develop a trusting relationship, one or more home visits should be arranged with the *Kihtheyaya* before making your request.
- Prior to your visit, find out if an offering of tobacco is appropriate or required. In Cree communities, tobacco is a traditional and sacred plant that is often offered before a consultation with a *Kihtheyaya*/Elder. When offering tobacco, your mind must be clear, open, and honest.
- When the *Kihtheyaya*/Elder indicates that he or she is ready and introductions have been made, state your request in a respectful way. For example:

*“We would be honoured if you would speak to the Creator for us and . . .”*

*[Specify what you hope for from the prayers; for example, “we would like to have a good meeting for the benefit of all schoolchildren.”]*

*“I would be honoured to benefit from your advice and guidance.”*

*“We would be honoured if you would visit our class to share your knowledge on . . . .”*

It is important that the *Kihtheyaya*/Elder understand what kind of guidance you are requesting: spiritual advice or traditional knowledge.

- If the *Kihtheyayak*/Elder accepts the tobacco, he or she is accepting your invitation or request. The tobacco is then offered to the Creator during a prayer for life and good health.

If the Elder declines the tobacco, he or she is declining your invitation or request. The *Kihtheyaya*/Elder may have prior commitments or be unable to help you. If he or she does not have the information you are requesting, usually you will be referred to another person who does know. Ask your community leader for clarification.



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## **ELDERS/*KIHTEYAYAK* CONTINUED**

### **GIFT-GIVING**

Honorariums and gift-giving are honoured traditions founded on the principle of reciprocity: when you take, something must be given in return. Once the *Kihtheyaya*/Elder has fulfilled your request, an honorarium and or a gift should be given to express your gratitude and appreciation. The Aboriginal community leader or guide will be able to give you some ideas on what is appropriate.

### **HOSTING AN *KIHTEYAYA*/ELDER IN THE CLASSROOM**

When hosting an *Kihtheyaya*/Elder in your classroom, follow these guidelines.

- Have a Cree leader who works with *Kihtheyayak*/Elders assist you in approaching an Elder and making your request.
- Prepare the students for the visit by reviewing good listening practices and discussing suitable manners. Behaviour expectations include the usual such as demonstrating respect and not asking inappropriate questions, but also culturally specific actions, such as not passing in front of where the *Kihtheyaya*/Elder is sitting. In some more traditional communities, avoiding eye contact with the *Kihtheyaya*/Elder shows respect. Again, expectations and traditions vary, so find out what is appropriate in your situation.
- Ensure students are aware that they should not touch or handle without permission any items that the *Kihtheyaya*/Elder might bring to the school, especially sacred objects associated with ceremonies, such as a drum.
- Explain to students the importance of the role of *Kihtheyayak*/Elders in the Cree community and the value of their knowledge.
- Invite the *Kihtheyaya*/Elder to meet informally with students and staff before he or she visits the class, so that the *Kihtheyayak*/Elder can become familiar with and comfortable in the school environment.
- While the *Kihtheyaya*/Elder is visiting the class, remember to
  - ensure that students listen politely and are helpful and welcoming
  - have one student show the *Kihtheyayak*/Elder around the



- classroom and the sitting area, and where to find the washroom
- have breaks during which the *Kihtheyayak*/Elder can relax in another room if the visit is long
- supervise students' interaction with the *Kihtheyayak*/Elder to ensure that he or she is treated with respect and courtesy
- provide a light lunch or snack for the *Kihtheyayak*/Elder, such as tea with bannock and jam
- At the end of the visit, thank the *Kihtheyayak*/Elder formally. A handshake is appropriate in some but not all circumstances.
- Have the students express their appreciation. Present a gift, such as a blanket, towel set, or slippers and socks, and encourage students to present a class gift, such as a food basket containing preserves, cheese, crackers, fruit, bannock, and cans of soup.

## TOBACCO AND PRINT

In many Cree nations, *Kihtheyayak*/Elders are traditionally given gifts of tobacco (usually a package of pipe tobacco) and print (flag) — a cotton broadcloth material of two metres in length. The traditional colours of a print are white, yellow, red, blue, and green. Be aware of the significance of the colours and the preferences of the *Kihtheyaya*/Elder, and choose accordingly.

The practice of offering tobacco in exchange for stories and information goes back hundreds of years. Whether the *Kihtheyaya*/Elder smokes is irrelevant. Tobacco is traditionally a sacred plant and represents honesty that is carried in one's heart when words are spoken between people.

*Kihtheyayak*/Elders use the tobacco as an offering in seeking guidance from the spirit world. The pipe is the sacred way to pray for good things in a spirit of respect, honesty, getting along with people, and all things positive.

A young person approaching an *Kihtheyaya*/Elder for cultural information or for prayers might say something similar to, "I am giving you a smoke for your pipe, and I [*make a specific request*]. Speak for us."

However, though the offering of tobacco is a longstanding cultural protocol, the practice may not be appropriate with all *Kihtheyayak*/Elders today. Attempt to determine this before any interactions. In decisions for or against offering tobacco, be guided by the *Kihtheyayak*/Elder's preference rather than your own cultural or personal beliefs.

*For more information about Kihtheyayak/Elders in your area and the protocol for interacting with them, contact your local Cree council.*



## ELDERS/*KIHTEYAYAK* CONTINUED

### *KIHTEYAYAK*/ELDERS

It should be understood that the identification of *Elders* as culture-bearers is not simply a matter of age, but a function of the respect accorded to individuals in each community who exemplify the values and way of life of the local culture and who possess the wisdom and willingness to pass their knowledge on to future generations. Respected *Kihtheyayak*/Elders serve as the philosophers, professors and visionaries of a Cree cultural community. In addition, many aspects of cultural knowledge can be learned from other members of a community who have not yet been recognized as Elders, but seek to practice and teach the local way of life in culturally-appropriate ways.

An *Kihtheyaya*/Elder is someone who has been sought by their peers for spiritual and cultural leadership and who has often specialized knowledge of tradition and practices.

An elder can be male or female.

Community *Kihtheyaya*: Practises cultural traditions, has cultural knowledge, passes information through stories and demonstrations.

*Kihtheyaya* Healer: Knows traditional medicines, conducts ceremonies, assists in conflict resolution through sweats, pow-wows and healing circle.

Spiritual Advisor: A *Kihtheyaya*/Elder who is a keeper of sacred knowledge and knows the details and protocol for rituals and ceremonies. He or she also teaches prayers.

# FOUR – A SACRED NUMBER



Within Cree culture and for many other First Nations and Aboriginal people, the number four is a sacred number. Four represents wholeness and stability.

## IMPORTANT PATTERNS OF FOUR

- |                                |                                     |
|--------------------------------|-------------------------------------|
| Four stages of life:           | child, youth, adult and Elder       |
| Four seasons in a year:        | spring, summer, fall and winter     |
| Four elements of the universe: | earth, air, water and fire          |
| Four things above the earth:   | sun, moon, sky and stars            |
| Four races of people:          | red, yellow, black and white people |
| Four divisions of time:        | day, night, month and year          |
- Many people who do traditional crafts only work in four colours.



## GAMES

Games in Cree culture served a variety of purposes from spiritual to amusement. Games encouraged social interaction and taught skills. The games were divided into two types – games of dexterity that involved physical skill and games of chance. New games could be received as a gift or someone could be invited from another area to teach a new game. Games were often modified and a single game could have many variations.

Games included the Ring and Pin Game, Lacrosse, Striking the Bow, Tossing the Ball, *Wapetuuskawen* (Mud Sticks), *Sosemanuk* (Snow Snake), dice games, guessing games and hundreds of others. There were exclusive gender games and games that could only be played in certain seasons of the year.

*Sosemanuk* (Snow Snake): In one version of this game of skill, men and boys would make long grooves in the snow. Sometimes water would be added to make slick ice tracks. The snow snakes were pieces of polished wood that could vary in length from 60 centimetres to over two metres. The players would take a short run and flip the snake so it would race along the icy groove. The idea was to see which snake could go the farthest.

A modern variation of a traditional game of chance that could be used in the classroom goes like this:

### Materials

- 9 flat white buttons painted in one side with red nail polish
- 1 wooden bowl
- 1 blanket
- 2 players
- 1 scorekeeper

The players choose which colour they want – red or white. They take turns placing the buttons in the bowl. The first player holds the bowl and tosses the buttons in the air so they land on the blanket. The score keeper counts the buttons by colour and writes down the count on a piece of paper beside each player's name. The player with the highest score wins the round and sings a short song or tells a short story. The game can be played for several rounds.



## CHILD BIRTH

It was the practice and still is the practice of the Northern Cree to place the dried up umbilical cord stub, which falls off the newborn's bellybutton within the first week, in a special place. The significance of this practice was that it helped identify and determine the gifts bestowed on the newborn child. The given name could have either a physical or spiritual connection with the site or place that the bellybutton stub was placed.

*Nitsehkason* meaning "I am called," the root word is *nitse* which means "my bellybutton." *Kitsehkason* meaning "you are called," the root word is *kitse*, which means "your bellybutton."

Naming people who had the same name or shared a same name would refer to each other as *nikweme* — could be used as a term of endearment from an older person.

Children who have the same or shared name with a classmate or someone else, would be taught to refer to them as *nikweme*. It would be awkward to say your own name in calling the person who shares your name.

## GIFTEDNESS

Identifying children with special gifts was part of the role of the midwives. Traditionally, midwives facilitated the birthing process. It was the midwife who looked after the mother from the time of conception to the actual birth and also had the privilege of identifying children with special gifts. At the time of the birth, most midwives had the gift of seeing and knowing when a newborn was meant for a greater or special purpose or was born with a special gift(s) or found someone who could help with the identification process. A child born enveloped in a special or shimmering shroud was identified as having a special calling – i.e. medicine people, healers, spiritual leaders. Traditionally, these children at a very young age would be raised with a person or people who had the same calling and were raised to meet their calling. This would be similar to being raised as an apprentice with a master teacher. This is an example of what lifelong learning means.



**B12**

## **KINSHIP**

CONTINUED

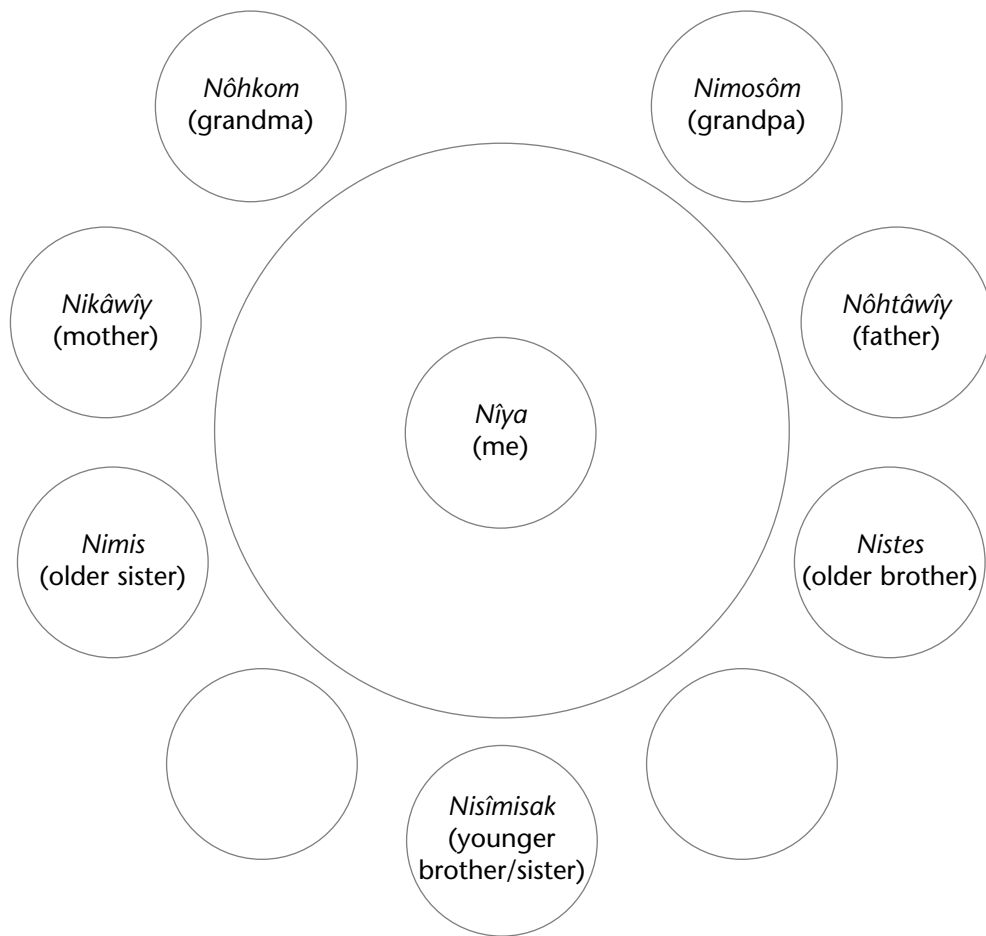
### **EDUCATION**

The education system used by traditional Cree communities taught their culture's worldview and reflected it through example. Usually one relative took a child under his or her wing, sharing knowledge about the culture through storytelling. Traditional education did not involve abstract knowledge, but skills knowledge, and perspectives necessary for spiritual and social balance. The classroom was everyday life and students were aware of why something had to be learned. Lessons involved learning with laughter, exercise, family, spirituality, and active contribution to the community. The content of the lessons had been passed on from generation to generation. People would hear stories many times throughout their lives. Education was considered an ongoing process, and people were expected to continue learning throughout their lives. Children often spent time with their aunts, grandparents, uncles. During tasks such as berry picking or curing fish, older generations shared stories with the younger ones. The stories would contain lessons in life about the natural world or the importance of respect for the land.

Traditional stories taught by offering examples of behaviour-sometimes positive and sometimes negative- but elders would not dictate or tell children what to do. Individuals were guided but they had to make their own decisions. Children learned practical skills through observation. Each child is seen as having a path given by the Creator to follow. It is not up to others, even parents, to change this plan.

# KINSHIP

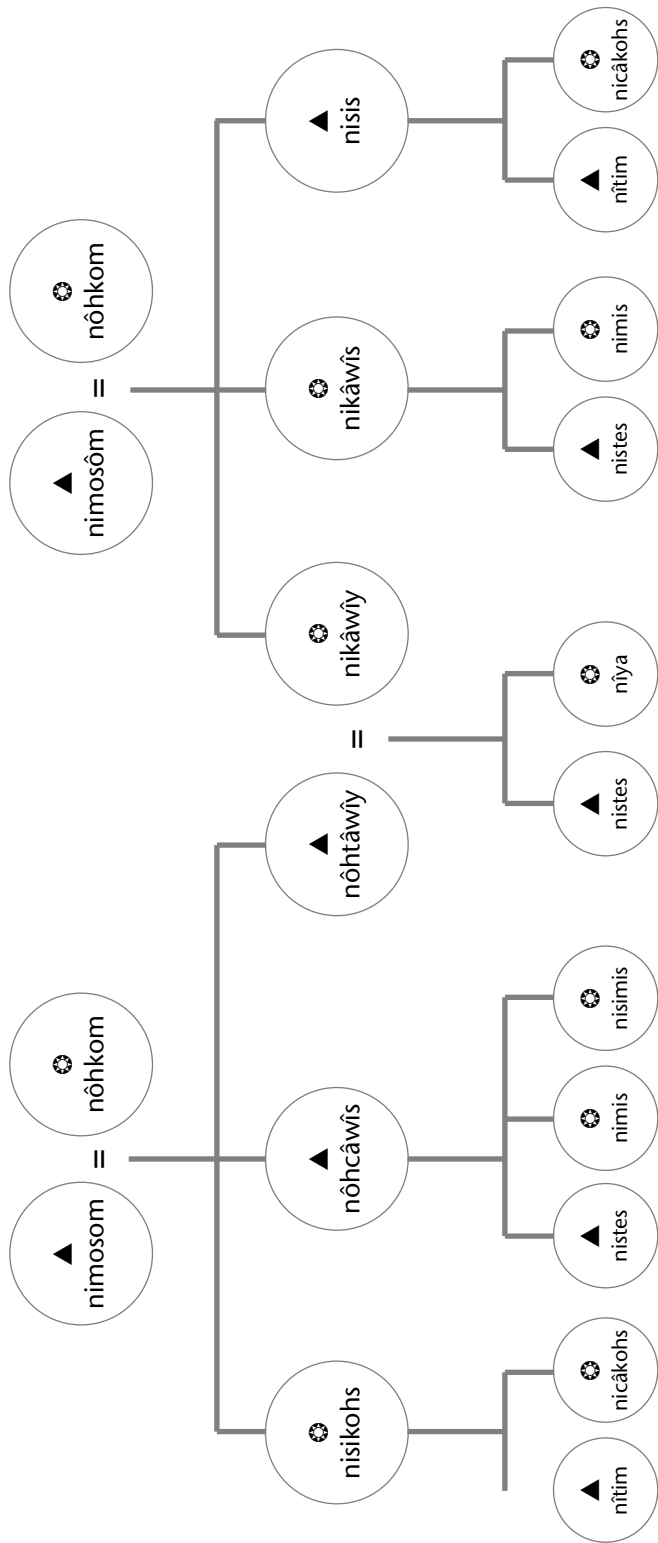
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# B12

## KINSHIP

KINSHIP CHART SAMPLE



# MEDICINE PLANTS



The medicine plants are plants that are used for treating and healing sickness and were given to human beings as a gift from the Creator. There are four traditional medicine plants: tobacco, sage, sweet grass and cedar. These sacred plants are used for both physical and spiritual healing. It is believed that they remove negative energy. One or more of these sacred plants are burned and smudged when prayers are offered or sacred discussions take place. They are also used for purification and are used to smudge drums, regalia and other items before the start of a powwow.

## TOBACCO

It is believed that tobacco opens the door between the worlds of the earth –the physical world we live in and the spirit world of the Creator and the Grandfathers and Grandmothers. When tobacco is offered and a request is made, if the request is accepted and a promise is made, the promise is sacred. The commitment of the person who promises is not just between the people involved; it is between the people and the Creator and the Grandfathers and Grandmothers of the spirit world. The *Kihteyaya*/Elder or teacher will only accept the tobacco if they feel they can help with the request.

Tobacco can be carried and used to offer thanks for things enjoyed in nature every day.

## SAGE

Sage is a silvery green plant found on the prairies and is used to purify the body and mind. It symbolizes what has been taken from Mother Earth and what must be given back to her. It is often smudged to protect sacred areas during ceremonies and rituals.

Sage was traditionally used as medicine for colds and flu, sore eyes and a tea could be made to ease stomach disorders. It was also used as a disinfectant.

## SWEETGRASS

Sweetgrass is a native prairie grass that is often braided and dried. When it is braided it signifies unity and strength and some refer to it as Mother Earth's hair. When it is burned and smudged it invites goodness from the spirit world. It soothes the emotions and calms the nerves. Sweetgrass is not smoked or inhaled and is not mind-altering or addictive.

When used in a ceremony, a smoldering braid of sweetgrass is taken around the gathered circle. Each person in the circle cups the smoke in their hands and moves it down their body.

## CEDAR

Cedar has strong healing properties. A small portion of a cedar bough placed in boiling water made a tea that could be used for treating coughs, colds and bronchitis. Cedar is high in Vitamin C and prevented scurvy. Along with sage, cedar is burned to dispel negative forces before prayers and ceremonies.

## OTHER PLANTS

Many other plants are used for healing and ceremonial purposes. These include fungus, red willow and kinikinik.



## B14 MEDICINE WHEEL

The Medicine Wheel is round like the sun, moon, sky and earth.

The Medicine Wheel is divided into four sections and celebrates the four directions – east, south, west and north. The following information may vary between communities.

### East

The colour of the east is yellow or gold and its symbol is the eagle. East is believed to have the following gifts:

- It is the direction from which the new day comes (birth and rebirth).
- It has the ability to believe in the unseen.
- It is the place of all beginnings.
- It is the direction of illumination, guidance and leadership.

### South

The colour of the south is red and its symbol is the mouse. South is believed to have the following gifts:

- It is the direction of the sun at its highest point
- It represents summer, the fullness of youth, physical strength, innocence and trust.

### West

The colour of the west is blue. West is believed to have the following gifts:

- It is the direction from which the darkness and unknown comes
- It symbolizes power and strength because of the lightning and thunder
- It is where the thunder beings live, the bringers of the power to protect and defend
- It holds the power to see and know.

The people who live in the west must learn to manage power in ways that are in harmony with others and the Universe.

### North

The colour of the north is white and its symbol is the white buffalo. North is believed to have the following gifts:

- It is a place of winter, white snows and reminds us of the white hairs of the Elders.
- It is the dawning place of new wisdom.
- It teaches us balance and how all things fit together.
- It gives the gifts of fulfillment, completion and the power to finish what is started.

# MÉTIS



The Métis people are a unique group and although there is continuing controversy over who can be defined as being Métis, there are distinct characteristics of the culture.

Many Métis speak Cree. Some speak Michif- a language that combines Cree and French.

## THE MÉTIS SASH

The sash is a finger woven belt of wool approximately three metres long. Traditionally it was tied at the waist, with the fringes hanging down, to hold a coat closed. In the past it had many practical uses. It could also be used as a scarf or a rope, a key holder, first aid kit, washcloth and towel, emergency horse blanket or bridle. It was often used as a tumpline to carry heavy objects on the back. The fringes were sometimes used to carry a sewing kit on a hunt. Today it is mostly worn by Métis people on ceremonial occasions as a symbol of their culture.

## THE MÉTIS FLAG

The flag was first used by Métis resistance fighters prior to the battle of Seven Oaks in 1816. It is the oldest Canadian patriotic flag indigenous to Canada. The flag bears a horizontal figure eight or infinity symbol. The flag symbolizes the creation of a new culture with roots in both Aboriginal and European societies.

## MÉTIS MUSIC AND DANCE

Traditional musical instruments of the Métis include the fiddle, concertina, harmonica, mouth harp, hand drum, and finger instruments such as bones or spoons. The main instrument was and is the fiddle– many were homemade of maple or birch. The music was part of oral tradition, passed down from generation to generation. Many Métis stories and legends are preserved in fiddle tunes. The Métis fiddle style is not contained in a bar structure so it creates a special bounce and uneven rhythm that is distinct. The Métis jig is a fast paced step dance that is unique in style, with a special bounce that goes with the extra beat of the music. Many Métis jiggers could perform up to fifty fancy steps.

Traditional dances included Drops of Brandy, the Duck Dance, La Double Gigue and the best known–the Red River jig.

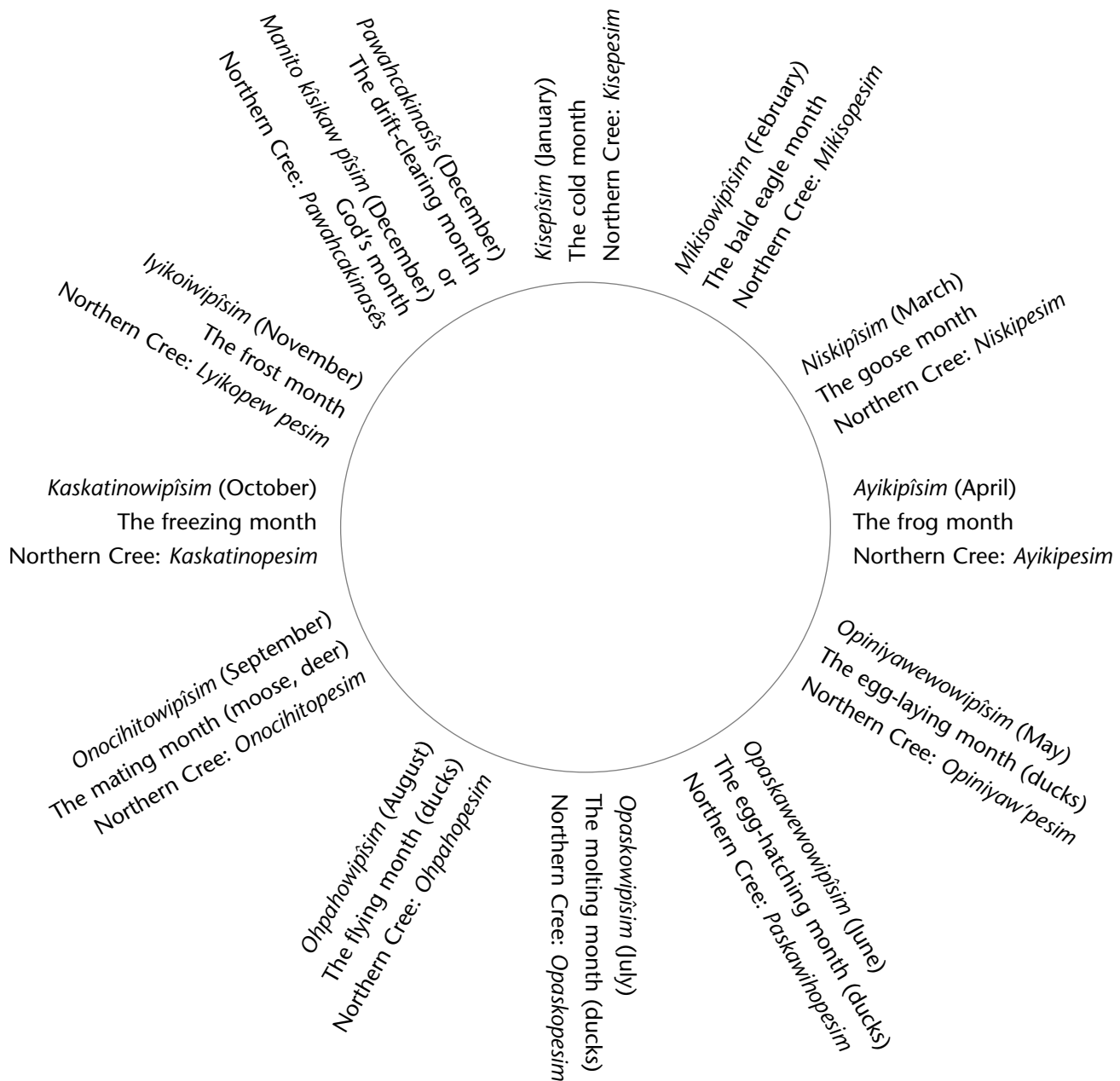
For more information see The Métis Culture and Heritage Resource Centre Website

[www.metisresourcecentre.mb.ca](http://www.metisresourcecentre.mb.ca)



# MONTHS OF THE YEAR

(Names of the months of the year for the Northern Woodland Cree of the Wabasca area provided by Elder Louise Yellowknee.)





# MOTHER EARTH



In the Cree language, Earth is called *Kikâwinaw askiy* – Mother Earth. Most First Nations make similar connections between women and Mother Earth. Both have the power to create life. Mother Earth travels in a path with nine other moons (planets) around the sun; pregnancy lasts nine moons (months). The cleansing night moon (the lunar moon) circulates once a month, as does a woman’s cleansing moon time. Like Mother Earth, women were highly respected in traditional Cree society.

## BALANCE IN THE UNIVERSE

According to traditional Cree World view, everything in the universe has spirit. --- human beings, animals, plants, rocks, hills, mountains, sky, rivers, water, the wind, the sun. There is no separation. The entire universe is alive, with a constant dialogue or energy between all things that exist. For humans to live in balance with the universe, they must respect the spirits of animals, plants, the wind, and the earth.

## HUNTING

Observations of animals in nature show that they never take more than they need. Most traditional Cree communities had some versions of thanking animals and their spirits. Animals were viewed as willing participants in a relationship with hunters. Hunters did not take; animals gave themselves. In return for the animal’s gift, hunters thanked and honoured its spirit and continued the cycle of giving by sharing the animal with their extended family.

Hunting was carried out in terms of survival needs and respect for the animal. Animal bones were never left around a campsite and specific practices, to honour the animal, were done. These practices varied in the Cree communities but always involved respect. Many of these practices are still done by Cree hunters that follow traditional Cree values.

## BERRYPICKING

Harvesting plants for food and medicine from Mother Earth is an important activity for the Cree people and is still practised in Cree communities in the summer and fall. Berries are a source of fruit to enjoy at ceremonial feasts and a good natural source of vitamins. Berry pickers also took care to leave some berries and pray in thanks to Mother Earth for the gift they would use. Traditional Cree people believed in reciprocity and practised tobacco offerings for thanksgiving to the Creator and for ritual maintenance of balance when taking from Mother Earth. The Cree teacher needs to find out what is appropriate in his or her community.



**B17**

## **MOTHER EARTH**

CONTINUED

### **THE EAGLE**

The Eagle is honoured and respected by Cree people, as the leader of all the winged ones that fly. It is a symbol of truth, power, and freedom. The Eagle flies higher and sees better than any other bird so its perspective is different from those of us held close to the Earth. The Eagle is seen as the messenger between those on Earth and the spirit world.

The Eagle reflects balance in the world. It lays only two eggs at a time and many things in this world are represented by two... two eyes, two hands, two feet, joy and sadness, good and bad. Eagle feathers are coloured part dark and part light. Its wings represent the balance needed between male and female, each one dependent upon the strengths and abilities of the other.

When one holds the Eagle feather, one must speak the truth in a positive way. The feather of the Eagle is handled with great care, showing it respect at all times. No one has the right to take an eagle feather for themselves. An eagle feather must be given. To be given an Eagle feather is the highest honour that can be awarded within Cree culture.

To be given an Eagle feather by a respected *Kihteyaya* in a community gathering is a joyous tradition. The person receiving the feather has achieved a milestone in life and must care for the feather with respect and attentiveness— smudging it with sweetgrass and placing it properly within the home.

Eagle feathers and down were traditionally gathered with special ritual. Eagles are now a protected species under Canadian law but Eagle feathers can be obtained from Alberta Fish and Wildlife for ceremonial purposes.

# NATURAL DYES



Natural dyes from various flowers, leaves, bark and roots were used by Cree people in the past to dye porcupine quills, moose hair, grasses and other items for clothing decoration and design. In modern use, cotton cloth and wool can easily be dyed.

## Gathering

Blossoms need to be in full bloom. Berries need to be ripe. Always leave at least 2/3 behind when gathering.

## Preparing the dye and dying

1. Chop the plant material into small pieces and place in a pot – two parts water to one part plant material. Bring the pot to boil and then lower heat to simmer for one hour.
2. Add the fabric or items to be dyed. For a darker shade, let the material stay in the dye bath overnight. Material such as wool or cotton should be wet before placing in the dye bath so it will dye evenly.

To make the colour set you may need to soak the material you wish to dye in a salt or vinegar fixative before placing it in the dye.

Plants – four parts cold water to one part vinegar

Berries – eight cups water to half a cup of salt

You may wish to try some of the following dye producing plants:

### ORANGE

Onion skins  
Lichen

### PINK

Roses

### GREEN

Nettle  
Plantain roots  
Grass

### BLUE

Cedar root

### RED

Dandelion root  
Rose hips  
Chokecherries

### YELLOW

Willow leaves  
Goldenrod (flowers)  
Dandelion flowers  
Onion Skins  
Red clover

Any colour of fall leaves will give you a dye similar to the leaf colour.



# B19 NATURAL SIGNS

## CREE PREDICTIONS FROM NATURAL SIGNS

There are several predictions that Cree people can make from things they see in nature. For example:

If the muskrats build their houses near the edge of a lake or pond... <i>Kîspin wacaskwak ewistihkecik sisone sâkahikanihk âhpô sâkahikanisihk...</i>	the winter will be mild. <i>ewîkisopwen'pipohk.</i>
If the muskrats build their houses in the centre of a lake or pond... <i>Kîspin wacaskwak ewistihkecik tâwakâm sakahikanihk ahpo sakahikanisihk</i>	the winter will be long. <i>kinwes ewîpipohk.</i>
If rabbits turn white early... <i>Kîspin waposwak ewapiskisicik wipac...</i>	the winter will come early. <i>wipac ewîpipohk.</i>
If rabbits keep their colour for an unusually long time... <i>Kîspin waposwak eka semak ekweskawecik...</i>	the fall will be long. <i>kinwes ewîtakwâkik.</i>
If the leaves on black poplars turn upward... <i>Kîspin nîpiya esimacipayiki mayimitosihk...</i>	it will rain. <i>ewîkimôwahk.</i>
When the cranes return south early... <i>Kîspin ocicahkwak wipac ekiwecik...</i>	the fall will come early. <i>wipac ewîtakwâkik.</i>
If a large rainbow appears... <i>Kîspin misipîsimoyâpîy enôkwahk...</i>	more rain is coming. <i>keyapic ewîkimowahk</i>
If a coyote howls near your home... <i>Kîspin mescâkanis e wiyoyoht...</i>	there may be a change of events. <i>nan'taw ewîspayik</i>
If a grey owl circles over your house... <i>Kîspin epihkonakosit oho ewâwâsakâpihat kiwaskahikanihk...</i>	you will receive good news. <i>mîyo âcimôwin.</i>

# PROTOCOLS



Protocols are described as appropriate and respectful behaviour and ways of communicating in Cree communities. Using proper protocols means following the customs of the people or community you are in.

Each Cree community has its own protocols. Protocols can change in a community without notification, for example, when a new chief and council are elected. Protocols also change depending on whether the situation is informal or formal.

Why do protocols exist?

Protocols exist to:

- build trusting, honest relationships
- show respect for Cree culture, values and beliefs
- allow others to speak in the voice and style of their community
- create balance in the consultation and negotiation process
- open people's minds to different attitudes

Examples of protocols

Some examples of protocols are:

- giving tobacco, blankets or gifts to an *Kihtheyaya*/Elder when seeking knowledge or counsel
- contacting the council and explaining your intentions before planning an event or visiting an different Cree community
- opening or closing a meeting with a prayer.



## B21 RECIPROCITY

Relationships and the proper balance between them is the main focus of the traditional Cree world view. The underlying principle is the belief that all parts of creation are interconnected and that people must live in respectful, balanced relationships with nature and each other. Living this principle involves reciprocity.

The concept of reciprocity is part of many cultures and various religions around the world. Christians call it the Golden Rule: Do unto others as you would have them do unto you. According to the Cree culture, the energy that you send out—whether negative or positive—is the energy that you get back, and a balance exists at all times. Hindu people have a similar belief called karma. Isaac Newton refers to reciprocity in his third law: for every action, there is an equal and opposite reaction. People often refer to reciprocity in everyday speech: You get what you give; what goes around, comes around.

**RECIPROCITY** • a state or relationship in which there is mutual action, influence, giving and taking, correspondence, etc., between two parties.  
– Oxford English Dictionary

*All things are our relatives. What we do to everything, we do to ourselves.*  
– Black Elk

Retaining balance in the cycle of give-and-take is an essential part of traditional Cree culture. It is the belief that the spirits of respectfully treated animals or plants return to replenish the earth, Cree people traditionally conduct certain rituals to ensure an ongoing food supply. A traditional Cree hunter would offer part of an animal back to the natural world—an act symbolizing respect, honour and thanks for the animal's gift of life to the human community. When picking berries or gathering herbs, a small amount of tobacco may be left at the harvest site. Many Cree people continue to honour such ceremonial practices today.

Under the principle of reciprocity, when you take anything, something must be given in return. For example, in many Cree communities, the practice of offering tobacco in exchange for information has been customary for thousands of years. Tobacco is a sacred plant that represents honesty carried in one's heart when words are spoken between people. Today, the offering of tobacco remains an important cultural protocol in spiritual ceremonies and interactions with *Kihtheyayak*/Elders.

*Respect for all life is the foundation.*  
– The Great Law of Peace

In the school, prior to an *Kihtheyaya*/Elder sharing knowledge, it is essential that you and your students complete the cycle of giving and receiving through an appropriate offering. This offering symbolizes respect and appreciation for the knowledge shared by an *Kihtheyaya*/Elder. Before the *Kihtheyayak*'s/Elder's visit, determine what would be appropriate as an offering; traditions vary throughout Cree communities, especially from north to south.

# SACRED OBJECTS



## THE DRUM

For Cree people the drum beat represents the heartbeat of the nation and the sound of the universe. The drum is the most important musical instrument in Cree culture.

Drums were traditionally made from a section of a hollow log upon which hides are stretched taut. The hide was fastened to the log with rawhide. Drumsticks were made from willow branches wrapped with cloth or buckskin on both ends. Many are still made in this traditional way. As the drums are being made, they are smudged for purification.

The drum associated most closely with Cree communities is the large powwow drum. A number of drummers and singers gather around the drum and the pulsing of the drum echos in the hearts of the listeners and in the feet of the dancers.

The hand drum, a small single-headed drum is also used for certain ceremonies.

Since the drum is sacred, a Cree ceremonial drum should not be made as a craft project or used as a toy.

## THE PIPE

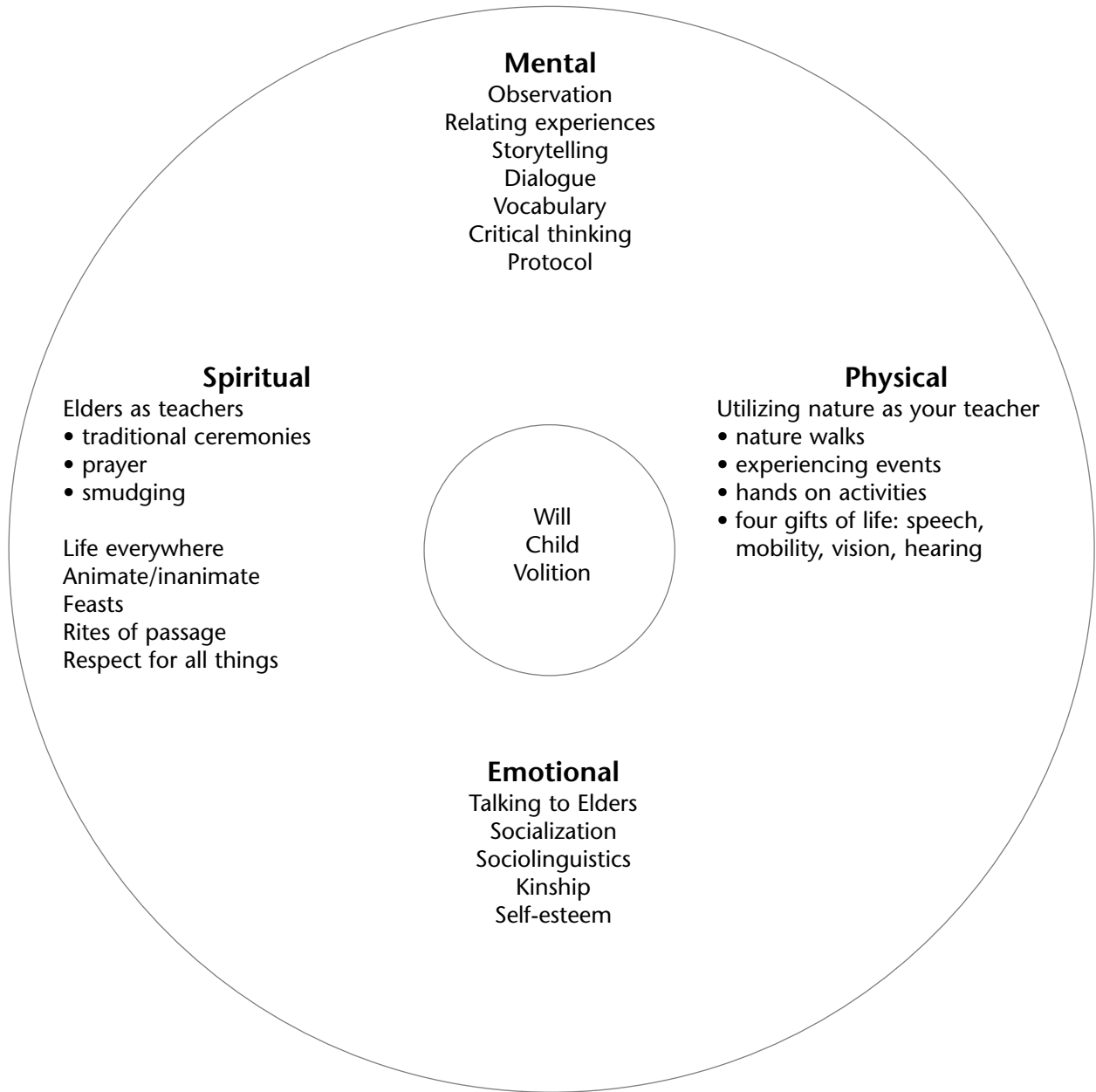
The ceremonial pipe in Cree culture is sacred. It is a prayer pipe. It is assembled with prayers and used with prayers.

The bowl of a ceremonial pipe is made of clay or rock to represent Mother Earth. The pipe stem represents all living things and is a channel for spirit– breath. The smoke transports prayers and requests to the Creator.



# SEPM CIRCLE

## Nehiyaw - Four Bodied Person - Spiritual, Emotional, Physical, Mental





# SONGS



## *NIKAMOWINA/ NIKAMONA - SONGS*

In traditional Cree culture, songs were sacred and passed from generation to generation. There were ceremonial and medicine songs that were dream gifts, often to specific *kihdiyayak* and could only be used with permission.

Traditional Cree music is a vocal art that involves special training to create the muscle tension in the vocal chords to produce the distinctive high and sliding notes. There are two types of traditional Cree songs; those sung in the Cree language and those based on vocables. Vocables are words that are composed of sound syllables, rather than words with meaning, and they carry the song melody.

Powwow songs are sung in the traditional language of the drummers. Drum groups gather for powwows from many different First Nation communities and bring their songs with them. Recently some younger drummers also use English words sung in traditional style.

Modern Cree songs involve the creation of new traditional-type songs, as well as songs with country and western, rock, pop, rap and international styles.

### **Flag Song**

The flag song is sung to honour the Eagle staff and the Canadian and USA flags.

Warriors have always been an important and honoured part of Cree culture and the flag song is also sung to show respect for warriors and military veterans. The veterans and warriors are honoured for their willingness to sacrifice their lives so that others in the community may live. Veterans are also honoured as flag bearers and by being asked to participate in the ceremony required to retrieve fallen eagle feathers. Some of the ancient war dance songs are now sung as flag songs. Everyone is expected to stand and remove hats out of respect when a flag song is sung.

### **Honour Song**

Honour songs are usually requested by an individual or family to honour particular individuals or to celebrate special events. Sometimes honour songs are requested to honour the birth of a child or the death of a loved one. The song can be composed for the person being honoured or it can be one that is special to the family or community.

Some schools have a special honour song when students graduate to honour their accomplishments. Sometimes honour songs are performed at a pow-wow for an individual that is highly respected in the community. Spectators should always stand and remove their hats during an honour song.

A large catalogue of Cree music cassettes and CDs, both traditional and contemporary can be found at Drumbeat – [www.drumbeatindianarts.com](http://www.drumbeatindianarts.com)



## TALKING CIRCLES PROTOCOL

Talking circles are organized discussions used most often when a topic has no right or wrong answer. The purpose is to share ideas and points of view. In a talking circle, everyone has a chance to express their points of view.

Many Cree communities traditionally used talking circles to build consensus. A consensus is a collectively held opinion. To reach consensus, the group as a whole must agree on a position. Despite the name, traditionally talking circles were not formalized like they are today. This type of discussion process could occur anywhere at any time. The participants did not always form a circle.

Talking circles allow time for each participant to speak. They slowed down the pace of discussion and created an atmosphere of respect. Each person had a chance to think about what they wanted to say as well as to listen carefully to others. This open-ended process allowed emotional and spiritual ideas to enter the discussion. Talking circles are still used in some traditional Cree communities today. In many current Cree political organizations, consensus-based decision making remains the standard approach to conflict resolution.

### TALKING CIRCLES IN THE CLASSROOM

Ensure that vocal people do not dominate the discussion. An atmosphere of patient, nonjudgmental listening usually helps shy students speak out. It is often more effective to hold talking circles in small groups of four to six students.

Encourage students to express what they really think, not simply say what they think others want to hear. Ask questions such as *What else do you think about that?* Be careful not to let students reveal hurtful or embarrassing information about themselves. Anticipate dangerous territory and guide the discussion around it.

To keep the discussion welcoming to everyone participating, it is useful to follow a talking circle protocol. Develop an appropriate protocol for conducting talking circles within your class. Different Cree communities have different protocols. Attempt to discover the protocol in your community. Your class may wish to define its own rules.

Whatever protocol you use, remember that the goal is to make everyone feel that they are valued and respected part of the circle. It may be helpful to post the protocol in the classroom where everyone can see it.

# TALKING CIRCLES PROTOCOL

CONTINUED



Traditionally, sometimes people passed an object from one to another as they took turns speaking. Only the person holding the object was allowed to speak. In talking circle discussions in your classroom, you may find it useful to establish a way to indicate who has the floor. Incorporate a standard object to be passed from student to student, or develop a standard order, such as having students take turns speaking moving in a clockwise direction around the circle.

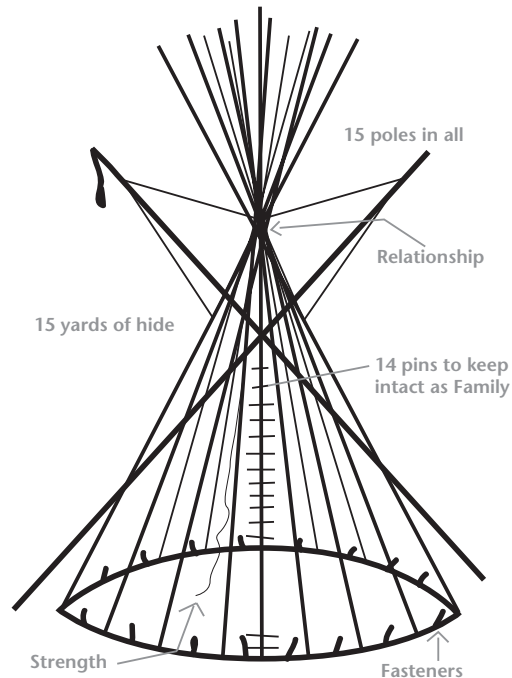
Talking circles may require facilitators to ensure guidelines are followed. The facilitator acknowledges participants for their contributions and may clarify comments with non-judgmental language. If necessary, the facilitator may recall the circle to the topic or to protocol. This is a challenging role that takes practice. Initially, you may wish to use someone experienced in this area; request an *Kihtheyaya* to assist you in facilitating a talking circle in your classroom.

## GUIDELINES FOR TALKING CIRCLES PROTOCOL

- All comments should address the issue or topic at hand.
- Avoid making positive or negative remarks about other people's comments.
- Only one person speaks at a time.
- Everyone else listens without judging.
- Everyone has equal opportunity to participate. No one person should be allowed to dominate the discussion.
- Participants who are not speaking should listen without judging.
- Everyone must feel invited to participate.
- Comments should address the topic of discussion, not comments made by another participant.
- Silence is an acceptable response. No one should feel pressured to participate. There should be no negative consequences for not speaking.
- Everyone is allowed time to think about answers.
- Avoid comments that put down others or yourself, such as "I'm probably wrong but . . ."
- Attempt to end the discussion on a positive, thoughtful note.



## TIPI TEACHINGS



The tipi of the Cree people represents much more than just shelter from the elements. Each part of the tipi represents a value that is important to the Cree people.

### THE FIFTEEN POLES REPRESENT:

1. *Nanahitamôwin* (Obedience): We must learn by listening to and watching our parents or guardians, teachers and Elders.
2. *Mêyototamowin* (Respect): We must honour the basic rights of all people (including ourselves) and especially our Elders.
3. *Kisewâtisiwin* (Humility): We are not above any others and must feel humility when we compare ourselves to all of creation.
4. *Mêyotekewin/miyowehtamôwin* (Happiness): We must encourage others around us with happy feelings, thoughts and actions. *Mîyotehewin* (good heartedness).
5. *Sâkehitowin* (Love): We must be kind and good to one another and accept others as they are.
6. *Tâ powakeyihitamôwin* (Faith): We must believe and trust in others and the powers greater than ourselves.
7. *Wâhkôhtowin* (Kinship): We must understand the importance of our families as the roots that tie us to Mother Earth.
8. *Kanâtisôwin* (Cleanliness): We must keep ourselves, our surroundings and our minds clean.
9. *Nanâskowimôwin* (Thankfulness): We must give thanks for all that others do for us and for the gifts given to us by the Creator and Mother Earth.
10. *Pâhkwenamatowin* (Sharing): We must share what we have with our family and others.
11. *Maskawisîwin* (Strength): We must learn to endure hard times without complaint and accept the difficulties and tragedies we face.
12. *Meyo Ophikihâwasowin* (Good Child Rearing): We must remember that children are each unique and blessed and that we are responsible for their wellbeing and development.
13. *Pakoseyimôwin* (Hope): We must hope for better things in the future.
14. *Nakatohkewin* (Ultimate Protection): We must understand that the ultimate responsibility is to achieve "health for a balanced caring for the body, mind, emotions and spirit of the individual, the family, the community and the nation."
15. *Mêyo Astipahkwâna* (Control Flaps): we must remember that we are all connected and that we all depend on one another.

*The hide* used to make the walls of the tipi represents warmth and protection.

*Ascipâkwânisa* (the fourteen pins) that tie the front of the tipi are there to keep the family together and intact.

*Cistikwahikana* (the fasteners) that secure the hide to the ground represent the foundation of values.

*Takopicikan* (the tie) that ties the poles together at the top represents relationships.

# TUPI TEACHINGS

CONTINUED



## TUPI OWNERSHIP

A person must be given the right to own a tipi by an Elder or the previous owner of the tipi—usually comes to them in a dream. The new owner is told what symbols and colours should be painted on the tipi by the Elder or in a dream. All visitors to the tipi should honour the owner and should sit and not stand—only the owner should stand. All words spoken within the tipi must be truthful.

Northern Cree Parts of the Mekiwâhp Tipi

*Waw'kanâhtik* The lodge pole to which the lodge-cover is tied to bring it up and lean it to the very centre of the tripod when all the poles have been positioned in place.

*Apasoy* (sg.) *Apasoya* (pl) pole/poles

*Tahkohp'cikan* Tie used to tie the base poles for the tripod.

*Cestawkeskicikan* The tripod

*Ospikayikanâhtik* (sg) *Ospikayikanâhtiwa* (pl) Lodge pole(s) or rib poles that go around the circumference of the tipi.

*Ohpâskwâyikanâhtik* The pole used to lift and hold up a smoke flap.

*Kihkâpahkwân* (sg) *Kihkâpahkwân* (pl) The smoke flap/smoke flaps

*Cestekaw'kanacikos* (sg) *Cestekaw'kanacikosa* (pl) Peg stick/sticks

*Cestekaw'kan'yapiy* (sg) *Cestekaw'kan'yapiya* (pl) Peg loop/peg loops

*Kistohkan* Door(way) flap

*Mâskan* Chest part of the lodge

*(Information provided by Elder Louise Yellowknee from Bigstone Cree Nation in Wabasca. She learned to make tipis with her mother.)*



## B27 TRADITIONAL FOODS AND RECIPES

### SUNFLOWER SEEDS

Seeds from the native North American annual were used extensively by many First Nation peoples. The seeds are an excellent protein source, raw or roasted. Sunflower seed oil is extracted by bruising and boiling the seeds, then skimming the oily residue off the broth. The ground paste, retaining its natural oil, makes a fine butter. The roasted seeds and shells make an interesting coffee-type drink.

### CHEWING GUMS

Many plants and trees exude sap, latex, or resinous material that contains essential nutrients as well as natural sugars. Cree people prized many different substances as chewing gums and Cree children made games out of seeking these out. Often, simply chewing on several fresh pine needles until their sweet and sour essences were extracted, was enough to satisfy thirst and relieve hunger pains. The pine needles were also a source of Vitamin C and a soothing treatment for mouth sores, sore throats and coughs. Other chewing gums were used to relieve toothache, headache and indigestion. Favoured substances included: Balsam Fir, Black Birch Bark, Dandelion Roots, Hollyhock, Licorice Roots, Marshmallow Root, Pussytoes and Sugar pine.

Traditional Cree cooking uses many ingredients that can be found in the natural environment. The following are examples of recipes that can be used in the classroom. Like all recipes, they vary from cook to cook.

### *PIMÎHKÂN* (PEMMICAN)

2 cups of dried meat—buffalo, moose, deer

Pound the dried meat with a grind stone into a fine powder.

Add 1 cup of dried saskatoons or blueberries

Add 6 tablespoons of melted fat and form into bars

Store in a cool dry place



## MOOSE MUFFLE - NOSE SOUP

In traditional hunting practices, nothing on an animal was wasted. The muffle on the moose is the nose and upper lip. It makes a tasty soup.

1 moose nose cut in cubes

Place the cubes in a pot of boiling water

Add 1 or 2 chopped onions and boil for one hour

Add salt and pepper to taste

You can add other vegetables such as carrots and turnips and also ? cup of wild rice to complete the soup.

## AMISKOWEHKASKWA (MINT TONIC)

Servings: Two

One half cup of mint (*amiskowehkuskwa*), fresh or dried

4 cups of boiling water

### **Preparation:**

Place the mint in the water and steep for several minutes.



**B27**

## TRADITIONAL FOODS AND RECIPES

CONTINUED

### BANNOCK

4 cups flour  
2 tablespoons of sugar  
3 teaspoons baking powder  
1/2 cup lard  
1 teaspoon salt  
2 to 3 cups water

#### **Preparation:**

Mix dry ingredients thoroughly. Melt lard and cool. Form a well in the dry ingredients. Pour in melted lard then add enough water that the dough holds together well, but not so much that the dough becomes sticky (if this happens add more flour). Mix with a fork until blended. Soft, light bannock is made by handling the dough as little as possible.

Cook using one of the following four methods:

#### **1. Pan Fried**

Place in frying pan to cover the bottom. Cook until bottom is browned 4 to 5 minutes. Turn over and continue cooking until bannock is browned and until no dough sticks to a toothpick; or, if in the outdoors, a sliver of wood poked into the middle.

#### **2. Stick Cooking**

Add less water so the dough is a little stiffer. Roll into a long strip and wind this around a preheated green hardwood stick and cook over a fire, turning occasionally until the bannock is cooked.

#### **3. Baking**

Pour into a frying pan or square cake pan and bake at 400 degrees for approximately 30 minutes or until bannock is browned.

#### **4. Deep Fried**

Make a bit stiffer dough. Knead and work the dough on a floured board with floured hands until smooth. Pinch off fist-sized lumps and shape into a disk. Form a hollow in the centre with your thumb and place into hot fat and cook like doughnuts in 350F oil (about 5 minutes). Remove when bannock has browned and risen to the top of the oil. Drain on absorbent paper.



# TRADITIONAL FOODS AND RECIPES

## CONTINUED



## BAKED LAKE TROUT

Servings: Two

### Ingredients:

One 3 to 4 pound lake trout  
3 tablespoons sunflower seed oil  
Choice of herbs to taste (dill weed, parsley, basil, mint)  
4 tablespoons fine cornmeal

### Preparation:

Clean and split the trout, removing the head and backbone. Place in a greased baking pan, flesh side up, and sprinkle with the sunflower seed oil, herbs and cornmeal. Bake in a preheated 350F oven for 30 minutes. Serve with batter-fried dandelion blossoms, wild rice or mixed vegetables.

## ROSE HIP TEA

Rose hips have been an important traditional source of vitamin C for First Nations people. The red or orange berries or hips are picked in the fall and can be used raw or dried.

Place 4-8 hips in a non aluminum pan. Aluminum destroys the vitamin C  
Add two cups of water  
Have the water come to a boil  
Lower the temperature and simmer for 20 minutes  
Strain and add honey or other sweetener.

Traditionally once the tea was made the remaining parts of the berries were mashed and used as a healthy dinner vegetable.



## B28 TRADITIONAL DANCES

Dance is very important to Cree culture and is often used in spiritual ceremonies. Traditional Cree dances vary from region to region. With the popularity of powwows, many dances are now considered pan-Indian, with dances performed from many different First Nations. Women do not participate in any dances during their moon time.

### **Men's Traditional Dance**

This dance comes from ancient times when war parties or hunting parties returned to the villages and told the stories of their exploits. Dance was used to act out the story. The material used in the regalia has to be traditional tanned hide and the decorations need to be all natural. The dancers often carried objects such as shields, weapon staffs or medicine wheels and were judged on how well they kept time with music and followed the beat of the drum. When the music stops, both of the dancer's feet should be on the ground.

### **Men's Fancy Dance**

This is one of the most energetic dances. It is not a traditional Cree dance but has been adopted from tribes in the southern USA. Costumes are very colourful and elaborate. They usually include two feather bustles, matching front and back aprons, a short cape, leggings, bells and a porcupine hair roach as a headpiece.

The dance originated as something to do for entertainment and to test stamina and endurance. The dance moves to a very fast drum beat and the dance steps are very complex.

### **Women's Traditional Dance**

The dancers often wear beautiful beaded outfits—usually long dresses of traditional hide, decorated with ribbons or shells, elaborate beadwork and embroidery. Beaded or shell belts are also worn as well as hair ties, earrings and necklaces. The dancers often carry an eagle fan or a single eagle feather and wear a shawl. The women move slowly and gracefully demonstrating respect.

### **Women's Fancy Dance**

This modern dance dates from the 1960s. The costume consists of a mid-calf length dress, matching beaded leggings and moccasins and an elaborate shawl. The dance includes fancy footwork, spinning and twirling. It is said it imitates butterflies. This is usually danced by young women.

### **Jingle Dance**

This is a traditional Onishnabi (Ojibway) dance that was originally part of a healing ceremony. It is now often a ceremonial welcoming dance, performed only by women.

Jingle dancers wear ankle-length cloth dresses with rows of metallic cones or cylinders—jingles, sewn to the fabric. The jingle dancers move to the beat of a drum to make their jingles sound as light as possible. When the drum stops, the jingles should stop.

# TRADITIONAL DANCES

## CONTINUED



### The Sneak-up Dance

This dance mimics the action of tracking an enemy or prey. When the drum rolls, the dancers shake their bells and make gestures while sneaking up on the centre of the dancing circle. At the last beat of the verse, they stoop down and then walk back to the perimeter of the circle. This dance is repeated four times.

### Intertribal Dance

During an intertribal dance, everyone is welcome to participate. Dancers do not have to be dressed in traditional clothing. The basic step is similar to other traditional dances, in which the dancer steps on the ball of his or her foot and then drops to flatten the foot to the ground. Moving to the beat and rhythm of the drums is important.

### The Give Away Dance

The *Mâhtâhitowin* or Give Away Dance was traditionally held by the Plains Cree in fall or early winter. It was an important ceremony in which communities would pray for good hunts and long lives. It is no coincidence that the ceremony was held just before winter. The many feasts and a generous exchange of gifts were thought to ward off starvation or other hardships during the long winter.

### The Chicken Dance

The Chicken Dance is actually a healing ceremony. It is performed when someone requests it—usually when a family member is seriously ill. Proper protocol needs to be followed when approaching a *Kihteyaya*/Elder to request a chicken dance. The steps and movements imitate a prairie chicken. The regalia includes a single feather bustle and a porcupine hair roach for headgear. The dance is performed only by men.

### The Grass Dance

The dance is done to honour Mother Earth and is often the first dance at a powwow. Traditionally the grass dancers would trample grass to prepare a site for erecting tipis or for ceremonies and celebrations such as powwows. Tall strands of grass in various colours were attached to the dancers. In modern times brightly coloured wool is used to represent grass.

### Round Dance

This dance represents the Circle of Life—the Medicine Wheel and is also known as the Friendship dance. The dancers, both male and female, hold hands and move in sideways steps in an east to west direction, like the sun. Participants can invite friends to join in.



## TRADITIONAL PRAYER

### **KAKISIMOWIN – TRADITIONAL PRAYER**

Prayer is an essential element in Cree culture.

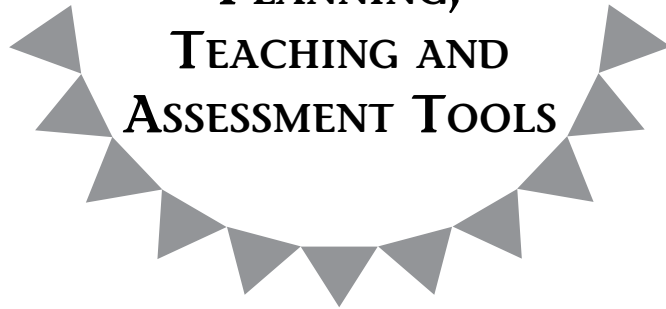
Prayer can be an individual spiritual or religious practice. For example, giving thanks throughout the day for the gifts of the Creator and Mother Earth.

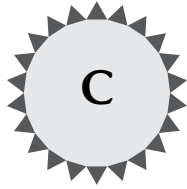
Prayer is also used in group settings. In some cases, prayer is not used for religious or spiritual purposes, but to unify a group of people. When Cree people meet in groups for ceremonies, meetings or discussions, prayer can help unify the group by reminding them of their common goals and place in the universe. Prayer reminds Cree people that they are all human beings working towards a common goal and they should work together with patience, understanding and cooperation.

A version of the following prayer is often used in Cree schools:

<i>Nôhtâwînân, Kisemanitô</i>	Father, Creator God
<i>Kanaweyiminân anohc kê kîsikâk</i>	Help us, keep us safe this day
<i>Nîyanân kitawâsimisak</i>	We, your children
<i>Nâpewak, nâpesisak</i>	Men, boys
<i>Iskewewak, iskwesisak</i>	Women, girls
<i>Ekwa kâkîyaw kotakak ayisîniwak</i>	And all other people
<i>Ôta askîhk</i>	Of this earth
<i>Ay hi</i>	Thank you.

**APPENDIX C**  
**PLANNING,**  
**TEACHING AND**  
**ASSESSMENT TOOLS**





## PLANNING, TEACHING AND ASSESSMENT TOOLS

### INDEX

- 1 Cree Language Teacher Tips
- 2 Year Plan Template
- 3 Unit Plan Template - Two examples
- 4 *Kakwecim Pwatisimonihk*: Anecdotal Checklist
- 5 Cooperative Learning Group Self Check
- 6 Self-assessment Checklist
- 7 Checklist for Student Story Writing
- 8 Graphic Organizer: Cycle Diagram
- 9 Rubric Template
- 10 Sample Rubric: Talking Circle Participation
- 11 Sample Rubric: Partner Work Performance
- 12 Sample Rubric: Group Work Performance
- 13 List of Text Forms

# CREE LANGUAGE TEACHER TIPS



- The circle is a unifying symbol. Make use of the circle in your classroom whenever possible. Have students move their desks into a circle, sit on the floor in a circle, work in groups in a circle.
- Keep a steadily growing picture file from magazines, newspapers, catalogues, photographs. Pictures are an excellent aid to learn vocabulary and work very well for discussion starters. File the pictures into categories and keep them handy.
- In the lower grades especially you can pick a “word for the day”. You can model the word in many different ways. The students can be given a special physical movement to use when they hear the word- put their hands on their heads, hold up a card or another visual device so you know they have noticed the word. At the end of the class they can repeat the word as they leave.
- Affirmative statements need to be part of the Cree classroom. These can be quiet and private words of praise from the teacher to a student or general affirmative statements repeated aloud by the whole class.
- At the beginning of the year be sure to set aside a lesson to review letter sounds with students to help with correct pronunciation.
- If possible, arrange to have a *Kihtheyaya* spend half a day each week at the school to assist with language and culture questions and activities.
- Make sure that students understand there is a difference between stories and legends.
- Labeling items and pictures in the classroom with Cree terms is helpful for students to learn and remember vocabulary.
- Make sure your school library has a set of the various Cree dictionaries.
- Any of the writing assignments in this guide can be done in either syllabics or Roman Orthography.
- In order to make a Cree word easier to read use a stretch and snap image. S-tr-e-t-ch out a word by its sounds and then snap it back together to make the word.



# YEAR PLAN TEMPLATE

Grade Level(s): \_\_\_\_\_ School Year: \_\_\_\_\_

Teacher(s): \_\_\_\_\_

	September	October	November	December	January
Topics/ Themes					
Outcomes					
Learning Activities					
Resources					
Assessment and Evaluation					



# YEAR PLAN TEMPLATE



Grade Level(s): \_\_\_\_\_ School Year: \_\_\_\_\_

Teacher(s): \_\_\_\_\_

	February	March	April	May	June
Topics/ Themes					
Outcomes					
Learning Activities					
Resources					
Assessment and Evaluation					



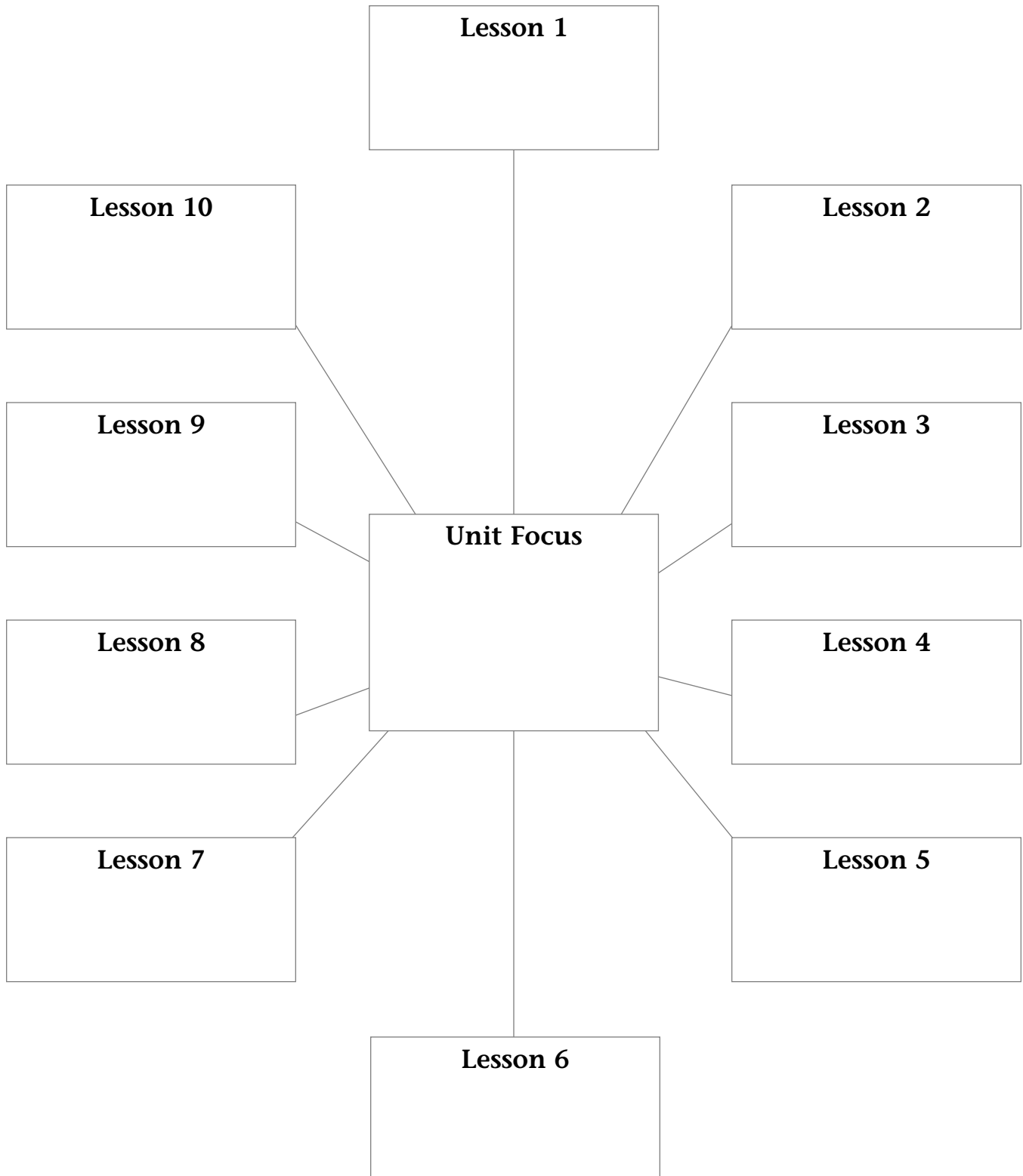
# UNIT PLAN TEMPLATE

Grade Level(s): \_\_\_\_\_ School Year: \_\_\_\_\_

Unit title: \_\_\_\_\_

Day/ Sequence	Lesson Topic	Learning Outcomes	Learning Activities	Resources	Assessment /Evaluation	Planning for Diversity of Learners

# UNIT PLAN TEMPLATE





# *KAKWECIM PWATISIMONIHK:* ANECDOTAL CHECKLIST

Pîsim \_\_\_\_\_

Criteria:

Student	Very Good	Adequate	Not yet	I noticed...
1. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
2. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
3. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
4. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
5. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
6. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
7. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
8. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
9. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
10. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
11. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
12. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
13. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
14. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____
15. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	_____

Consideration for future planning:

# COOPERATIVE LEARNING GROUP SELF-CHECK



Name: \_\_\_\_\_ Date: \_\_\_\_\_

Topic: \_\_\_\_\_

Circle the face that describes your group.

1. 😊 😐 😞 We moved to our group quickly and quietly.
2. 😊 😐 😞 We understood our task.
3. 😊 😐 😞 Everyone shared ideas.
4. 😊 😐 😞 We took turns.
5. 😊 😐 😞 We stayed on topic.
6. 😊 😐 😞 Everyone did his/her part.
7. 😊 😐 😞 We shared materials.
8. 😊 😐 😞 We were proud of our work.

\*Recommendation: Design your own cooperative self-check form in Cree.

Since Cooperative Learning is a characteristic of the Cree way of life, it should be integrated into classroom learning whenever possible and practicable. It's particularly valuable in group projects where the results depend on everyone working together, where every student's gifts and talents can contribute to the results.



## SELF-ASSESSMENT CHECKLIST

Put a check in the box that describes your participation in your group.

1. I shared my ideas and answers with my group.

- always
- most of the time
- some of the time
- never

2. I tried to find out why I did not agree with someone else.

- always
- most of the time
- some of the time
- never

3. I asked questions when I did not understand.

- always
- most of the time
- some of the time
- never

4. I helped people to understand when they had problems.

- always
- most of the time
- some of the time
- never

5. I tried to make people feel good in the group.

- always
- most of the time
- some of the time
- never

6. Next time I will try to be better at \_\_\_\_\_

\_\_\_\_\_

7. I feel my group was \_\_\_\_\_

(Use one word to describe your group.)

# CHECKLIST FOR STUDENT STORY WRITING



	<i>Eha/Îhî</i>	<i>Namôya</i>
<i>Masinahikewin itwewiniw</i> (The text conveys meaning.)	<input type="checkbox"/>	<input type="checkbox"/>
<i>Âcimowin mâcipayiw, âpihtawâw,</i> <i>ekwa nakîmakan</i> (The story has a beginning, middle, and an end.)	<input type="checkbox"/>	<input type="checkbox"/>
<i>Kwayask âcimowihtâkwan</i> (Details used tell a lot about the topic.)	<input type="checkbox"/>	<input type="checkbox"/>
<i>Pîkiskewinisa kwayask nôkwanwa</i> (Sentence structure is demonstrated.)	<input type="checkbox"/>	<input type="checkbox"/>
<i>Pîkiskwewinisa kwayask itasinahikâtewa</i> (Words are spelled correctly.)	<input type="checkbox"/>	<input type="checkbox"/>
<i>Mâmitoneyihtamowina kwayask itwewa</i> <i>ekwa tâpihtâkwanwa</i> (Ideas are coherently and logically organized.)	<input type="checkbox"/>	<input type="checkbox"/>



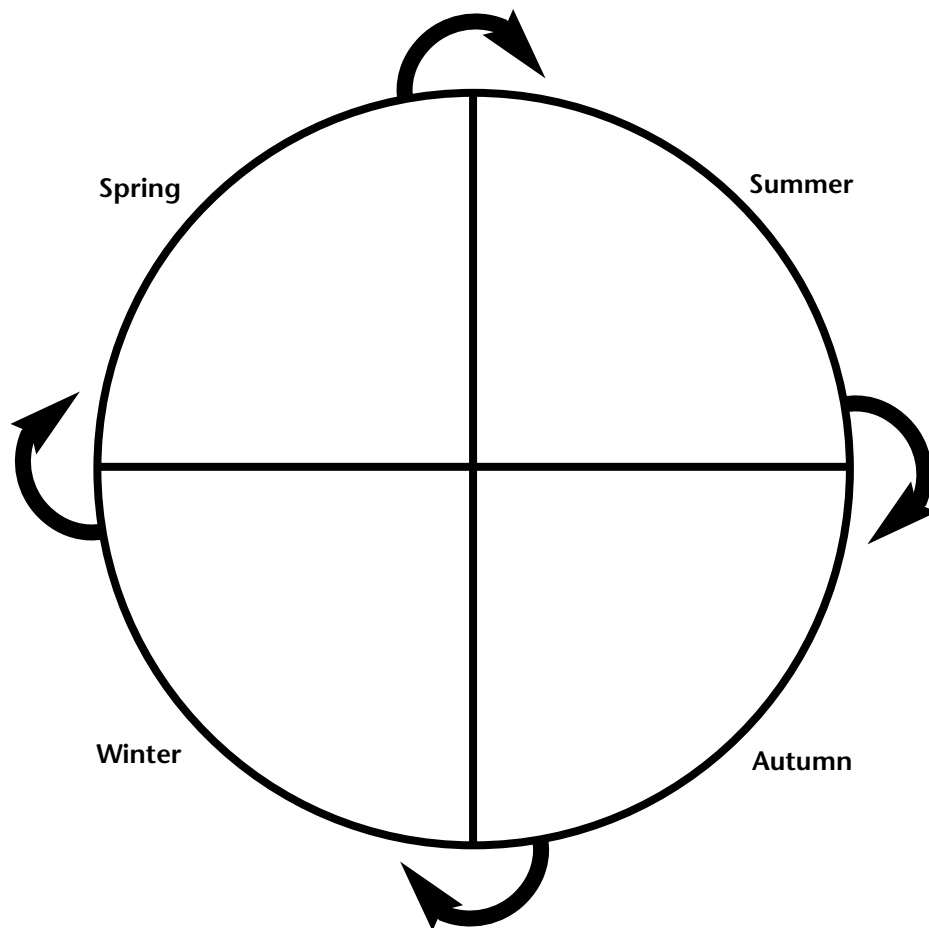
## GRAPHIC ORGANIZER: CYCLE DIAGRAM

### How to Use a Cycle Diagram

A circle diagram is useful for showing the order of events that occur in a repeating cycle.

- 1 Identify the topic and use it as the title.
- 2 Divide the circle into the appropriate number of sections.
- 3 In each section, list the actions, ideas or events that happen, in order.

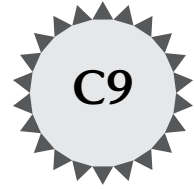
An example of such a cycle is the repeating of the seasons: spring, summer, autumn, winter, spring, summer, . . .





# RUBRIC TEMPLATE

Name: \_\_\_\_\_ Date: \_\_\_\_\_



Student's Level of Achievement		1 Needs improvement to meet grade-level expectations	
		2 Meets grade-level expectations	3 Proficient
Understanding of Content	4 Excellent	<input type="checkbox"/> demonstrates comprehensive, in-depth understanding of:	<input type="checkbox"/> task is incomplete <input type="checkbox"/> completed task demonstrates minimal effort <input type="checkbox"/> completed task demonstrates limited understanding of the content
	<input type="checkbox"/> creates a format that enhances understanding of the task <input type="checkbox"/> organizes ideas/content in a clear, thought-provoking manner <input type="checkbox"/> includes comprehensive information/content with extensive supporting details <input type="checkbox"/> indicates evidence of thorough, thought-provoking research and analysis	<input type="checkbox"/> demonstrates comprehensive understanding of:	<input type="checkbox"/> demonstrates basic understanding of:
Organizing Information	<input type="checkbox"/> creates a format that is appropriate for the task <input type="checkbox"/> organizes ideas/content in a clear, logical manner <input type="checkbox"/> includes information/content with supporting details <input type="checkbox"/> indicates evidence of thorough research and analysis	<input type="checkbox"/> selects a format appropriate for the task <input type="checkbox"/> organizes ideas/content clearly <input type="checkbox"/> includes basic information/content <input type="checkbox"/> indicates evidence of basic research and analysis	<b>Plan for improvement:</b>
<b>Level of independence</b>		<input type="checkbox"/> works independently <input type="checkbox"/> works with minimal assistance	



# SAMPLE RUBRIC: TALKING CIRCLE

## PARTICIPATION

Name: \_\_\_\_\_ Date: \_\_\_\_\_

Student's Level of Achievement		1
Content	<b>4</b> <b>Excellent</b> <input type="checkbox"/> participates by listening thoughtfully, contributing ideas, and building on and linking to the contribution of others	<b>Needs improvement to meet grade-level expectations</b> <input type="checkbox"/> does not participate  <b>Plan for improvement:</b>
	<b>3</b> <b>Proficient</b> <input type="checkbox"/> participates by listening thoughtfully and contributing ideas	
	<b>2</b> <b>Meets grade-level expectations</b> <input type="checkbox"/> participates by listening thoughtfully	
	<b>Level of independence</b> <input type="checkbox"/> works independently <input type="checkbox"/> works with minimal assistance	
	<input type="checkbox"/> works with some assistance <input type="checkbox"/> requires constant supervision and assistance	

# SAMPLE RUBRIC: PARTNER WORK PERFORMANCE



Name: \_\_\_\_\_ Project: \_\_\_\_\_

Date: \_\_\_\_\_

Student's Level of Achievement			
4 Excellent	3 Proficient	2 Meets grade-level expectations	1 Needs improvement to meet grade-level expectations
<input type="checkbox"/> works cooperatively with all partners <input type="checkbox"/> recognizes when partners need assistance and offers to help <input type="checkbox"/> asks for and accepts feedback and help <input type="checkbox"/> usually takes a leading role <input type="checkbox"/> enthusiastically participates in discussions and contributes to activities	<input type="checkbox"/> works cooperatively with most partners <input type="checkbox"/> willingly helps partners <input type="checkbox"/> accepts feedback and help <input type="checkbox"/> usually takes an active role <input type="checkbox"/> willingly participates in discussions and contributes to activities	<input type="checkbox"/> works cooperatively with some partners <input type="checkbox"/> helps partners when asked <input type="checkbox"/> usually accepts feedback and help <input type="checkbox"/> usually participates <input type="checkbox"/> usually participates in discussions and contributes to activities	<input type="checkbox"/> works cooperatively with few partners <input type="checkbox"/> is reluctant to help partners <input type="checkbox"/> is reluctant to accept feedback or help <input type="checkbox"/> rarely participates <input type="checkbox"/> rarely participates in discussions or contributes to activities  <b>Plan for improvement:</b>
<b>Level of independence</b>			
<input type="checkbox"/> works independently <input type="checkbox"/> works with minimal assistance		<input type="checkbox"/> works with some assistance <input type="checkbox"/> requires constant supervision and assistance	



# SAMPLE RUBRIC: GROUP WORK PERFORMANCE

Name: \_\_\_\_\_ Project: \_\_\_\_\_

Date: \_\_\_\_\_

Student's Level of Achievement	
<b>4 Excellent</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> works cooperatively with all group members</li> <li><input type="checkbox"/> encourages others and helps everyone fairly</li> <li><input type="checkbox"/> asks for and accepts help in a mature manner</li> <li><input type="checkbox"/> participates enthusiastically in group discussion, shares ideas and encourages others to participate</li> <li><input type="checkbox"/> makes meaningful contributions to activities</li> </ul>
<b>3 Proficient</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> works cooperatively with most group members</li> <li><input type="checkbox"/> offers to help others</li> <li><input type="checkbox"/> asks for help when needed</li> <li><input type="checkbox"/> participates enthusiastically in group discussions and shares ideas</li> <li><input type="checkbox"/> contributes to activities</li> </ul>
<b>2 Meets grade-level expectations</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> works cooperatively with some group members</li> <li><input type="checkbox"/> helps others when asked</li> <li><input type="checkbox"/> accepts help</li> <li><input type="checkbox"/> participates in group discussions and shares ideas</li> <li><input type="checkbox"/> participates in activities</li> </ul>
<b>1 Needs improvement to meet grade-level expectations</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> is unwilling to work cooperatively with group members</li> <li><input type="checkbox"/> is unwilling to help others</li> <li><input type="checkbox"/> is unwilling to ask for help</li> <li><input type="checkbox"/> does not participate in group discussions</li> <li><input type="checkbox"/> does not participate in group activities</li> </ul> <p style="text-align: right;"><b>Plan for improvement:</b></p>
<b>Content</b>	
<b>Level of independence</b>	
<input type="checkbox"/> works independently	<input type="checkbox"/> works with some assistance
<input type="checkbox"/> works with minimal assistance	<input type="checkbox"/> requires constant supervision and assistance

# LIST OF TEXT FORMS



- Advertisements
- Announcements
- Artwork
- Audiovisual and artistic representations
- Autobiographies
- Banners
- Billboards
- Biographies
- Book and movie reviews
- Book jackets
- Booklets
- Bulletin boards
- Canadian texts
- Cartoons
- CD-ROMs
- Ceremonies
- Choral readings
- Collages
- Comics
- Compositions
- Conversations
- Cree Definitions
- Demonstrations
- Diaries
- Dictionaries
- Dramatizations
- Drawings
- Essays
- Expository texts
- Fables
- Film/filmstrips
- Greeting cards
- Graphic organizers
- Historical fiction
- Inquiry or research projects
- Interactive dialogues
- Internet
- Journals
- Legends
- Letters
- Lists
- Logs
- Magazines
- Maps
- Media broadcasts
- Meetings
- Messages
- Murals
- Narrative texts
- Newspapers
- Notes
- Notices
- Novels
- Panel discussions
- Personal anecdotes
- Photographs
- Picture books
- Plays
- Poetry
- Posters
- Presentations
- Programs
- Projects
- Puppetry
- Questionnaires
- Readers theatre
- Recipes
- Reports
- Reviews
- Sayings
- Songs
- Speeches
- Stories
- Storytelling
- Storyboards
- Summaries
- Surveys
- Telegrams
- Telephone conversations
- Time line
- Travelogues
- Video presentations
- Webs





**BLACK LINE  
MASTERS**



# BLACK LINE MASTERS

## INDEX

- 1 Animal Tracks
- 2 Circle Figures
- 3 Graphic Organizers
  - Cycle Diagram
  - K-W-L Chart
  - Venn Diagram
- 4 Kinship
- 5 Map of Alberta (Outline)
- 6 Map of Canada (Political)
- 7 Mask Making
- 8 Nikâ itôten—TPR Game
- 9 Reflections
  - Ka Mikisîkacikenaw: Peer Reflections
  - Nitokemôwin!: Self Reflection
  - Stars and Wishes: Peer Reflection
  - Stars and Wishes: Self Reflection
- 10 Tipi



# ANIMAL TRACKS



*Pâhkwacask*



*Mistâpos*



*Âpsimôsos/Apscimôsos (NPC)*



*Wîncoyesis/Sikâk (NPC)*



*Maskwa*







*Mîstacakan/Mîs'câkan's (NPC)*



# ANIMAL TRACKS

continued



			
<i>Maskwa</i>	<i>Mistacakan/ Mis'cakan's</i>	<i>Pâhkwacask</i>	<i>Wincoyesis/ Sikâk</i>



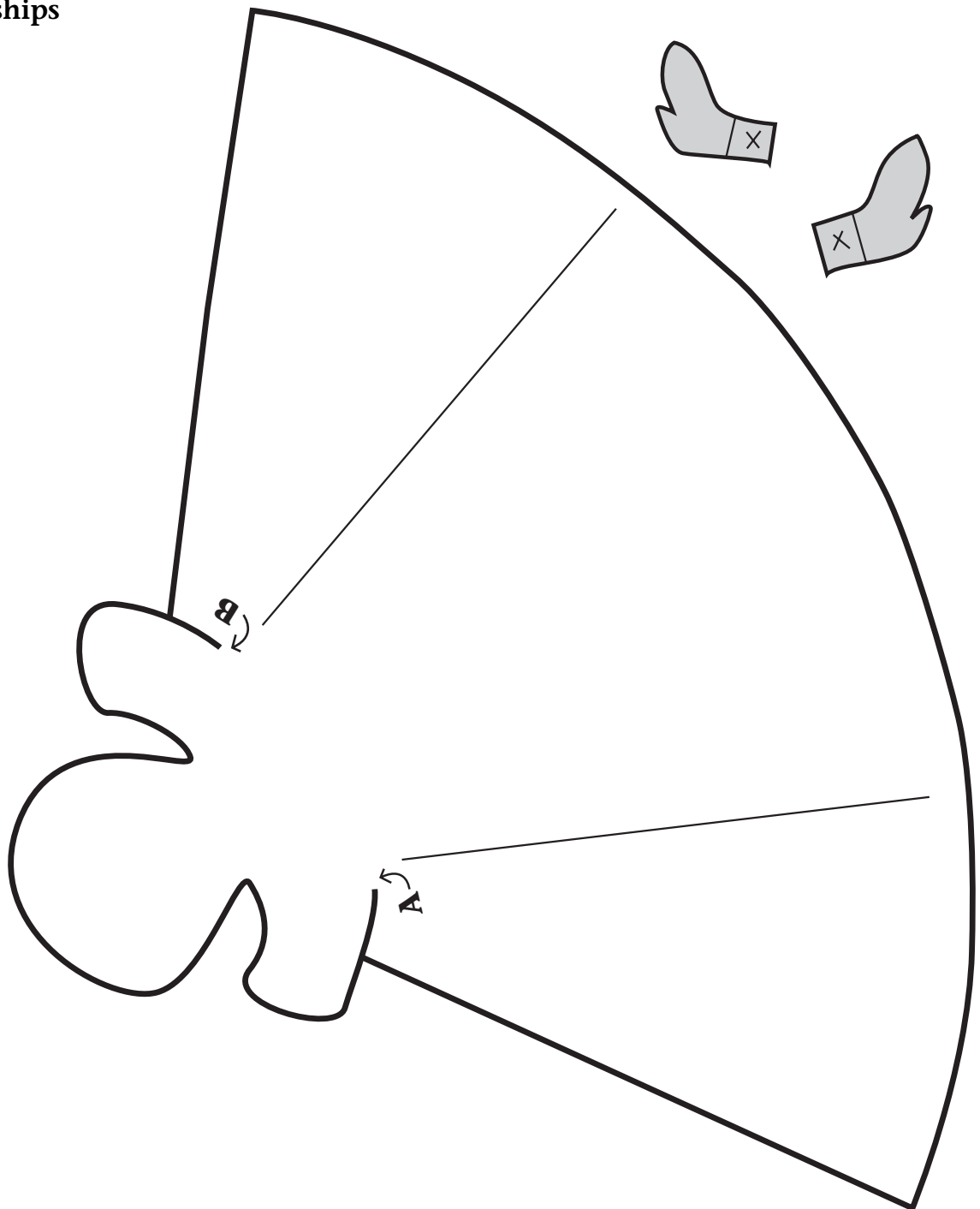
# CIRCLE FIGURES



Students draw faces, hair and clothing before cutting out the figure. A name or family relationship can be written on the front. Cut in at the arms to points A and B and shape the figure to stand. Tape or glue the back so the figure stands. Add hands and the students can have the figures interact.

## Relationships

- Nîya*
- Nôkom*
- Nimosôm*
- Nikâwiy*
- Nimis*
- Nîstes*
- Nîsîmis*
- Nohtâwiy*



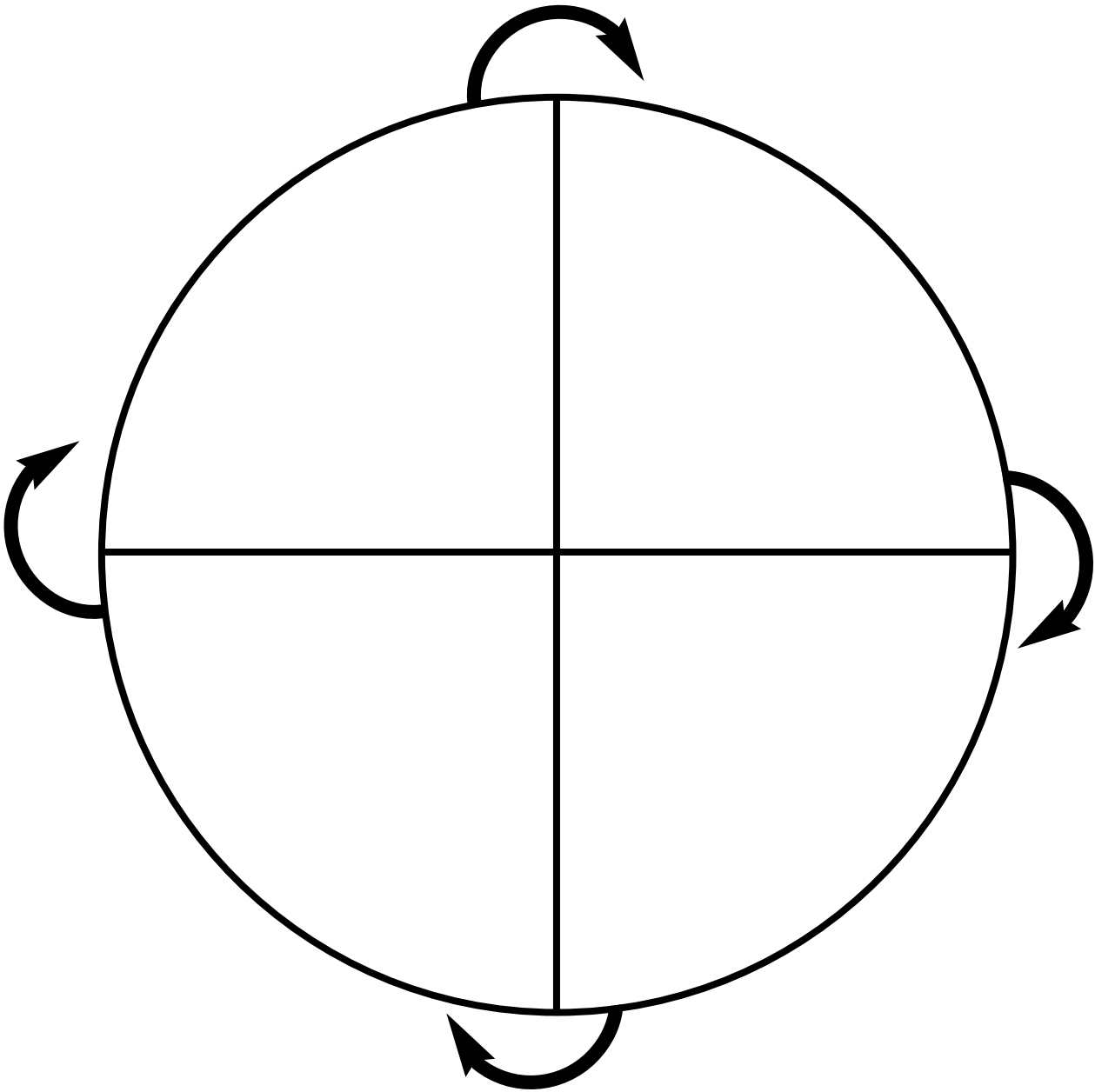


# GRAPHIC ORGANIZER: CYCLE DIAGRAM



Name: \_\_\_\_\_ Date: \_\_\_\_\_

Title: \_\_\_\_\_







# GRAPHIC ORGANIZER: K-W-L CHART

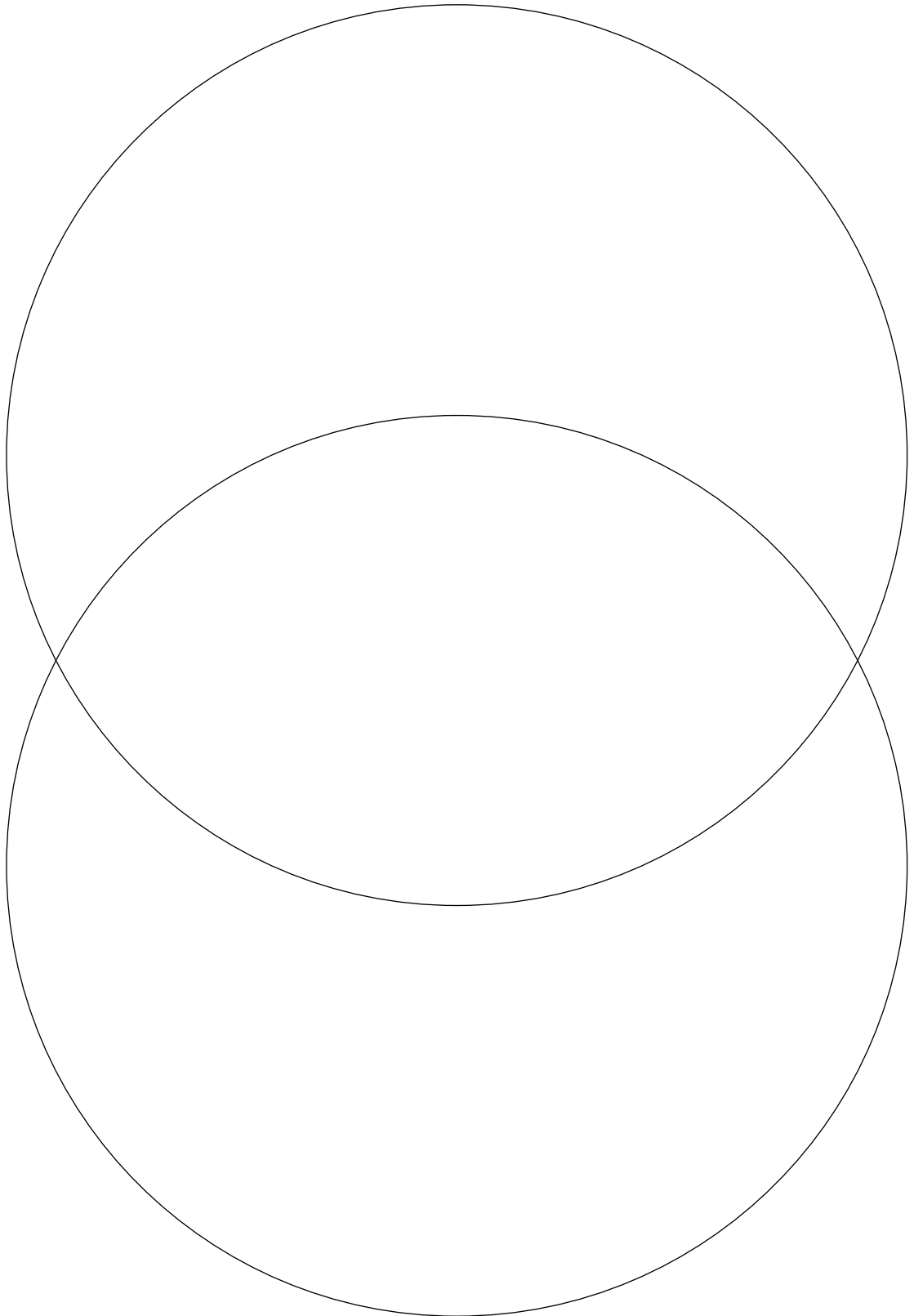


<b><i>Kîkwây ekwa nikiskeyihten</i></b> (What I Learned)			
<b><i>Kîkwây e nohte kiskeyihtamân</i></b> (What I Want to Know)			
<b><i>Kîkwây e kiskeyihtamân</i></b> (What I Know)			



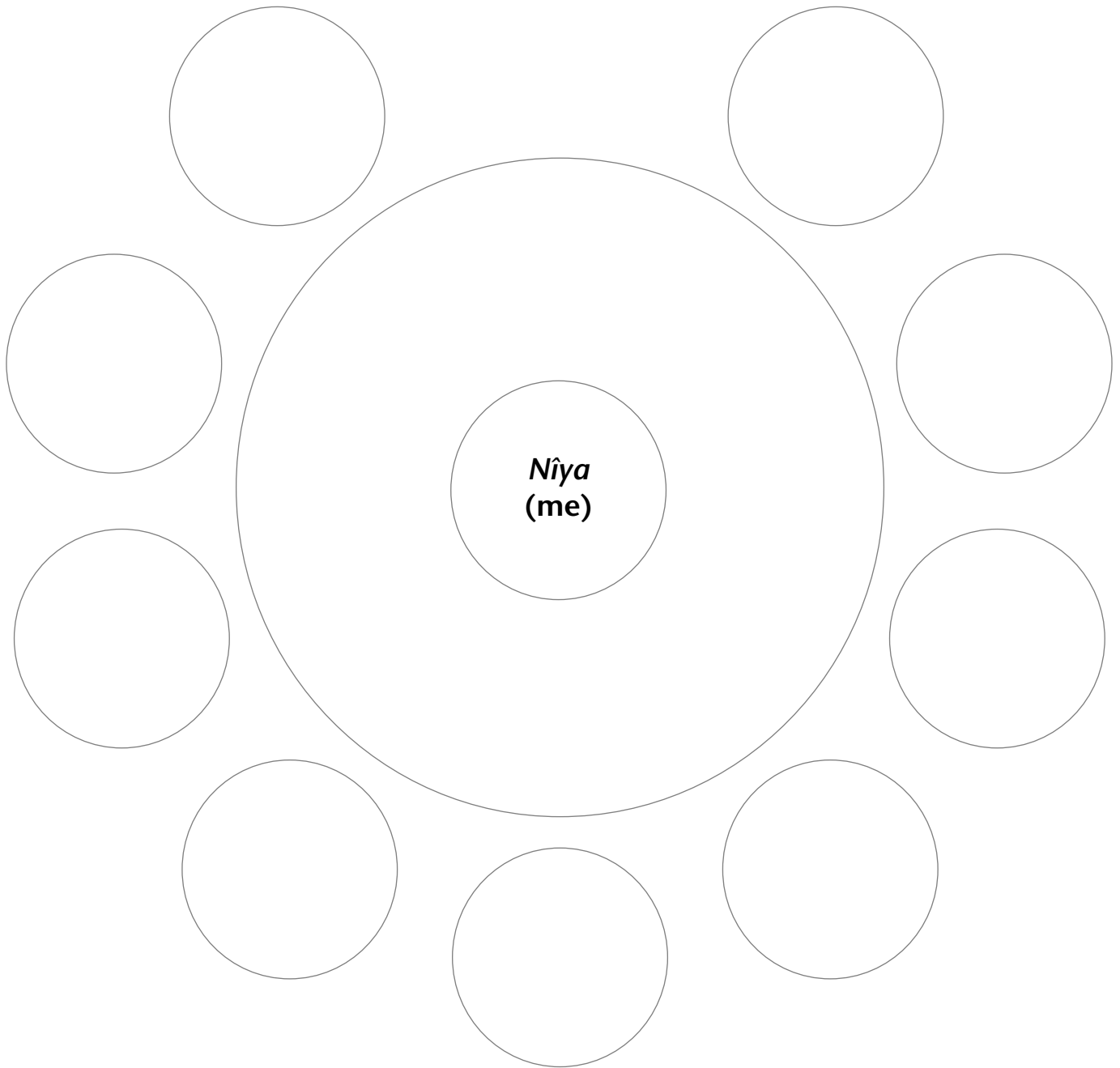
# GRAPHIC ORGANIZER: VENN DIAGRAM

Name: \_\_\_\_\_ Date: \_\_\_\_\_





# KINSHIP

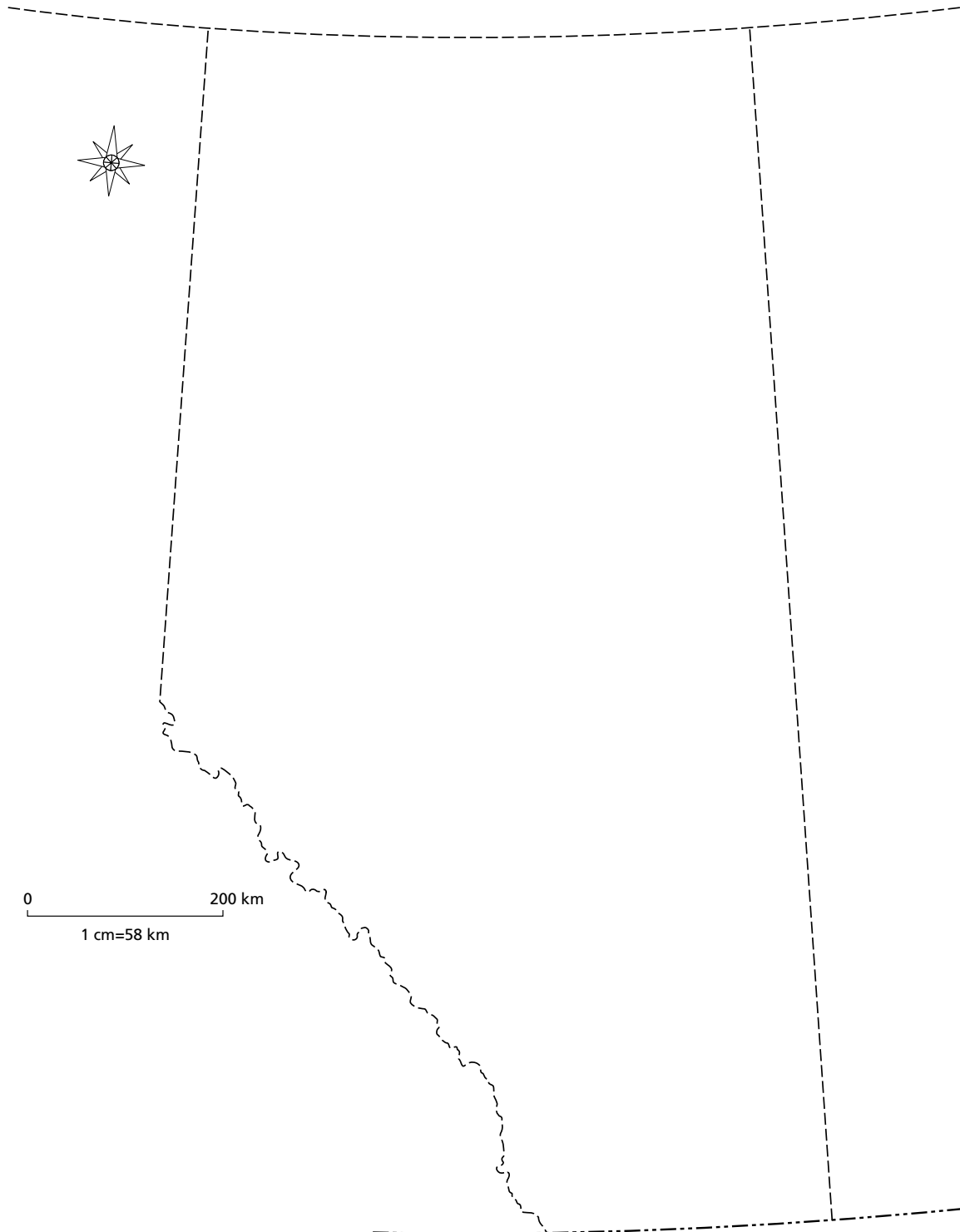




# MAP OF ALBERTA (OUTLINE)



Name: \_\_\_\_\_ Date: \_\_\_\_\_







# MAP OF CANADA (POLITICAL)



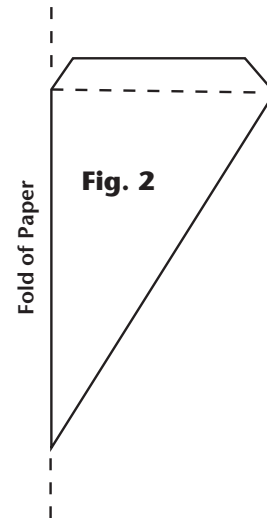
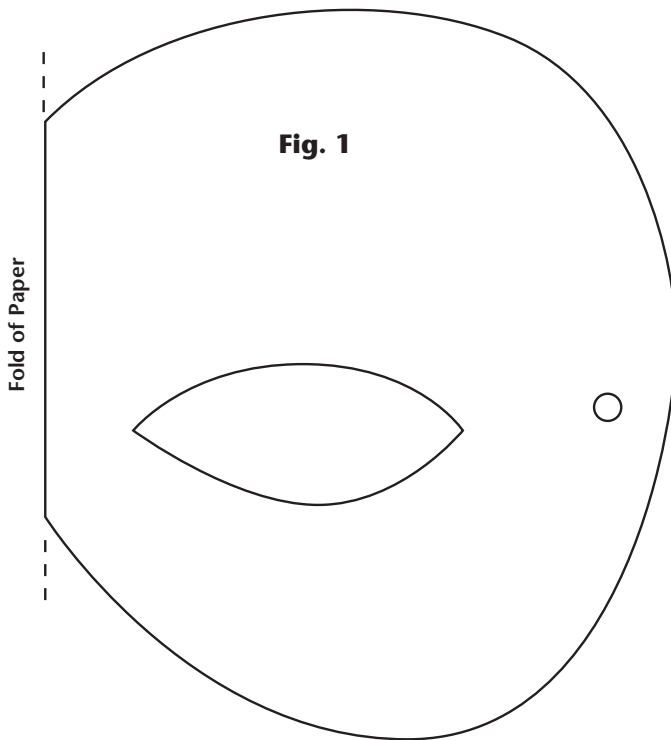
Name: \_\_\_\_\_ Date: \_\_\_\_\_



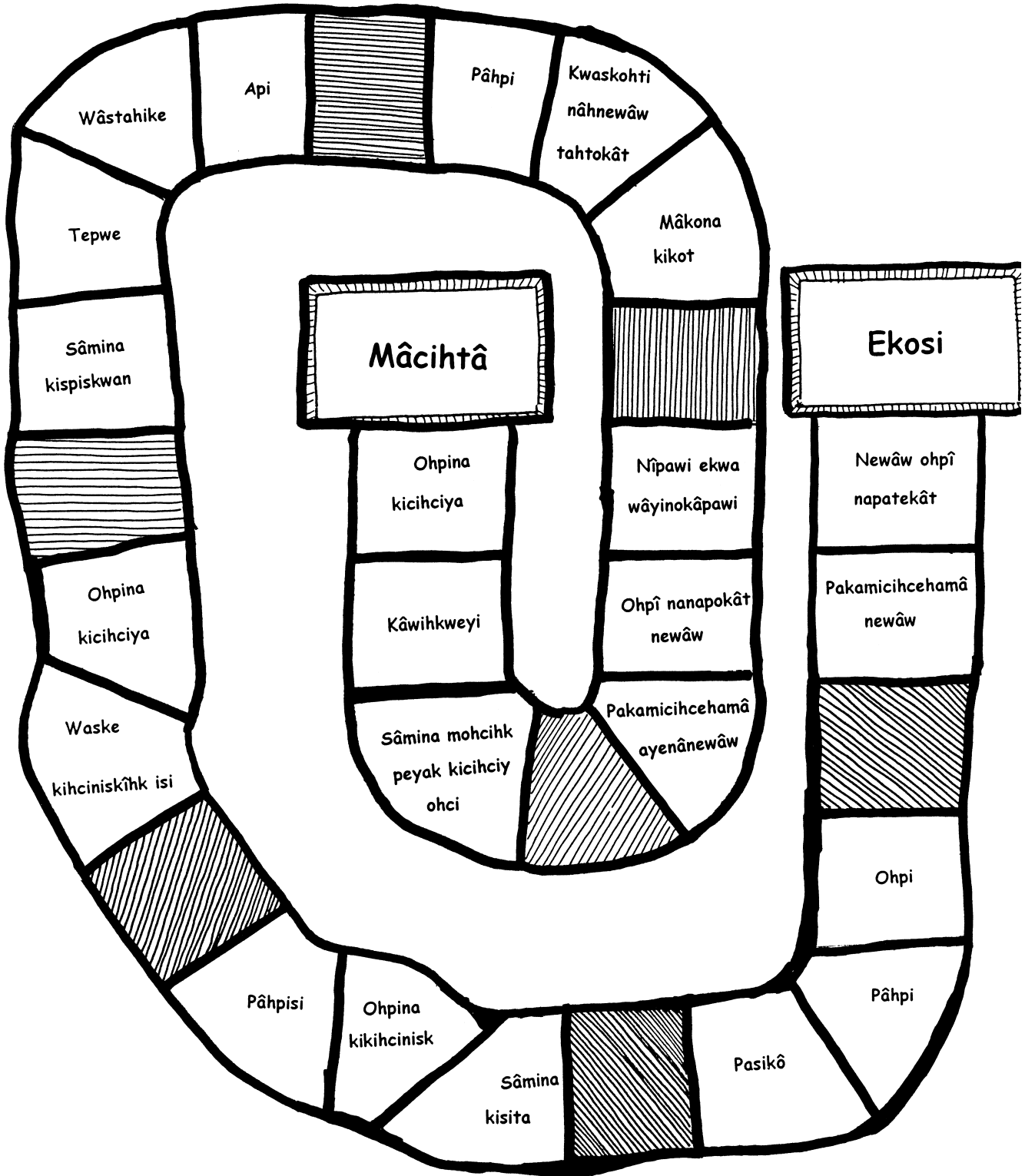


# MASK MAKING

This mask works well for birds, animals and people.  
 Cut the mask Fig.1 on a fold of construction paper or light cardboard.  
 Cut holes for eyes. Make holes near the ears for string.  
 Cut noses or beaks – Fig. 2 on a fold of construction paper or light cardboard.  
 The noses or beaks can be as large or small as needed.  
 Unfold the mask and tape or glue the nose or beak in place.  
 Decorate the mask.  
 Tie a short piece of string in each hole. Tie the short strings to a rubber band to go around the back of the head.



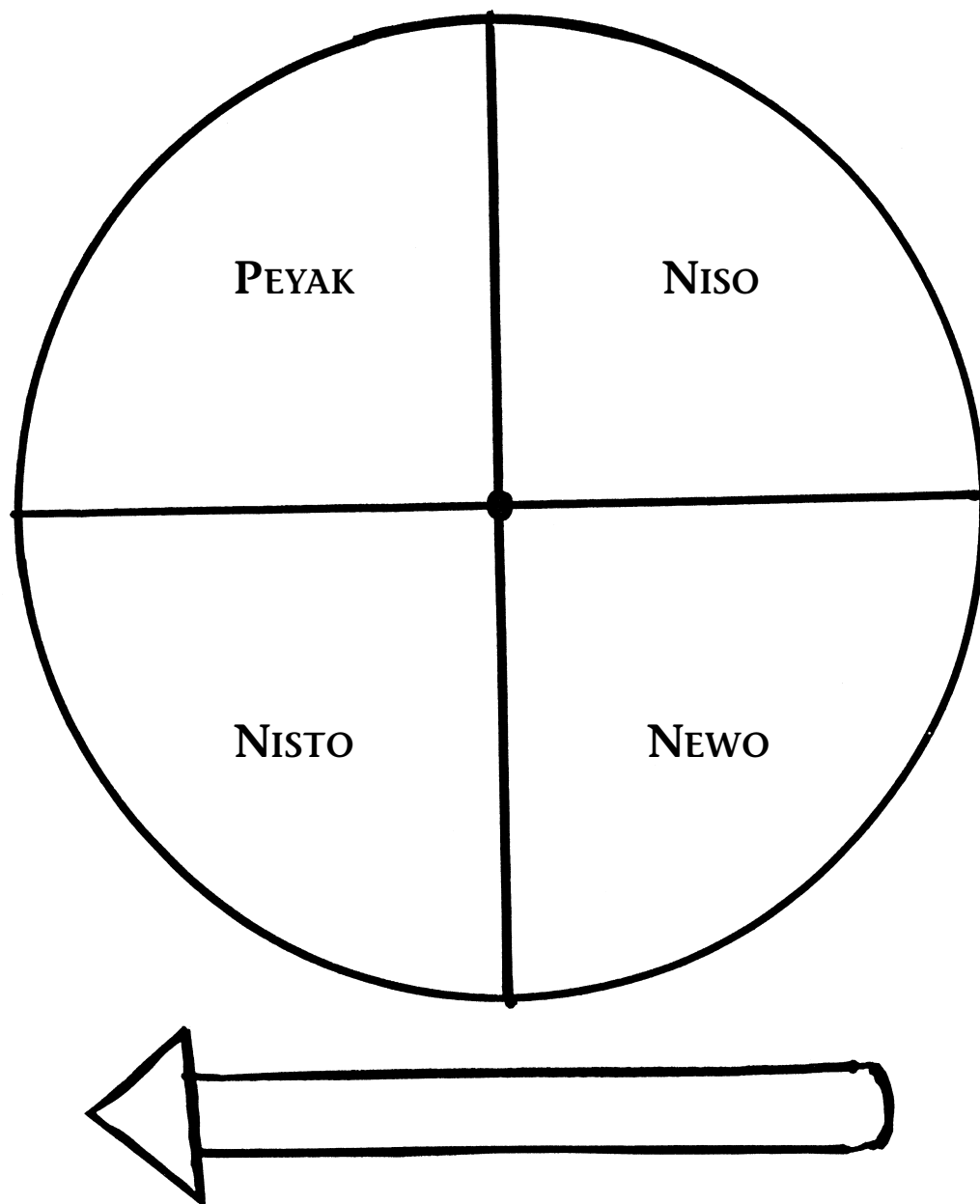






# NIKÂ ITÔTEN

continued



## Directions for playing Nikâ itôten

1. Each student is provided with a board game sheet and a marker.
2. The teacher makes a spinner from the pattern or uses dice.
3. The teacher calls out a number from 1-4.
4. The students move their markers the correct spaces. If they land on a space with words they shout out the words and then do the action. If they land on a blank space they place their hands over their mouths and are silent.





# NIKÂ ITÔTEN

continued



<i>Newâw ohpî napatekât</i>	Hop four times on one foot
<i>Pâhpsi</i>	Smile
<i>Pakamicihcehamâ newâw</i>	Clap four times
<i>Sâmina kisita</i>	Touch your feet
<i>Mâkona kikot</i>	Pinch your nose
<i>Sâmina mohcihk peyak kicichîy ohci</i>	Touch the floor with one hand
<i>Nîpawi ekwa wâyinokâpawi</i>	Stand up and turn around
<i>Kâwihkweyi</i>	Frown
<i>Ohpî nanapokât newâw</i>	Jump on both feet four times
<i>Ohpina kicichiya</i>	Raise your hands
<i>Sâmina kispiskwan</i>	Touch your back
<i>Kwaskohti nâhnewâw tahtokât</i>	Hop four times on each leg
<i>Ohpina kikihcinisk</i>	Raise your right hand
<i>Pakamicihcehamâ ayinânewâw</i>	Clap eight times
<i>Waske kihciniskîhk isi</i>	Turn to the right
<i>Wâstahike</i>	Wave your hand
<i>Api</i>	Sit down
<i>Pasikô</i>	Stand up
<i>Ohpi</i>	Jump
<i>Tepwe</i>	Yell
<i>Pâhpi</i>	Laugh



# *KA MIKISĪKACIKENAW:* PEER REFLECTIONS



Pĭsim/kisĭkaw \_\_\_\_\_

Dear \_\_\_\_\_

Kimaskisin \_\_\_\_\_

I noticed that you... 😊

From \_\_\_\_\_

Pĭsim/kisĭkaw \_\_\_\_\_

Dear \_\_\_\_\_

Kimaskisin \_\_\_\_\_

I noticed that you... 😊

From \_\_\_\_\_



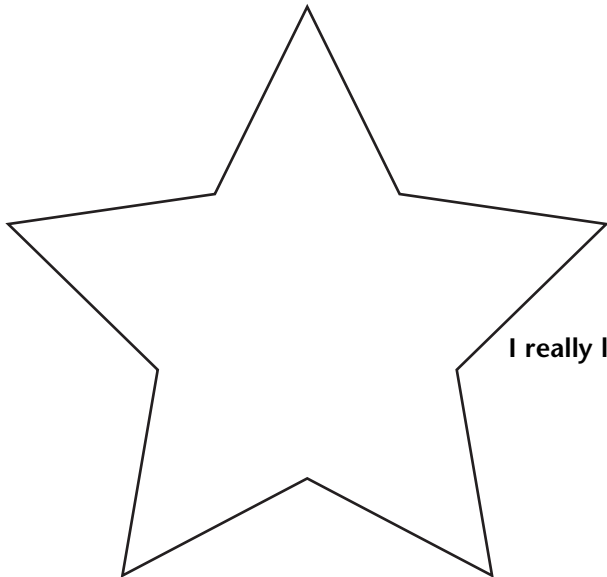




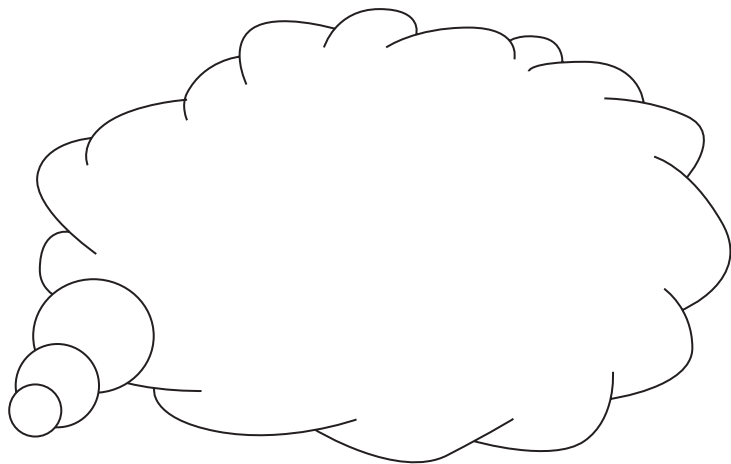
# STARS AND WISHES: PEER REFLECTION



Pisim \_\_\_\_\_ Niwihwin \_\_\_\_\_



I really liked how you did this ...



Some advice for next time ...

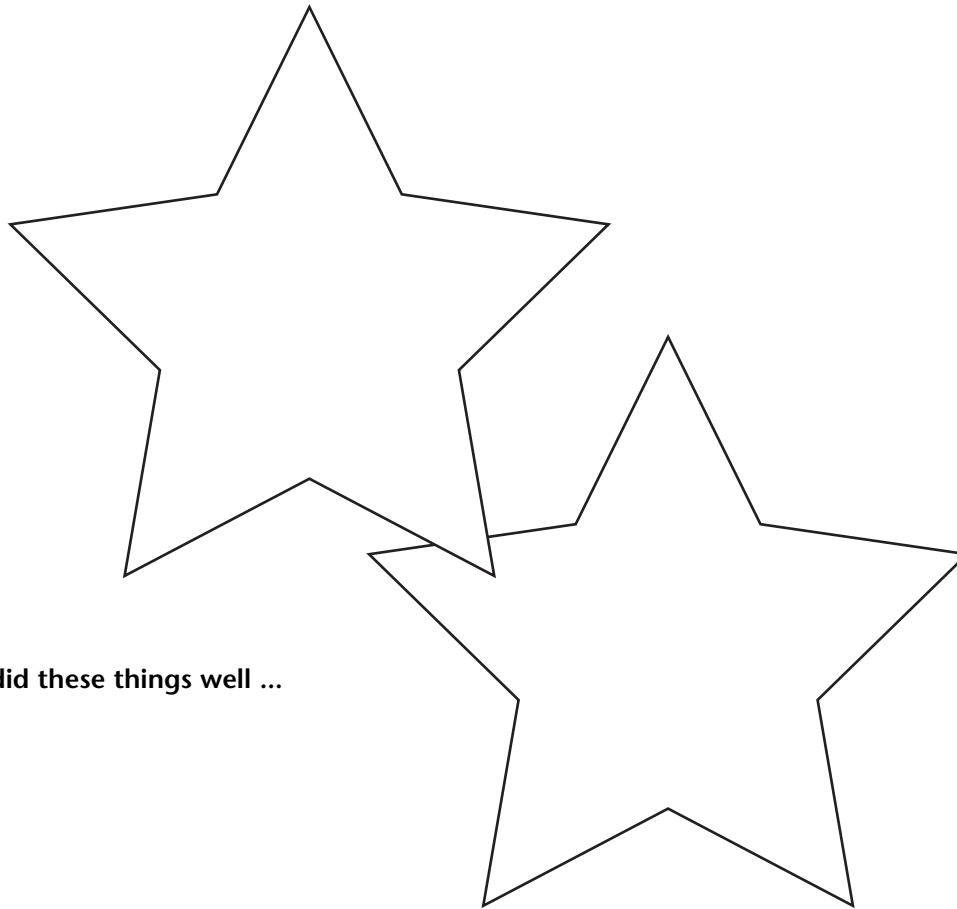




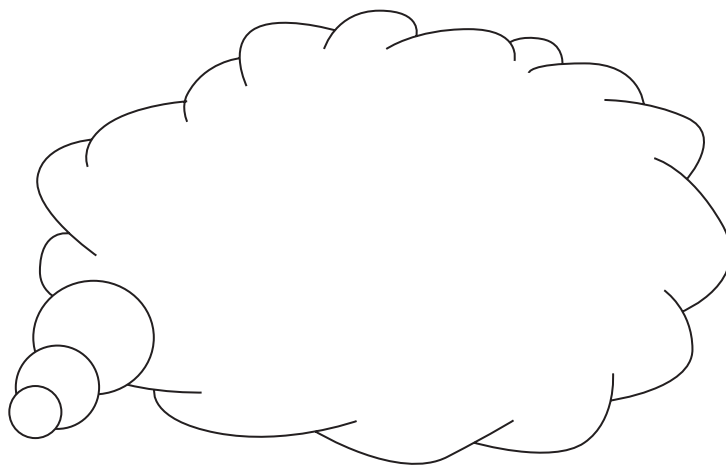
# STARS AND WISHES: SELF REFLECTION



Pisim \_\_\_\_\_ Niwihowin \_\_\_\_\_



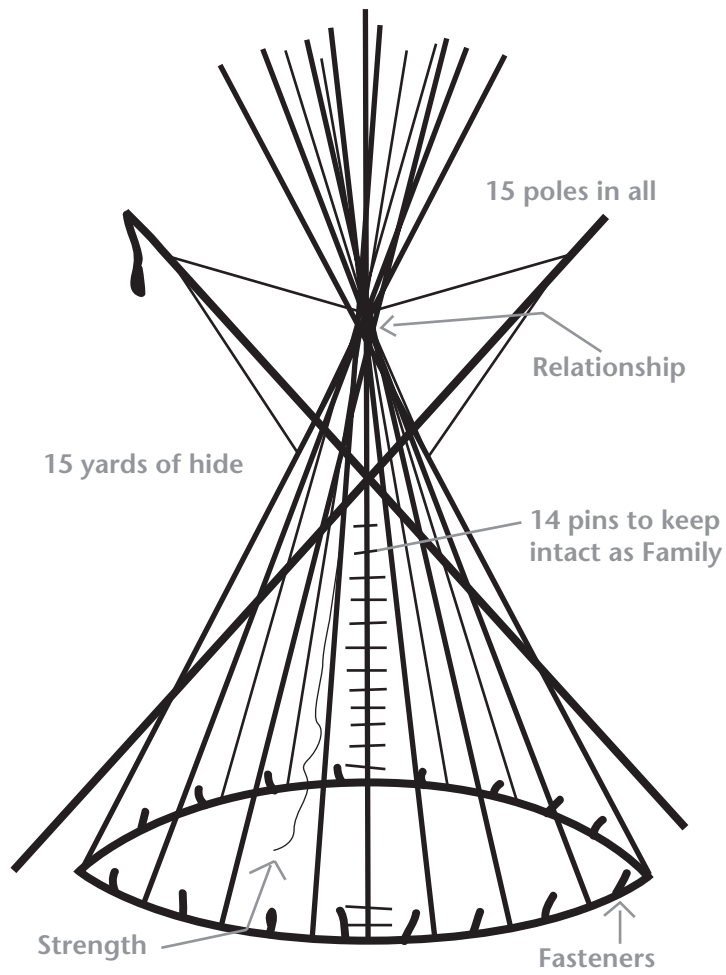
**I did these things well ...**



**I wish had done this differently ...**



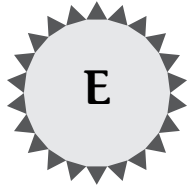
# TUPI







**HELPFUL  
INFORMATION**

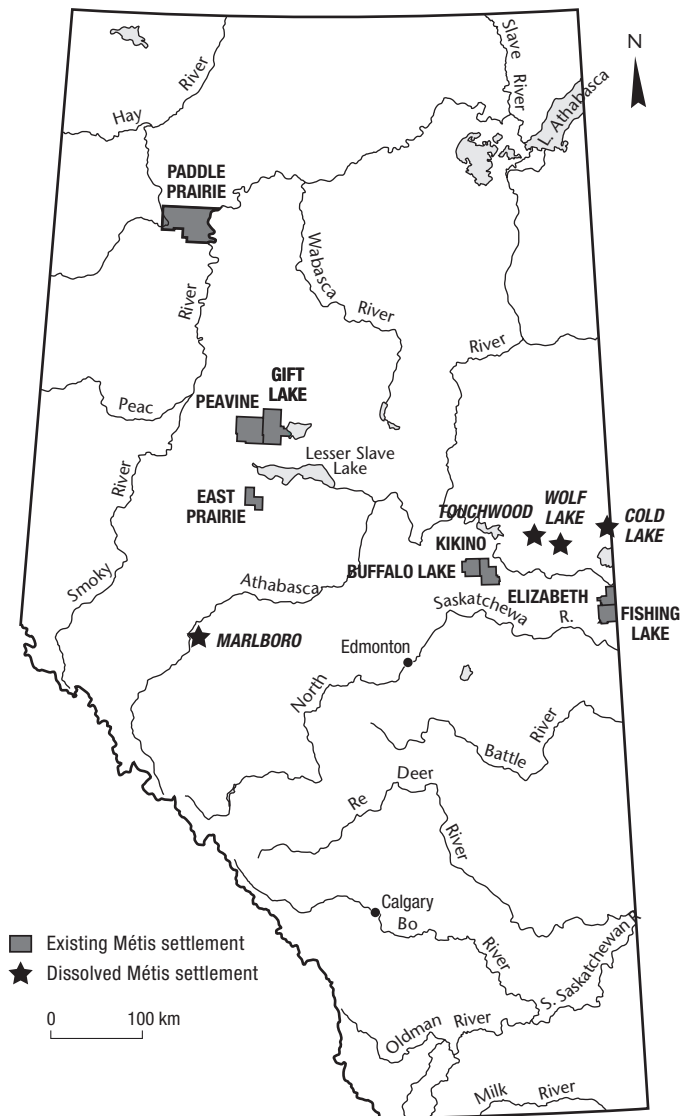


## HELPFUL INFORMATION

### INDEX

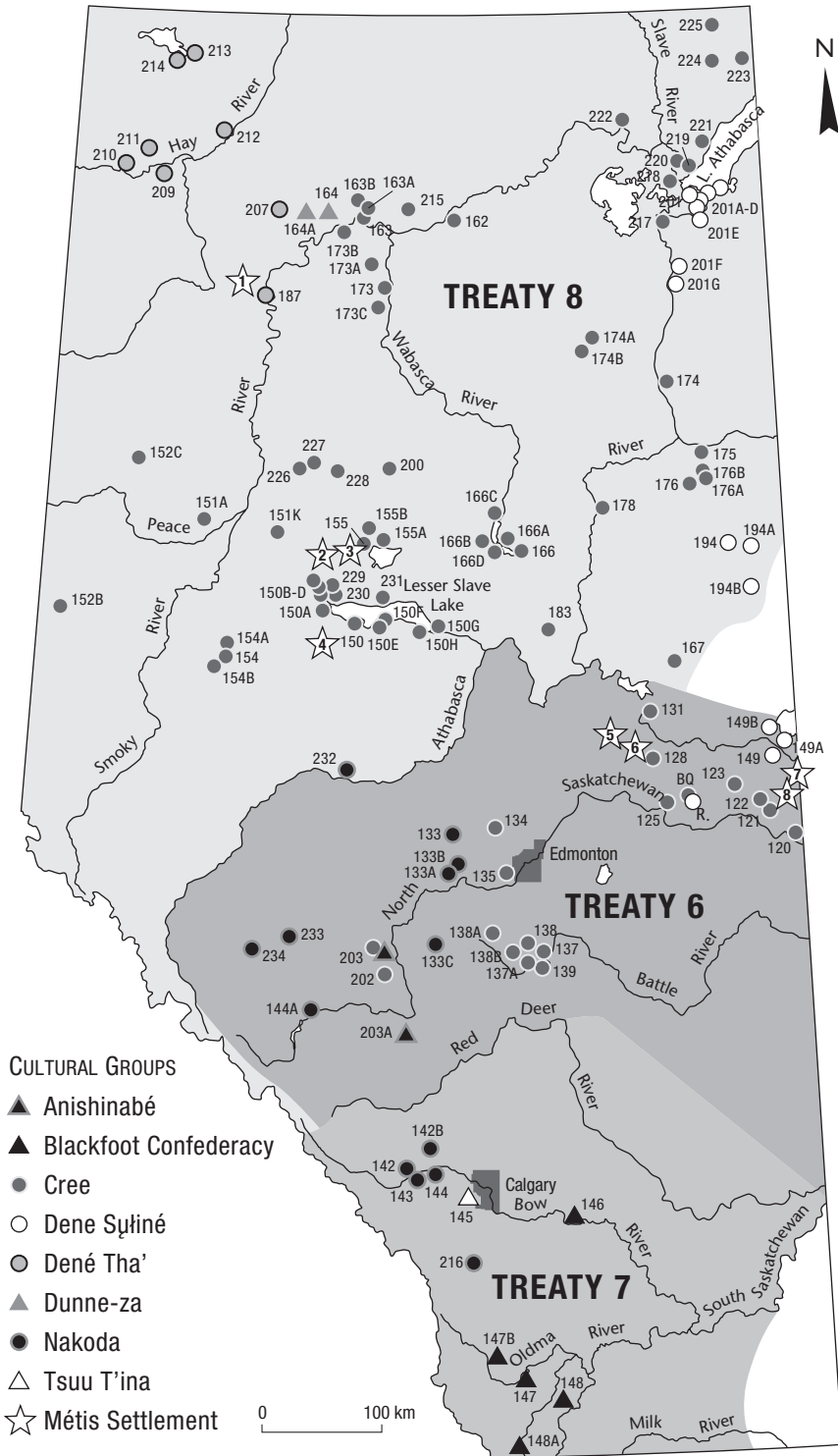
- 1 Alberta Métis Settlements
- 2 Alberta Treaty Areas and Reserves
- 3 Creating Shadow Puppets
- 4 Hand Shadows

# ALBERTA MÉTIS SETTLEMENTS





# ALBERTA TREATY AREAS AND RESERVES





# ALBERTA TREATY AREAS AND RESERVES

## CONTINUED



The map shows the location of the Métis Settlements as well as all First Nations with reserves in Alberta. A reserve is land set aside for the use of a First Nation by the federal government. Each First Nation is coded according to its main cultural group. The map guide on this page gives the names of each First Nation and the corresponding number(s) of its reserves on the map. Note that some First Nations have more than one area of land.

### Anishinabé/Cree

O'Chiese 203, 203 A

### Blackfoot Confederacy

Kainai 148, 148 A

Piikani 147, 147 B

Siksika 146

### Cree

Alexander 134

Beaver Lake 131

Bigstone Cree 166, 166 A–D, 183

Driftpile 150

Duncan's 151 A, 151 K

Enoch 135

Ermineskin 138, 138A

Fort McKay 174, 174 A–B

Fort McMurray 175, 176, 176 A–B

Frog Lake 121, 122

Heart Lake 167

Horse Lake 152 B–C

Kapawe'no 229, 230, 231, 150 B–D

### Cree (continued)

Kehewin 123

Little Red River 162, 215

Loon River Cree 200

Louis Bull 138 B

Mikisew Cree 217–225

Montana 139

Saddle Lake 125, 128

Samson Cree 137 A

Sawridge 150 G–H

Sturgeon Lake 154, 154 A–B

Sucker Creek 150 A

Sunchild Cree 202

Swan River 150 E–F

Tallcree 163, 163 A–B, 173, 173 A–C

Whitefish Lake 155, 155 A–B

Woodland Cree 226–228

### Dene Sùtiné

Athabaskan Chipewyan 201, 201 A–G

Chipewyan Prairie 194, 194 A–B

Cold Lake 149, 149 A–B

### Dené Tha'

207, 209–214

### Dunne-za

164, 164 A

### Nakoda

Alexis 133, 232–234

Paul 133 A–C

Nakoda 142, 142 B, 143, 144, 144 A, 216

### Tsuu T'ina

145

### Métis Settlements

Buffalo Lake 5

East Prairie 4

Elizabeth 7

Fishing Lake 8

Gift Lake 3

Kikino 6

Paddle Prairie 1

Peavine 2

- Although each First Nation and reserve has been listed by a single cultural group, many communities include more than one cultural group. For example, while the Heart Lake First Nation is located in the Treaty Eight geographic area, it is considered part of Treaty Six. Heart Lake has many Cree speakers along with its Dene Sù-iné-speaking population.
- You will not find the Aseniwuche Winewak Nation, which is Cree for "Rocky Mountain People," on this map. This group lives near Grande Cache and includes an ancestral mix of Cree, Dunne-za, Sekani, Nakoda, Anishinabé, Haudenosaunee, and Métis people. The nation has six land cooperatives granted by the provincial government. These land holdings are not official reserves, because most members of the Aseniwuche Winewak Nation **are non-Status Indians**, which means they are not registered for benefits under the federal government's **Indian Act**. Learn more about these land cooperatives by visiting [www.aseniwuche.com](http://www.aseniwuche.com).
- One First Nation in Alberta does not have a reserve: the Lubicon Lake Cree. Their **land claim** is still outstanding.



## CREATING SHADOW PUPPETS

There are three basic elements to shadow puppetry: puppets; a screen; light.

### Puppets

Have students experiment with shapes and silhouettes, using a sheet of black construction paper and scissors. A pencil can be used to make an outline. If the figures are to be used for a puppet show, transfer them to heavier material.

Other materials:

- Black poster board. Areas can be cut out, and colored acetate or tissue paper can be inserted to add character and detail. Fingernail scissors should be used to cut fine detail.
- Clear plastic or acetate. Characterization can be made with permanent felt pens or acetate inks.

Joints:

- Brass paper fasteners make good joints.
- Thread joints can be made by piercing the joint area with a needle and threading with heavy carpet thread. A knot is made in the thread on each side of the joint. The joint should not be loose.
- Wire joints can be made with a small flat coil of florist wire on each side of the joint.

Design:

- For young students, a simple silhouette figure with a single jointed movement works best.
- Older students may enjoy experimenting with multiple jointed figures. (Allow for overlapping when creating a joint so there aren't any strange gaps when the figure moves.) Also point out to students that the more jointed a figure is, the more difficult it is to control. Some joints can be linked with thread or wire for combined movement.

Controls:

- Control rods are fastened to the puppets after they are constructed. Rods can be sewn, glued, wired, or taped to the puppet. As few rods as possible should be used to control puppet movement. Weighting the puppet at certain points with fish weights can help movement and control. Materials for controls can include: stiff florist wire, umbrella ribs, welding rods, bicycle spokes,

wooden dowels, plexiglass rods, and stiff acetate strips.

Manipulation:

- Horizontal: the puppet is operated from behind, with rods at right angles to the puppet.
- Vertical: the puppet is manipulated from below with vertical rods.

### Screens

A screen needs to be stretched tightly across a frame for shadow puppets to be most effective. Materials for shadow screens can include:

- cloth sheet stretched across a door opening
- plastic shower curtain liner stapled on a wooden frame (the liner stretches slightly and is damaged by sharp edges on figures or rods)
- A piece of heavy cardboard can be folded to stand up and a rectangular opening cut in the centre. The opening is covered with white translucent paper to form a screen.
- rear projection screen.

### Light

- Source:
- 150-500 watt bulbs can be used with a reflector
  - a slide projector
  - Christmas spotlight.

Position: Horizontal manipulation

- Light is between puppeteer and screen. May be positioned above or below.

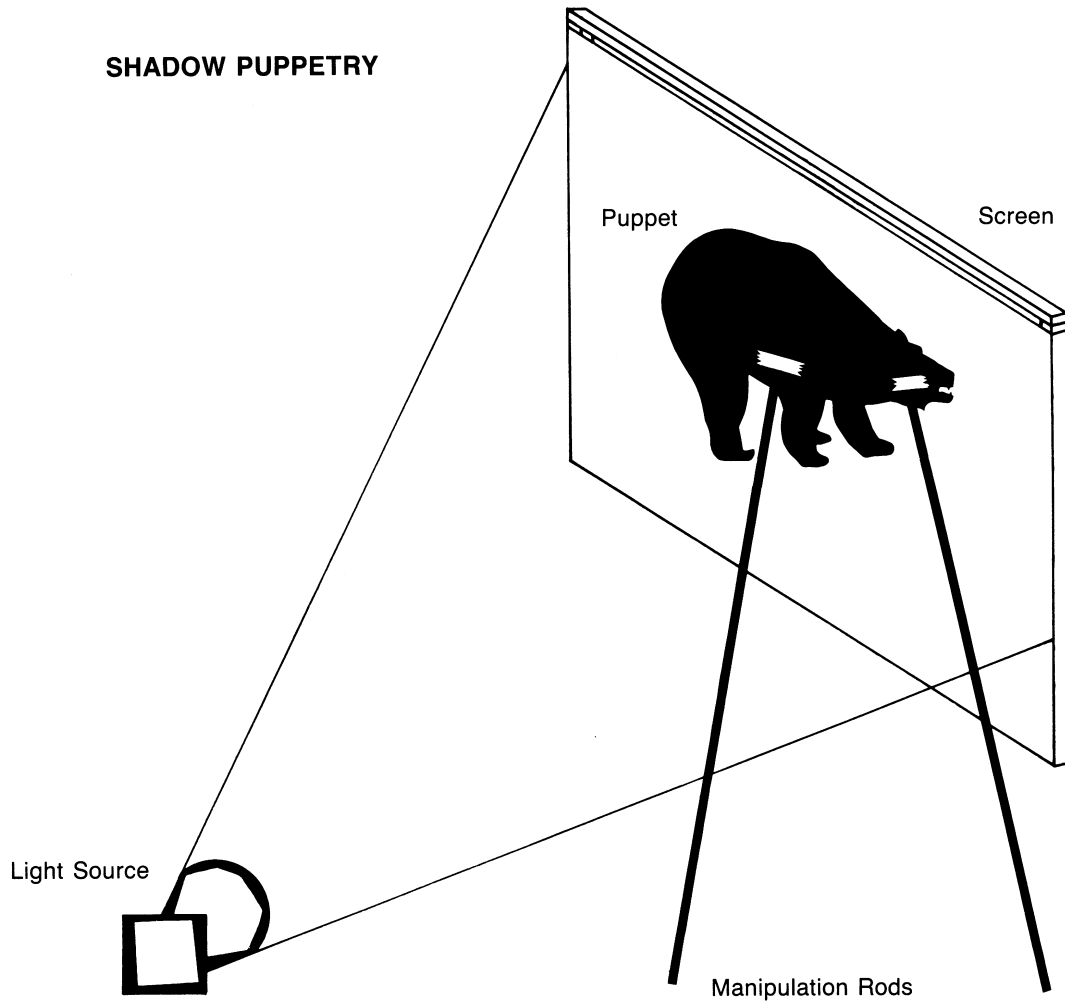
Vertical manipulation

- Light is positioned behind and above the puppeteer.

Many interesting effects can be achieved by experimenting with light positions. Battles, parades, and crowd scenes can be staged with a few puppets by crossing lights onto the screen to create multiple images.

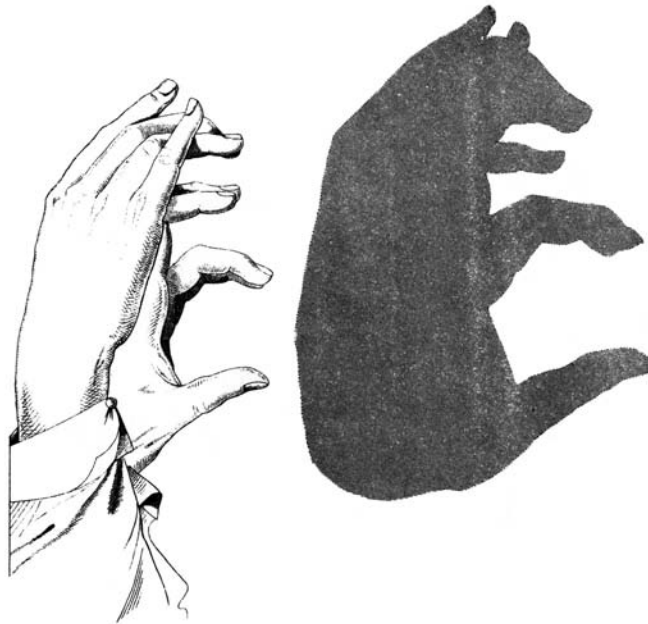
# CREATING SHADOW PUPPETS

Continued





## HAND SHADOWS



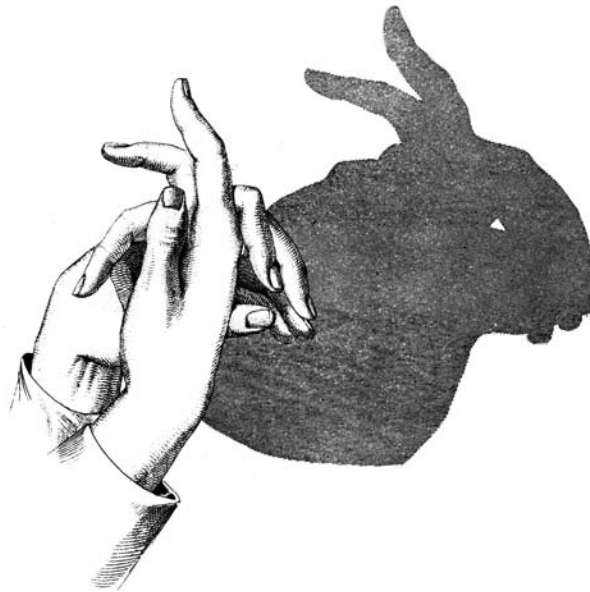
*Muskwa*



*Pimihâw pîwâyis (NPC)*  
*Pimihâw peyesis (SPC)*

# HAND SHADOWS

Continued



*Wâpos*

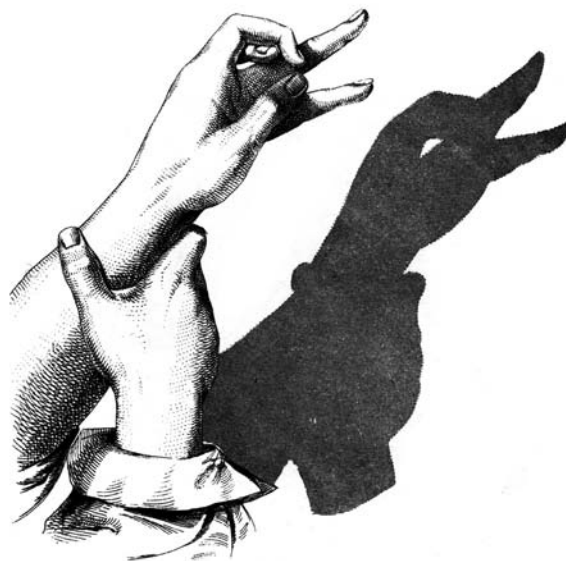


*Apscimôsos (NPC)*  
*Apsimôsos (SPC)*



# HAND SHADOWS

Continued



*Niska*



*Atim*

# RESOURCES

A decorative banner consisting of a series of grey triangles arranged in a slight curve, framing the word 'RESOURCES' in the center.

# RESOURCES

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A full list of the Alberta Education authorized resources for the Cree Language and Culture program Kindergarten to Grade 12 can be found online at [www.education.gov.ab.ca/k\\_12/curriculum/bySubject/aborigin/](http://www.education.gov.ab.ca/k_12/curriculum/bySubject/aborigin/)

The resources that are available at the Learning Resource Centre are Alberta Education approved resources.

Many of the following resources are not yet authorized by Alberta Education but may be used at your discretion.

Where possible, the resources are annotated and suggested grade levels are listed.

The following can be purchased through the listed providers at the end of this resource section. Those items that do not have a source code can be purchased from the publisher or on the Internet. The print sources are coded as follows:

LRC – Learning Resource Centre

SICC – Saskatchewan Indian Cultural Centre

TN – Thomson Nelson

GD – Gabriel Dumont



# BOOKS

## Stories and legends

Ahenakew, Freda. *Wisahkecahk Flies to the Moon*. Winnipeg: Pemmican Publications, 1999. (Cree and English)

Anderson, Dr. Anne. *Amiskohkanis Ekwa Kotaka Achimona: The Pet Beaver and other Stories*.

- The Pet Beaver
  - The Little Wrestler
  - How the Raven Got his Winter Supplies
  - The Beaver and the Porcupine
- Four stories in Cree with English translations.

3-12 LRC

Auger, Dale. *Mwákwa Talks to the Loon: A Cree Story for Children*. Surrey, B.C.: Heritage House Publishing, 2006 (Cree and English)

*Ayikis Awa* – Eddie the Frog

SICC

Ballantyne, Bill. *Wesakejack and The Bears*. Winnipeg: Bain and Cox, 1994. (Cree and English)

Ballantyne, Bill. *Wesakejack and the Flood*. Winnipeg: Bain & Cox, 1994. (Cree and English)

Bear, Glecia. *Wanisinwak Iskweisak: Awasisasinahakanis- Two Little Girls Lost in the Bush: A Cree Story for Children*. Saskatoon: Fifth House, 1991

Bloomfield, Leonard. *Sacred Stories of the Sweetgrass Cree*. Saskatoon: Fifth House, 1993.

Caduto, Michael J. and J. Bruchac. *Keepers of the Animals : Native American Stories and Wildlife Activities for Children*. Saskatoon: Fifth House, 1992.

K-12 LRC

Caduto, M.J. and J. Bruchac. *Keepers of the Earth: Stories and Environmental Activities for Children*

1-9 LRC

Caduto, Michael J. and J. Bruchac. *Keepers of life: Discovering Plants Through Native Stories and Earth Activities for Children*. Fitzhenry and Whiteside, 1994. Various Native American stories and legends regarding plants.

4-12 LRC

Carriere, Ken. <i>The Bulrush Helps the Pond</i> . Demonstrates the diversity of the prairie wetland ecosystem. Swampy Cree and English.	K-12 GD
<i>Cicipasi Ékwa Iskotéw</i> -Cicipasi and the Fire	SICC
Cuthand, Beth and Stan. <i>Sikihpsis – The Little Duck</i> . Penticton: Theytus Books Ltd. 1999 The story of a little mudhen duck that wanted to be a Cree dancer at a powwow but in the end was happy to be a mudhen. ISBN 0-919441-74-2. (Cree, English, Syllabics)	K-6
Dorion, Betty. <i>Melanie Bluelake's Dream</i> . Regina: Coteau Books, 1995.	3-6
Downes Catterson, Annie and Downes, P.G. <i>A Cree Indian Legend: The Story of Chakapas</i> . Manotick: Penumbra Press, 1990.	1-12
<i>How the Birch Tree Got Its Stripes: A Cree Story For Children</i> . Illustrated by George Littlechild, translated and edited by Freda Ahenakew. Saskatoon: Fifth House, 1988.	1-6
<i>How Eagle Got His Good Eyes</i> . Written and illustrated by the Grade 5 and Grade 7 students of Oscar Blackburn School, South Indian Lake, Manitoba. St. Petersburg: Willowisp Press, 1995.	K-6
Speidel, Darlene. <i>Ka-osawinakosit Maskwa, Ka-osawinakosit Maskwa, Awina Kiwapamaw</i> (Brown Bear, Brown Bear, Who Do You See?)	K-9 LRC
<i>Medicine Boy and Other Cree Tales</i> , Glenbow Museum. Short Stories revealing beliefs, values and lifestyle of the Cree people. Illustrated by Henry Nanooch.	4-12
<i>Murdo Otachanohkewin-Achanohkewon Kiwetinok Oschi</i> . Murdo's story of the origin of the Big Dipper A Legend from Northern Manitoba. Winnipeg: Pemmican Publications, 1985. (Cree or English)	
Loewen, Iris. <i>My Kokum Called Today</i> . Winnipeg: Pemmican Publications, 1993.	K-4
<i>Nápésis Ékwa Ápakosís Ácimowinis</i> - The Boy and the Mouse	K-6 SICC
Oliviero, Jamie. <i>The Fish Skin</i> . Winnipeg: Hyperion Press, 1993.	K-3

- Pelletier, Darrell. *Alfred's First Day at School*. Saskatoon: Gabriel Dumont Institute of Native Studies and Applied Research, 1992. K-3 GD
- Pelletier, Darrell. *Alfred's Summer*. Saskatoon: Gabriel Dumont Institute of Native Studies and Applied Research, 1992. K-3 GD
- Pelletier, Darrel. *The Big Storm*. Saskatoon: Gabriel Dumont Institute of Native Studies and Applied Research, 1992. K-3 GD
- Pelletier, Darrel. *Lisa and Sam*. Saskatoon: Gabriel Dumont Institute of Native Studies and Applied Research, 1992. K-3 GD
- Pelletier, Darrel. *The Pow-Wow*. Saskatoon: Gabriel Dumont Institute of Native Studies and Applied Research, 1992. K-3 GD
- Sanderson, Esther. *Two Pairs of Shoes*. Winnipeg: Pemmican, 1990. K-4  
 On her eighth birthday, Maggie receives two pairs of shoes—black patent leather from her mother and beaded moccasins from her Kôkum. Kôkum tells Maggie she must remember how to wear each pair.
- Ratt, Solomon, *Big Skunk*, Saskatchewan Indian Cultural Centre, 1997 4-12 LRC
- Taylor, C.J. *Bones in the Basket: Native Stories of the Origin of People*. Tundra Books, 1994. 3-9
- Truss, Jan. *Peter's Moccasins*. Edmonton: Reidmore, 1987 K-3  
 Peter receives a beautiful pair of beaded moccasins from his Kôkum. Everyone at school wears sneakers so Peter hides his moccasins until a classmate brings her moccasins for Show and Tell.
- Umpherville, Tina. *Jack Pine Fish Camp*. Winnipeg: Pemmican Publications, 1997. 1-5
- Umpherville, Tina. *The Spring Celebration*. Winnipeg: Pemmican Publications, 1995. K-3
- Weber-Pillwax, Cora, *Billy's World*. Edmonton: Reidmore 1989. (Cree) When Billy moves to town he misses the bush and the animals he knows there. 1-9 LRC
- Weesk, Anastasia. *Wesakjahk and the Trees*. Ojibway Cree Cultural Centre. (English and Syllabics) 1-3

## Saskatchewan Indian Cultural Centre Resources (SICC):

### ***Okinis Series Storybooks:***

Awásisak Kiyokawéwak Omosómiwáwa–The Children Visit

Their Grandmother

Awína Níya? - Who Am I?

Kikiskisin Cí? - Do You Remember?

Kiscikánisihk - In The Garden

Kiyokéw Wápan - Wapan Visits

Manitow-kísikáw - Christmas

Maskihkiwiskwéw Takohtéw -The Nurse Arrives

Nímihitowak - They All Dance

Nisto Maskwak -Three Bears

Pahkwésikani nápésis - Bannock Boy

### ***Legends:***

How the Muskrat Got It's Tail

Opeyuko

Pithesiw Fights the Crayfish

The Adventuresome Wesuhkechahk

The Canoemaker & The Mosquito

The Careless Mother

The Cry of the Chickadees

The Fox Who Bragged

The Great Naming Contest

The Hunter & Pithesiwuk

The Red Star

The Scared Rock

The Trick on Wesuhkechahk

The Wicked Lady Magician

Wesuhkechahk & the Evil Caribou

Wesuhkechahk & the One Who Carries a Bullet

Wesuhkechahk & the Rock

Wesuhkechahk the Medicine Man

Why the Trees are Split by Lightning

Why the Whiskey Jack Does Not Go South For the Winter

## ***Stories***

A hard winter  
Adam and the Wolves  
After the Dance  
Beware of the Wihtiko in the Spring Time  
Memekwesiwuk  
Muhikhunistikwan  
My Grandmother & the Wihtiko  
Numekos, the Trout  
The Beaver Story  
The Caribou Hunt  
The Child Wihtiko  
The Deceitful Man  
The Dream  
The Huge Trout  
The Hunt  
The Hunter & The Wood Sprite  
The Legend of Wihtiko  
The Little People  
The Magic Arrow  
The Medicine Lake  
The Two Hunters  
The Village Outcast  
Wihtiko & the Wolf Spirit  
Wihtiko at Bow River  
Wihtiko Came Over the Portage  
Wihtiko's Heartbeat

## Language and Vocabulary

Anderson, Dr. Anne.

*Let's Learn Cree* - Cree vocabulary lists, Cree phrases and sentences

*Pakwachi Pisiskowak* - Wild animals in Cree, actual pictures with vocabulary phrases related in root words

*Pisiskowak* - Animals in Cree. Cree vocabulary for domesticated animals.

*Pakwache Ohpikinaw* - Plants in Cree

*Manichosak ikwa apapehkesak* - Insects and Spiders in Cree

*Mâchêsis: Little Hunter.* Cree vocabulary Kinship terms and phrases.

*Akihtasona, Peyak isko Kihchimitatahtomitanaw* - Numbers 1-1000

*Akihtasona, Peyak isko Nestananaw* - Metis Cree Numbers 1- 20

*Cheki, Wahiyaw Misikitiw, Apisesiw* - Opposites in Cree

*Peyesesak* - Birds in Cree

K-12 TN

*An Intensive Language Course in Cree* 3rd Edition,

7-12 LRC

First Nations Language Lessons (Cree)

by Igor, S. and D. Wapass. Soligsoft. Inc.

Saskatoon: Teacher's guide, Materials

4-12 LRC

Speidel, Darlene. I Series Books

*Nipéhtén Nipéhtawáw* - I Can Hear -

K-9 SICC

*Nipostiskén Nipostiskawáw* - I Wear

K-9 SICC

*Ita Ká-nipáyahk* - Where We Sleep

K-9 SICC

*Niwâpamâw* – I Can See

K-9 SICC

### *Learning Cree Series*

K-12 TN

Grace Buffalo, Samson Cree Nation Books one to 12 with a teacher's guide. Cree vocabulary and phrases. Pictures could be used for posters. Books can be purchased separately or as a series.

*Niwahkomakanak* -Family

*Akihtasona* -Numerals

*Ehtasinasteki* -Colours

*Kisikawa* -Days of the Week

*Pisimwak* -Months

*Askiw meskwacipâyowina* -Seasons

*Micowina* -Foods

*Pisiskowak* -Animals

*Ayiwinisa* -Clothing

*Wikiwapacihcikana* -Household Items

*Nanatohko'kamikwa*- Buildings

*Epikinak miyaw*- Parts of the Body

## **Treaty 8 Centennial Curriculum Development Project** TN

Four books in English. These are simple enough to be used as a basis for translation.

My family  
My School  
My Community in the Present  
My Community long ago

## **Pisim Language Learning Series for Grades 1-3** LRC

The series includes student books and language unit plan books for teachers. Also has flash cards, dialogues and echo acting routines, audiocassettes. Each grade level can be purchased separately.

Grade 1-Unit plan books 1-8  
Unit 1-*Iskonikân* (Reserve)  
Unit 2-*Kiskinowamâkosowak* (They are going to school)  
Unit 3-*Wâkohtôwin* (Kinship)  
Unit 4-*Pîcîcîwin* (Round dance)  
Unit 5-*Niwîcîhaw Nohkom* (Helping Grandmother)  
Unit 6-*Nîkinân* (Our home)  
Unit 7- *Pîsim Kîyokew* (Pîsim is Visiting)  
Unit 8- *Wâpîkwaniy Nawacîw Pahkwesikana* (Wâpîkwaniy Is Baking Bread)  
-Stories and Legends 1 (Level 1):  
-*Takwâkin* (Fall)  
-*Nîkamon* (Song)  
Stories and Legends II  
-*Pîpon Pîsimwak* (Winter Months)  
-*Asîniy Pîkîskwew* (The Rock Talks)

Grade 2- Cree Language Student book-Units 1-8

Unit 1-*Okimâkân* (Chief)  
Unit 2-*Simâkanis* (Police Officer)  
Unit 3-*Sônîskwâtahîkewin* (Skating)  
Unit 4-*Maskîhkîwîskwew* (Nurse)  
Unit 5-*Maskîhkîwîyîniw* (Doctor)  
Unit 6-*Otasahkew* (Social Worker)  
Unit 7- *Otatâwew* (Storekeeper)  
Unit 8-*Wîhkaskwa* (Sweetgrass)

Stories and Legends III (level 2)

-*Nehiyawak Kayâs* (Indians Long Ago)

-*Manitow Nistam Kositah Askiy* (When Creator made the Earth)

Stories and Legends IV

-*Wisahkecâhk ekwa Cakekak Nîmihitowak* (Wisahkecâhk and the Mudhens dancing)

-*Wisahkecâhk ekwa Niskak* (Wisahkecâhk and the Geese)

Grade 3-Cree Language Student book-Units 1-8

Unit 1-*Kiskinohamâkosiwin*- (Going to School)

Unit 2-*Mawisowin* (Berry Picking)

Unit 3-*Tâpakwewin* (Snaring)

Unit 4-*Sôniskwâtahikewin* (Hockey/Skating)

Unit 5-*Tapiskamowin* (Birthday)

Unit 6-*Maskihkîwiskwew Kiyokâkew* (Home Visit by the Nurse)

Unit 7-*Mâyiskamowin* (Shopping)

Unit 8-*Micakisihkânisa Ekîsisamihk* (Weiner Roast)

Stories and Legends V, (level 3)

-*Maskwa* (The Bear)

-*Tânehki Âhasiwak Kâkaskitesicik* (Why Crow are Black)

Stories and Legends VI

-*Paskwâwimostos Sâkahikan* (Buffalo Lake)

-*Mâyimîtos* (The Lumpy Trunked Tree -Black Popular)

### ***Nîhiyawîwin Language Series, Cree for High School and Adult***

***Learners*** by Mary Cardinal Collins, Connie Twin and Marion Stone House

TN

Could be adapted for lower grades. Contains sentence strips, Echo acting scripts, Language Experience charts, TPR and translation exercises. Titles in English and everything else in Cree.

*Nîhiyawîwin 10*

Unit 1-Let's Speak Cree

Unit 2 - The Circle

Unit 3-Berry Picking

Unit 4- Duck Hunting

Unit 5-Family

Unit 6- Travel

Unit 7-Food and Eating

Unit 8-Dance

*Nîhiyawîwin 20*

Unit 1-Let's Learn about Elders



Unit 2-The Circle  
 Unit 3-Garden  
 Unit 4-Rabbit Hunting  
 Unit 5-Family  
 Unit 6-Foods and Feasts  
 Unit 7-Travel  
 Unit 8-Dance  
*Nihiyawîwin* 30  
 Unit 1-Cree beliefs and practices  
 Unit 2- The Circle - Friendship  
 Unit 3-Cree Use of Plants and Animals  
 Unit 4-Moose Hunting  
 Unit 5-Relatives  
 Unit 6-Memorial Feast  
 Unit 7-Cultural Camp  
 Unit 8-At the Pow-Wow

***Pakân Language Series***

***LRC***

The series includes student books, Activity book, teacher's guide and flashcards for each level.

Cree Grade 4 Student Book

Unit 1-*Kâwi Nitawi Kiskinwahamâkosiwin* (Back to School)  
 Unit 2-*Nimâcânân Nimosôm* (Hunting with Grandfather)  
 Unit 3-*Nistam Niminahom* (I Killed My First Game)  
 Unit 4-*Pipon* (Winter)  
 Unit 5-*Pîmîciso* (Come and Eat)  
 Unit 6-*Tâniwâ Nicîm'sis?* (Where is My Puppy?)  
 Unit 7-*Nipâpâ Î-Nipât* (My Dad is Sleeping)  
 Unit 8-*Nitâmisôwin* (Berry Picking)

Cree Grade 5 Student Book

Unit 1-*Kîkwây Kinôcitânaw Ka Nîpîhk* (How We Spend Our Summer)  
 Unit 2-*Takwâkin* (Fall)  
 Unit 3-*Nitokîsikâmin* (It's My Birthday)  
 Unit 4-*Manito kîsikâw Ikwa* (It's Christmas Now)  
 Unit 5-*Nitawi Wâpamâw Maskihkîwîno* (I Go See the Doctor)  
 Unit 6-*Nimîkîsikahcîkânân Nimâmâ* (Beading with Mother)  
 Unit 7-*Ni Wîci Kapîstâwâwak Nÿhkom ikwa Nimosôm* (Camping with Grandmother and Grandfather)  
 Unit 8-*Nikiyokânân Kistikîwînihk* (Field Trip to the Farm)

Cree Grade 6 Student Book

Unit 1-Nin'taw Atâwân Ayiwinisa (Shopping for Clothes)  
Unit 2- Nin'taw Kîhokîtân (Let's Go Visiting)  
Unit 3-Âhkosîw Niwîcîwâkan (My Friend is Sick)  
Unit 4-Pwâtisimowinihk (At the Pow Wow)  
Unit 5-Sôniskwâtahikîwin (Hockey)  
Unit 6-Nikapîsin Nîscâs Wîkihk (I Sleep Over at Cousin's House)  
Unit 7-Atoskîwin Wâpahtîhiwîwin Kiskinwahamâtowikamikohk- (Career Day at the School)  
Unit 8-Kâ Tîhtapihk (Rodeo)

### ***Cree 7 and 8***

Emily E. Hunter and Tribal Chiefs Institute

K-12 LRC

Contains dialogues and Language and Concept Development Stories. Teacher's guide flashcards also available and activity book included.

Cree 7 Student Reader

Community Activity Book (CAB)

Unit 1-Introduction to Cree

Unit 2-Family

Unit 3-Likes

Unit 4-Food and Eating

Unit 5-Hockey Talk

Unit 6-Telephone Conversation

Cree 8 Student Reader

Community Activity Book (CAB)

Unit 1-Welcome to the Cree Class

Unit 2-Telling Time and Giving Directions

Unit 3-Visiting

Unit 4-Shopping

Unit 5-Camping

Unit 6-Pow Wow

***Saskatchewan Indian Cultural Centre - SICC***

*Wíhtamawin, Wíhtamawin* (Tell Me, Tell Me) Cree & English  
*Kíkwayá É-tasihkaman?* (What Are You Doing?) Cree & English  
*É-nanátohkopayik Péyakó-éspayik* (What Happened In One Week)  
*Pihcáiyihk, Wayawítimihk, Otihtapapiw* (Inside, Outside, Upside Down) Cree & English  
*Wápiski-pósís* (White Cat) Cree & English  
 Teaching Cree Through Actions and Pictures  
*Wahkohtowin* - Kinship Book  
 Medical Terminology

## Culture

- Cardinal, Phyllis. *The Cree People*. (Text book and teacher's guide) 7-12 TN  
 Explores how culture shapes attitudes and behaviour. Covers traditional and contemporary Cree culture. Contains photographs, maps and profiles of community leaders.
- Didriksen, Isabel. *Poppa Bear Gets Diabetes*. (Book and facilitator's guide) TN
- Dion, J.F. *My Tribe the Crees*. Glenbow-Alberta Institute, 1993. 4-12 LRC  
 Beliefs, practices, customs and history told from a Cree and Métis perspective.
- In Their Footsteps: Contributions of First Nations People in Alberta* K-12  
 Tribal Chiefs Institute and Indian and Northern Affairs
- Let's All Play*. Traditional games and activities of the northern Ojibway and Cree. (www.goodminds.com)
- Liptak, Karen. *North American Indian Sign Language*. New York, Toronto: Franklin Watts, 1990. 4-12
- Meili, Dianne. *Those Who Know-Profiles of Alberta Elders*. Edmonton: NeWest Press, 1991 4-12
- Morningstar, Mercredi. *Fort Chipewyan Homecoming: a Journey to Native Canada*. Minneapolis: Lerner Publications, 1997. 3-9
- Weesk, Anastasia. *Trees, Plants and Their Uses*. Ojibway Cree Cultural Centre. (Cree syllabics)
- Weatherford, J. *Native Roots: How the Indians Enriched* 7-12

**America.** Ballantine Books, 1991. Describes the influence and contributions of various Aboriginal groups on North American culture, economics and way of life.

**The Face Pullers:** Photographing native Canadians 1871-1939 K-12  
Could be used when dealing with Cree in the past (Kayâs) and cultural change

**Our Grandmothers' Lives:** As Told in Their Own Words, Freda Ahenakew, H.C. Wolfart – editors 7-12  
Seven Cree women share memories about their lives, practical and spiritual matters. (Cree with English translation).

**The Metis: Two Worlds Meet.** Gabriel Dumont Institute. 4-12  
36 study prints featuring Métis homes, lifestyles, clothing, work, transportation and people. 11x17 prints with brief descriptions.

**The Sacred Tree:** Lethbridge: Four Worlds Development Press, 1984 Developed by an inter-tribal group and first published at the University of Lethbridge. Although not Cree specific, Cree people were involved in the process and it reflects Cree values and spirituality.

# TEACHING AIDS

<i>Elders Cree Dictionary</i>	4-12 LRC
<i>Metis Cree Dictionary</i> , Dr. Anne Anderson	4-12
<i>Masinipesiniwi-icwewinisa</i> (Plains Cree Pictionary) 1998. SICC.	K-12 LRC
<i>Itahkamikisowina</i> (Plains Cree Beginner Verbs Book)	K-12 SICC
E. Hyggen. <i>Plains Cree Primary Phonics Book</i> 1999	K-4 SICC
Henley, Tom. <i>Rediscovery: Ancient Pathways</i> , New Directions. Western Canada Wilderness Committee Outdoor activities based on Native traditions. 130 activities.	
Paskemin, D. <i>Plains Cree Grammar and Glossary</i> . University of Alberta. 2001	
Ratt, Soloman. <i>How to Say it in Cree</i> Ratt, Solomon	4-12 SICC
Sheldon, Ian and Tamara Eder. <i>Animal Tracks of Alberta</i> . <i>Edmonton: Lone Pine Publishing</i> . 2000.	

## **Posters**

**K-12 LRC**

The Tipi      K-12  
 Body parts (Set of 5)  
 Clock – Reading time  
 Clothing (Set of 2)  
 Days of the Week  
 Divisions of the Day  
 Kinship (Set of 2)  
 Months  
 Shapes  
 Vowels (Set of 2)

## ***Saskatchewan Indian Cultural Centre - SICC***

Sentence patterns

Syllabics learning kit

Calendar package

Cree Grammar & Workbook by Solomon Ratt

Syllabic Game Kit (game cards, flashcards, syllabic chart)

Animal Game Kit (game cards, flashcards) in full color

***Makosiwikisikaw*** - activity handbook

***Cipay kisikaw cipay tipiskaw*** - activity handbook

Nehiyawewin Dictionary by: SCLRC & Arok Wolvengrey

Animal flashcards (color— 8 1/2 x 11)

Syllabic flashcards (black & white-8 1/2 x 11)

Flashcards on colors

Classroom object flashcards (color-8 1/2 x 11)

Bodyparts flashcards (color-8 1/2 x 11)

Poster on colors in sro (11 x 17) inanimate/animate

Cree number chart poster to 100 (large posters in sro)

Cree number chart poster to 100 (11x17 poster sro)

Syllabic chart poster sro (large poster) laminated

Cree sound chart poster (large poster) Laminated

## ***Pictures and Visual aids***

There are several websites that have free pictures and graphics that can be downloaded and printed. Free clip art sites are also worth checking.

[www.free-pictures-photos.com](http://www.free-pictures-photos.com) This site includes photos of water, clouds, leaves, flowers, landscapes, stones, sunsets.

Check Google Images. When you access the Google search engine, just below the Google title, click on the word *Images*. In the box that appears type in what you are looking for. If you type in Cree, there will be 67,000 images with Cree in the title. However, many of them are not useful and some make no sense at all as to why they are there. However, there are some interesting and helpful ones. When you click on the thumbnail picture it will bring up information where you can obtain the picture and whether or not it is copyright free. Often if you contact the source and say it is for educational use, you will get permission to use it for free.

# AUDIOCASSETTES AND CDs

## Stories and Legends

<i>Wisahkécahk Ékwa Waskwayak</i> -Wisahkécahk and the Birch Trees	SICC
<i>Nápésis Ékwa Ápakosis Ácimowinis</i> -The Boy and the Mouse	SICC

## Language

An Intensive Language Course in Cree (Audiotape) D. Speidel, 1986, Saskatchewan Indian Cultural Centre	7-12 LRC
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First Nations Language Lesson (Cree), CD ROM, Y dialect Beginner's Level	LRC
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Níhiyawíwin Language Learning CD-ROMs  
Cree 10, 20 and 30  
Co-developed by the Northland School Division No. 61  
These user-friendly resources offer a multimedia supplement to the Níhiyawíwin books. They feature stories that are relevant to both traditional and present-day Cree culture, audio components to help students pronounce Cree properly and digital movies. Can be used in lower grade levels

## Music

- Asani. *Rattle and Drum* – music CD – (Cree and English)
- Ruby Beardy and Victoria McLeod. *Cree Language Songs*. CD  
[www.goodminds.com](http://www.goodminds.com)
- Laura Burnouf. *Songs in Cree and English*. Y dialect.
- Laura Burnouf and Edie Venne Hyggen. *Níhithawai-nikamona*. Cree Songs for Grade One.  
[giftoflanguageandculture.ca](http://giftoflanguageandculture.ca)
- John Halkett – *Songs in Cree and English*. Th dialect. Includes *Kôhkominakîsîs nikamon* (Spider song) and *Kwâskwîpathiho niwîcîwâkan* (Skip to My Lou)
- Darrell McCallum – *níhithowi* – *nika mona*: Children's songs in Cree. Four songs available as Creeoke on  
[www.giftoflangaugeandculture.ca](http://www.giftoflangaugeandculture.ca) : *Ôtînhk, Sôniyâskâw, Pisiskiwak, Okiskinwahamâkîw*

- Northern Cree Singers- Pow wow singing and drumming. This award winning group from Saddle Lake has over 27 recordings including *Stay Red, Nikamo, It's Time to Round Dance, Rezonate*
- Carl Quinn- *Nehiyo* – music CD (Cree)
- River Cree – Drum group from the Enoch Cree Nation. *Living in the Rez, The Future Looks Bright.*
- Jared Sowan - *Eclectically Yours* – music CD (English)
- Walking Buffalo – Powwow singing and drumming – *Guns and Thunder*
- *Winston Wuttunee Sings Children's Songs in Cree.* Includes the following songs:  
*Oma Nikamounis, Papahakwan, Wapous Ekwa Maskinak, Kinnipan Tsi, Ninestosin, Kayas Nehiyaw*

Alphabet Song, Syllabic Song, *Wâkohtôwin* Song by Jerry Saddleback

Brian MacDonald & The Onion Lake School Children  
(Songs in Cree and Eng.) K-12 LRC

Celebrating 10 Years of Red Bull K-12

Fly-in Eagle Singers K-12

White Fish Jrs K-12

*Music of the Cree Nation* catalogue can be found at  
[www.drumbeatindianarts.com](http://www.drumbeatindianarts.com)

## Culture

- *Dead Dog Café* – The CBC radio series broadcast from 1997 – 2000. Comedy series loosely based on Tom King's novel, *Green Grass, Running Water*. Available on CD from [www.cbcshop.ca](http://www.cbcshop.ca)

Making History: Louis Riel and the North-West Rebellion of 1885. 1997. Interactive CD ROM-Macintosh/Windows version. 10-12  
Teacher's guide included. Students can use this material to create a multi-media presentation



### **First Nation Radio Programs**

CFWE 89.9 FM – Provides programs via satellite to 54 First Nations communities in Alberta. Operated by the Aboriginal Multi-Media Society

CFCW 790 AM -Native Perspective

[www.nativeradio.com](http://www.nativeradio.com)

## VIDEO

Videos can often be found at more than one source. Many of the videos appear in the Learning Resource Catalogue and can be ordered from the Learning Resource Centre. However, many need to be purchased direct from the production company or distributor.

### ACCESS – The Education Station

The following are available through their online video catalogue. [www.accessstv.ca](http://www.accessstv.ca) On the home page, go to the left bar and click on *The Education Connection*. You need to register as a school or teacher to be able to use the catalogue and order from it. The programs are mostly in English.

***Bushland People***. Artic Institute of Canada. 1993. 17 minutes. 7-12  
Cree, Chipewyan and Dogrib people are featured in representing elements of traditional bush lifestyle.

***Dion of the Kehewin*** – Three members of the Kehewin reserve talk about their history and the need to preserve Native rights, language and culture. 24 minutes. Grades 7-12.

***Dreamspeakers*** – Interviews and footage of live performances at Edmonton Dreamspeakers conference in 1992.

***Feather of Hope*** – Profile of Ken Ward, the first Native person to publicly acknowledge carrying the AIDS virus. 25 minutes. Grade 10-12.

***First Nations Youth Entrepreneurs: Working to a New Beat*** – Four young B.C and Yukon First Nations entrepreneurs discuss how they started businesses.

***Gifts of Design*** – Demonstrates quill work, beading and colour design. 7 minutes.  
Grades 7-12

***Gifts of Spruce and Birch*** – Spruce root collection and its use with birch bark. 9 minutes.  
Grades 7-12

***Gifts of Shelter and Clothing*** – Sewing with animal sinew. Raising of a tipi. 7 minutes.  
Grades 7-12

**Hunters Gifts** – Moose hide preparation and traditional clothing. 8 minutes. Grades 7-12.

**George Littlechild. My Partners, My People Series** – Profile of Cree artist, George Littlechild. 25 minutes. Grades 10-12

**Living With Mother Earth** – First Nation Elders talk with David Suzuki about how science is not enough when dealing with Mother Earth. 25 minutes. Grades 10-12.

**Mother Tongue. My Partners, My People Series** – Profile of Dr. Anne Anderson and her work to preserve the Cree language. 25 minutes. Grades 7-12.

**Muskwachees Community: Jason Visits the Reserve** – Jason, a city boy, visits relatives on the reserve and comes to appreciate traditional customs and traditions. 30 minutes Grades 4+

**Jane Ash Poitras** – Profile of one of Canada's top Cree artists. 26 minutes. Grades 10-12.

**Pow Wow** – Floyd Favel, a pow-wow dancer himself, explores the traditions and excitement of a pow-wow. 24 minutes. Grades K-9

Shadow Puppet Series

Wesakecha and the Flood (Cree)

Wesakecha and the Chickadee (Cree)

Wesakecha and the Geese (Cree)

Why the Moose's Skin is Loose (Cree) Grades 1-12

**Tantoo** – Profile of Tantoo Cardinal, well known Cree actor. 25 minutes. Grades 7-12

**The Legend of the Spirit Bear** – The story of why the Creator turned every tenth black bear into a white Spirit Bear. Voiced by Tantoo Cardinal. 12 minutes. From the Stories of the Seventh Fire series. Grades 7-12

**Walking With Grandfather** – Story with a First Nation perspective on land and conservation. 10 minutes Grades K-3

**Why the Rabbit Turns White** – Cree Wesakechak legend. Characters designed by Norval Morisseau. 12 minutes. Grades 4-12

**Woodland Gifts** – The spiritual importance of the land. Includes the making of a birch bark moose call. 7 minutes. Grades 7-12

## Filmwest Associates

Filmwest presents a number of programs made by First Nations for First Nations. Their catalogue is available online at [www.filmwest.com](http://www.filmwest.com)

**Christmas at Wapos Bay** – Three children visit their grandfather at his trapline cabin, where he follows the traditional ways of hunting, fishing and trapping. The children venture out to find food for their Christmas gathering and have adventures along the way. In Cree or English

**Stories from the Seventh Fire – The Four Seasons** Animated legends in English and Cree. K-12

SPRING – **The First Spring Flood**. The power of friendship and cooperation. 13 min.

**Legend of the Giant Beaver**. Story of ancient landscapes and nature. 13 min.

SUMMER – **How Wesakechak Got His Name**. Lesson in humility. 13 min.

**Legend of the Caribou**. A lesson in sharing. 13 min.

AUTUMN – **Wesakechak and the Medicine**. Abusing medicine can be very dangerous. 13 min.

**Legend of the First Thanksgiving**. Sharing is a way to give thanks. 13 min.

WINTER – **Why the Rabbit Turns White**. Every creature is interconnected. 13 min.

**The Legend of the Spirit Bear**. Looking after the environment. 13 min.

*The New Kid*- Dramatization of peer mediation. English.  
3-7 4 min.

*The Potlatch*- Traces the roots of the potlatch and the ceremonial tradition of giving. 7-12 28 min.

*The Tales of Wesakechak* – Shadow puppets in English. Narrated by Tantoo Cardinal. An activity guide comes with purchase of the full set but they can be purchased as individual units.

*The Creation of the World*

*The First Spring Flood*

*Why the Crow is Black*

*Wapoose the Rabbit*

*Ayekis the Frog*

*How the Fox Earned His Name*

*Wesakechak and the Medicine*

*The Stone and the Mouse*

*Why Bees Have Stingers*

*Wesakechak and the First Indian People*

*Wesakechak and the Whiskey Jack*

*Why the Rabbit Turns White*

*The Creation of the Moon*

## **The Learning Resource Centre**

*The Ways of The People*. Shows a traditional way to make a buffalo hide Tipi. 23 minutes Includes a teacher's guide.

*Today Is A Good Day* - Remembering Chief Dan George, 45 min 1999

*Today's Youth, Tomorrow's Keepers*. A documentary of the 1995 National Aboriginal Conference. Note it contains sensitive issues and topics. Partners in Motion.

*Vignettes of Fancy Dancers*- Harmony Entertainment. 23 minutes Explores the ceremonial dances of First Nations people. Each dancer describes the process of designing and creating the regalia.

*Voice in the Wind*. Provides an overview on different topics related to Aboriginal history and culture.

## Motion Visual

A catalogue of additional videos distributed by this company can be seen at [www.firstnationsfilms.com](http://www.firstnationsfilms.com)

***The Medicine Wheel*** – 4 SIGHT - BCTV 25 min. Story of First Nations spirituality told in the first person by a Cree woman from Manitoba. Visually moving segments highlight the Sweat Lodge and Pipe Ceremonies as she explores the timelessness and the meaning of the Wheel and the significance of one's own personal spiritual journey through life.

***Making Treaties*** - Global TV 45 min. The program presents an emotional and personal approach to the outcomes of the modern treaty process in Canada. Profiles on First Nations blend with input from resource developers and governments as the program weaves the tale of land ownership and forecasts the economic future.

***Living in Two Worlds*** – Knowledge Network. Perhaps one of the best documentaries available on how native people see themselves - their past, present and their future. Young native people explore the meaning of being a native in a modern world while traditional elders highlight the past and the meaning of being managers of the land.

***Beat of the Drum*** - 4 SIGHT - BCTV 25 min. The drum is the heartbeat of mother earth; to beat the drum is to match the heartbeat. As we sing our songs to the drum we "talk to the spirits". From rock and roll to electronic to traditional music. An upbeat, fast-paced program as four Canadian First Nations musical performers and songwriters are profiled.

***First Nations Role Models*** - 4 SIGHT - BCTV 25 min. A publisher, an educator, a Metis political leader and a fisherwoman / filmmaker are profiled in this unique examination of prominent First Nations people in Canada.

## National Film Board

The National Film Board no longer does film rentals.

There are a number of videos that are listed at the Alberta Learning Resource Centre but some need to be purchased direct from the NFB.

A complete list of NFB films dealing with First Nations subjects can be found at [www.nfb.ca](http://www.nfb.ca)

*Cree Hunters of Mistassini* 1974 57min 3-12

*Footprints in the Delta* - 7-12

*Forgotten Warriors: The Story of Canada's Aboriginal War Veterans.* 1996.

*Indian Hunters* (1949) 9 min

*Rabbit Snare* (1977) 6 min

*Redskins, Tricksters and Puppy Stew.* Native Humour and Its Healing Powers 7-12

*School in the Bush.* 1986 15 minutes. A Cree winter camp is used to show traditional education practices in contrast to the education received at residential schools. 4-12

*Silent Tears* 1998 (Cree) Narrated from the perspective of a nine year old Cree girl and the courage of her family on a Northern Ontario trapline. 7-12

*Skeena River Trapline* (1949) 16 min

*Snowshoe* (1978) 17 min

*The Little Trapper* 25min 7-12

## Other film and Video Sources

***Cree for Kids*** – Using music, puppets and a host to learn Cree colours, numbers, food, animals, crafts. The six , 4 minute programs can be viewed on the website [www.creeforkids.ca](http://www.creeforkids.ca) . You need a RealPlayer to view them. Grades 1-3

***First Nations Portraits***. 1993. Gryphon Products Ltd.

***Oil spill at Wabamum Lake***. Documentary video that can be viewed on the Paul band website. <http://paulband.com>

***Our Children, Our Ways***, Published by the Early Childhood Education Program, Red River College, Set of 6 videos and resource guides with following titles:

- Child Care in our Communities
- Exploring the Natural World
- Music and Dance
- Telling Stories, Reading Books
- Supporting Children’s Art
- Speaking our Language

***Welcome to Turtle Island*** – One hour comedy special hosted by Graham Green and featuring top First Nations stand-up comedians. Filmed at the 2004 Winnipeg comedy festival it includes Don Burnstick, Howie Miller, Don Kelly, Art Napoleon, Gerry Barrett and Charlie Hill. Several segments deal with mature subject matter so would need to be carefully vetted by the teacher.

Available on a CD in English only through [www.cbcshop.ca](http://www.cbcshop.ca)  
Grades 10-12



## WEB SITES

Some of the most interesting Cree language resources can be found on the Internet.

Please note that websites often change and some are difficult to navigate in order to find what you need. We have given navigation directions as much as possible but these can change.

### CREE LANGUAGE

<http://cado.ayn.ca>

Part of Canada's digital collections. Aboriginal storytelling site. Includes Cree storytellers: Darlene Auger, Winston Wuttunee, Lawrence Martin.

[www.eastcree.org](http://www.eastcree.org)

Contains stories and other oral material in James Bay Cree

[www.giftoflanguageandculture.ca](http://www.giftoflanguageandculture.ca) - This is a Woodland Cree language site operated by the Lac La Ronge Indian Band Curriculum Resource Unit. It is continually expanding. It presently contains:

- Three legends – 2 with flash animation. They are in English but soon will also be in Cree.

- Four Cree song CDs. Two are in English and Cree. For each CD you can download four songs on the Internet as samples that use what they term a "Cree-oke" style so students can follow Cree highlighted words and sing along.

Songs in Cree and English: written in "y" dialect. Comes with or without a song book.

- Four videos in Cree : Snowshoe Making Workshop; Fish - Net checking. Cleaning, Cooking, Smoking; Elders at Morning Lake; Bell's Point Elementary language Festival 2006

A variety of Cree books, posters, games and flash cards for sale:  
Classroom Object Flashcards

The site also offers a number of Cree on-line activities, several developed in Flash animation. The activities are interactive and in Cree and English.

[www.goodminds.com](http://www.goodminds.com)

A native owned online catalogue of educational resources for First Nations studies.

On the homepage click on the eye/telescope icon

On the map page click on Canada

A series of boxes comes up. If you know title or author you can fill it in. You may just want to type in Cree in the nation box and click search.

[www.horizonzero.ca/elderspeak](http://www.horizonzero.ca/elderspeak)

Dene/Cree Elderspeak: Tales from the Heart and Spirit. Stories about the values connected to the 15 tipi poles. In Cree and English.

Manâcihitowin (Compassion) – Mrs. Glecia Bear

Nêhiyâwin (Cree Way) – Harry Blackbird

Tapahtêyimowin (Humility) – Mrs. Philomene Corrigan

Kanâcisowin (Cleanliness) – Mrs. Cecilia Martel

Nanâskomowin (Thankfulness) – Joe Merasty

[www.languagegeek.com](http://www.languagegeek.com)

Extensive information on languages.

On the home page click on North American Languages.

On the North American Languages page click on Cree.

You can download a font for information in syllabics. The site has very detailed information and explanations on language which may or may not be useful for the classroom.

[www.miyo.ca](http://www.miyo.ca) – The Ermineskin School authority site. To access the resource catalogue you click on Cree Department on the home page, then Resources, then Catalogue. You can print off the free 24 page catalogue in a pdf file. The items in the catalogue can be purchased for \$1.50 per page. Many of the resources can be purchased in English, Roman Orthography or Syllabics. The catalogue gives information on each item and the number of pages. The resources include flashcards and a variety of vocabulary aids on animals, body parts, clothing, colours, seasons, weather. There are three books suitable for K-3, some simple computer activities created in Appleworks and several memory games.

My Mommy  
Earth Day  
Seasons – DB Flash cards  
Weather – Puzzle  
Weather Word DB-Flashcards  
Animal Song  
Tipi Values Posters  
A Guide to Teaching Beginners  
Syllabics-Teacher Guide  
Syllabic Character DB (flashcards)  
Syllabic Workbook  
Syllabic Chart  
Body parts Activity 1 – Cut & Paste  
Body parts Flashcards  
I Can.... Book

[www.native-languages.org/cree](http://www.native-languages.org/cree)

Through this site you can access:

- a list of vocabulary words comparing various Algonquin based languages.
- an illustrated glossary of Cree animal words
- a printable classroom worksheet of body parts in Cree, using photos of First Nations actors, Adam Beach and Irene Bedard
- Cree tribal and community links – homepages for individual Cree nations. From Alberta only four are listed– Little Red River, Bigstone, Samson, Woodland
- a variety of links to other Cree language websites

[www.nativeweb.org](http://www.nativeweb.org)

Click on *Resource Center* for a list of resource categories including *Languages and Linguistics, Education and Youth*. The categories give numerous links to various useful Websites.

[www.nfbkids.ca](http://www.nfbkids.ca)

The National Film Board has an online site for children On the site students can explore doing their own storyboarding and animation. On the storyboard section there are blank text balloons that could allow simple dialogue to be written in Cree.

[www.nisto.com](http://www.nisto.com)

On the home page under Culture, click on Cree Language. The site has some Cree language lessons based on the 1972 Cree phrase book developed by the department of native Studies at Brandon University, Brandon Manitoba.

[www.oshki.ca/elders](http://www.oshki.ca/elders)

22 stories in Cree and Oji-Cree. Can be listened to online in Cree or English.

[www.ourvoices.ca](http://www.ourvoices.ca)

Oral history project by the University of Winnipeg. Wawpleig of Swampy Cree stories.

[www.saskschools.ca](http://www.saskschools.ca)

Nisto Awasisak - School honour song by Carl Crane

[www.schoolnet.ca](http://www.schoolnet.ca)

This is an extensive education site, with over 7000 learning resources.

On the schoolnet home page, click on the purple bar at the top of the page on Learning Resources. On the *Learning Resource* page go to the small blackboard on the left. Type in *Cree* and click on *Search* to access a number of Cree resources. Schoolnet also provides moderated email, discussion boards and chat rooms. You can have students connect up to E-pals in other Cree communities and around the world.

[www.scnea.com/plainscree](http://www.scnea.com/plainscree)

Samson Cree site containing Plains Cree language lessons, complete with sound.

Need high speed internet access.

[www.sgwe.com](http://www.sgwe.com)

Aboriginal production company, producing videos, music and graphic design. Sample songs can be downloaded.

[www.sicc.sk.ca](http://www.sicc.sk.ca)

This site is operated by the Saskatchewan Indian Cultural Centre, Saskatoon, Saskatchewan.

An extensive website offering a number resources for Cree language learning.

On the home page, go to the top of the page and click on *Our Languages*. On the *Our Languages* page click on Cree on the left navigation bar.

They have a number of books and stories in Cree and English, as well as other resources.

They have sections for Plains and Woodland Cree, Grammar Guide, Common Terms and Phrases, Kinship Charts, posters and flashcards.

## CREE CULTURE

[www.albertasource.ca/natureslaws](http://www.albertasource.ca/natureslaws)

Information given by Chief Wayne Roan on *Nature's Laws*, with emphasis on kinship, traditions, culture and spiritual life.

[www.aptn.ca](http://www.aptn.ca)

The Aboriginal Peoples television network.

[www.civilization.ca](http://www.civilization.ca)

After entering the site, click on *Educational and Teacher Resources* on the right side. On the page that appears go to the left side and click on *First Peoples*. Scroll down and click on *Storytelling: The Art of Knowledge*. Click on the screen and then on *Métis-Cree* for sample stories and interesting information on storytelling.

Or on the *First Peoples* page click on the *Aboriginal Heritage* picture button to access a *Kids and Teachers* page. There are lesson plans available and several word games pertaining to First Nation cultures but they are in English only. There is an interesting activity that allows students to design their own beading patterns.

[www.cradleboard.org](http://www.cradleboard.org)

The Cradleboard Teaching Project is an education site under the guidance of Buffy Sainte-Marie. The emphasis is on Native American cross-cultural information and support. Has information on social studies and science “through Native American eyes”. Under the tribal websites, the only listing under Cree is “Poundmaker, Big Bear and the 1885 Northwest Rebellion”. It does have a safe chat room site.

[www.creeculture.ca](http://www.creeculture.ca)

A website of the James Bay Cree. Includes information on language, traditional ways, resources and links.

[www.cregallery.com](http://www.cregallery.com)

[www.edukits.ca/aboriginal.htm](http://www.edukits.ca/aboriginal.htm)

Created by the Alberta Heritage Community Foundation. Has available online, eight Aboriginal Youth Identity Kits: Origin and Settlement, First Nations Contributions, Culture and Its Meaning, Languages and Culture, Spirituality and Creation, Health and Wellness, Sports and Recreation, Leadership. The kits go from Grade 1-12 and include stories and legends, biographies, photo gallery, puzzles and games, video clips.

[www.nativeamericans.com](http://www.nativeamericans.com)

On the home page, scroll down to the bottom where the tribes are listed and click on Cree.

The page gives a large number of links to Cree sites.

[www.powwows.dk](http://www.powwows.dk)

Gives powwow calendar and information on powwows being held in Germany, Denmark and Poland. Would open up discussion on why and how these are being held.

[www.virtualmuseum.ca](http://www.virtualmuseum.ca)

Provides access to thousands of images of artifacts from museums across Canada. From the Teachers' Centre teachers can click on *Aboriginal Arts and Culture and Other Traditions of Aboriginal People*. Students can create a virtual museum of their own.

## **Métis**

[www.metisresourcecentre.mb.ca](http://www.metisresourcecentre.mb.ca)

A site based in Manitoba. Provides information on history, biographies, historical maps, Michif

[www.metismuseum.ca](http://www.metismuseum.ca)

From the Gabriel Dumont Institute in Saskatchewan. This is an extensive website with six categories: Indigenous Voices, Métis Celebration, Learning Resources, Our Proud Heritage, Artistic Expressions, Moccasin Telegraph.

The site has a number of video and audio resources available online, including the Alfred reading series in Michif and Cree that can be downloaded as Flash files.

The Moccasin Telegraph section is an extensive list of website links.

## ART, CRAFTS

[www.birchwoodartgallery.com](http://www.birchwoodartgallery.com)

Click on the Aboriginal Art button on the left side of the site and you can get information on Birch bark biting.

Book: *Art of the Nehiyawak – Exploring the Art and Crafts of the Woodland Cree*: Gives good examples of Cree artwork and crafts including instructions on how to make:

- a bark moose caller
- bow and arrow
- bone needle case
- leather drawstring pouch
- fish scale picture

## CREE ARTISTS and MUSICIANS WITH WEBSITES

Dale Auger – [www.daleauger.com](http://www.daleauger.com)

Don Burnstick – [www.donburnstick.com](http://www.donburnstick.com)

Don Freed – [www.donfreed.com](http://www.donfreed.com)

Dennis Lakusta – [www.dennislakusta.com](http://www.dennislakusta.com)

George Littlechild – [www.georgelittlechild.com](http://www.georgelittlechild.com)

Allen Sapp – [www.allensapp.com](http://www.allensapp.com)

Michael Greyeyes – [www.michael-greyeyes.com](http://www.michael-greyeyes.com)

Buffy Sainte-Marie – [www.creative-native.com](http://www.creative-native.com)

[www.beyond-words.ca](http://www.beyond-words.ca)

A Website tied into the First nations variety series Beyond Words. The site has links to musicians and artist's websites that have appeared on the show.

## GENERAL

[www.geoec.org](http://www.geoec.org)

Global, Environmental and Outdoor Education Council website. It has a number of resources including *Five Minute Field Trips*, developed by two Calgary teachers and available to download as a PDF file.

[www.tprstories.com](http://www.tprstories.com)

A system developed by Blaine Ray that uses TPR techniques to go a step further and tell stories.

[www.tpr-world.com](http://www.tpr-world.com)

TPR – Total Physical Response site. You need to be aware that almost all of the articles listed about TPR on this site are written by Dr. James J.Asher, the originator of TPR.

## SOURCES

ACCESS – The Education Station

Distribution Access

10212 Jasper Ave.

Edmonton, AB T5J 5A3

PH: 1 888 440 4640

Fax: 780 440 8899

Email: [sales@distributionaccess.com](mailto:sales@distributionaccess.com)

Web site: [www.distributionaccess.com](http://www.distributionaccess.com)

[www.accesstv.ca](http://www.accesstv.ca)

Filmwest Associates

2400 Hayman Rd.

Kelowna, B.C. V1Z 1Z8

PH: 250 769 3399

FAX 1 800 570 5505

Email: [info@filmwest.com](mailto:info@filmwest.com)

Web site: [www.filmwest.com](http://www.filmwest.com)

Gabriel Dumont Institute

#2 604 22nd Street West

Saskatoon, SK S6V 1B2

PH: 306 657 5710

Web site: [www.gdins.org](http://www.gdins.org)



National Film Board of Canada  
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PO Box 6100 Stn Centre-Ville  
Montreal, QC H3C 3H5  
PH: 1 800 267 7710  
Web site: [www.nfb.ca](http://www.nfb.ca)

Saskatchewan Indian Cultural Centre  
2553 Grasswood Road East  
Saskatoon, SK S7T 1C8  
PH: 306 373 9901  
Fax: 306 955 3577  
Email: [info@sicc.sk.ca](mailto:info@sicc.sk.ca)  
Web site: [www.sicc.sk.ca](http://www.sicc.sk.ca)

Thomson Nelson  
1120 Birchmount Road  
Scarborough, ON M1K 5G4  
Ph: 416 752 9448 1 800 268 2222  
Fax: 416 752 8101 1 800 430 4445  
Web site: [www.nelson.com](http://www.nelson.com)



# **GLOSSARY OF LINGUISTIC TERMS**



## GLOSSARY OF LINGUISTIC TERMS

<b>Authentic Situations</b>	These refer to real-life situations one would encounter in a Cree-speaking community, e.g., in a bakery, store, restaurant, etc.
<b>Content-based Language Learning</b>	In content-based language learning, students learn a second language while they are learning content from another subject area. This is the approach taken in bilingual programming.
<b>Culture</b>	The members of the culture task force of the National Core French Study (LeBlanc, 1990) have defined culture as “the general context and way of life. It is the behaviours and beliefs of a community of people whose history, geography, institutions, and commonalities are distinct and distinguish them to a greater or lesser degree from all other groups.”
<b>Historical and Contemporary Elements of the Culture</b>	May include historical and contemporary events, significant individuals, emblems, or markers of national identity (myths, cultural products, significant sites, events in the collective memory), public institutions, geographical space (regions, landmarks, borders, frontiers), social distinctions, conventions of behaviour, beliefs, perceptions, and perspectives.
<b>Discourse</b>	Discourse is connected speech or writing that extends beyond a single sentence or utterance.
<b>Discourse Features</b>	The term “discourse” refers to the organization of language in units greater than the sentence.
<b>Diverse, Diversity</b>	Within most cultures, there are groups of people who have cultural beliefs, values and practices that are different from the majority or mainstream culture. These differences may be based on religion, national, or ethnic origin, social class, race or colour.
<b>Exploratory Language</b>	Exploratory language is language used to explore the thoughts, ideas, opinions, etc. of oneself or others. Examples of exploratory language include: What if...? How? I wonder...
<b>Expression</b>	Expression is a word or group of words that is used in a particular language that has a commonly accepted meaning that is not the literal meaning and does not follow regular grammatical usage.

<b>Language Learning Strategies</b>	These are actions taken by learners to enhance their learning.
<b>Cognitive Strategies</b>	operate directly on the language and include such things as using different techniques for remembering new words and phrases, deducing grammar rules or applying rules already learned, guessing at the meaning of unknown words or using different ways to organize new information and link it to previously learned language.
<b>Metacognitive Strategies</b>	are higher order skills that students use to manage their own learning. They include planning for, monitoring, and evaluating the success of language learning.
<b>Social Strategies</b>	are actions learners take in order to interact with other learners or with speakers of the target language.
<b>Affective Strategies</b>	are methods learners use to regulate their emotions, motivation and attitudes to make them more conducive to learning.
<b>Language Use Strategies</b>	<p>These are actions taken to enhance communication. The strategies in the Curriculum are organized according to the three communicative modes: interaction, interpretation, and production.</p> <p>Language use strategies can be seen as a sub-category of language learning strategies since any action taken to enhance communication or to avoid communication breakdown can be seen as increasing the chances that language learning will take place. Language use strategies can, however, be used with no intention of trying to learn the language better.</p>
<b>Lexicon</b>	Lexicon covers all kinds of words, both content words (e.g., dog, run, happy) and function words (e.g., him, from, but). It also includes lexical phrases, which are groups of words that function like a single word (e.g., all of a sudden).
<b>Mechanical Features</b>	These are the conventions used to make written text easier to read. They include such things as capitalization, punctuation, paragraphs, titles, or headings.

<b>Modelled Situations</b>	The term is used in the specific learning outcomes to describe distinct situations in which students may be supported to produce speech or use language. Modelled situations include the provision of a language model that can be directly imitated such as <i>Hello! Hello!</i> or situations in which a small part of the modelled phrase can be changed or manipulated following a pattern such as <i>I like pizza. I like spaghetti.</i>
<b>Morphology</b>	Morphology is the part of grammar that deals with changes in words, which mark their function in the sentence, e.g., changes in verb endings or adjectives to mark agreement.
<b>Nonverbal Communication</b>	A large part of what we communicate is done without the use of words. Meaning can be communicated by gestures, eye contact, facial expressions, body language, physical distance, touching as well as sounds, noises, and silence.
<b>Register</b>	Register is the level of formality of speech or writing based on the social context in which the language is used. Casual conversation uses an informal register while situations like a public lecture or a radio broadcast demand a more formal register. The language used in a personal letter to a good friend or a close family member differs considerably from a formal letter in the business world.
<b>Social Conventions</b>	These are the customs that accompany speech in social situations. They include actions such as bowing, shaking hands or kissing; topics that are taboo in conversation; conventions for turn taking and interrupting or refusing politely; appropriate amounts of silence before responding.
<b>Structured Situations</b>	This term is used in the specific learning outcomes to describe teachers and other helpful conversational partners use methods tailored to help second language learners understand and produce language.

Oral language is more easily understood if speech is slow and clearly articulated with pauses to assimilate meaning and if it is accompanied by gestures, facial expressions, body language, or visuals, which help to express the meaning. Language learners will have less difficulty understanding a familiar speaker (one whose voice, accent and speech habits are well-known to them) speaking about a topic that they know well and are interested in.

Written language is more easily understood if, for example, there are illustrations to support the text, titles, and sub-titles to guide the reader and the topic is a familiar one.

Both oral and written production can be structured by providing students with language models (e.g., sample sentence structures, text forms, patterns of social interaction) and a language-rich environment (e.g., illustrated thematic vocabulary lists on classroom walls, labels on classroom objects, correction guides, illustrated dictionaries). As students become more proficient, these supports can gradually be removed until the language they are exposed to closely resembles language in authentic situations.

**Task-Based Language Learning**

In task-based language learning, classes are structured around meaningful tasks rather than around elements of the language itself, such as grammar structures, vocabulary themes or language functions.

**Text**

Any connected piece of language, whether spoken utterance or a piece of writing, which language users or learners interpret, produce or exchange. There can thus be no act of communication through language without a text.

**Text Forms**

Different kinds of texts have typical structures. A letter, for example, has a different form or structure than a report or a poem. An oral interview is different from an announcement or an oral presentation. A sample list of text forms can be found in the Appendix—C13.

**Variations in Language**

Within any language, there are variations in the way people speak and write. Language can vary with the age, gender, social-class, and level of education and occupation of the speaker. It can also vary from region to region within a country. Variations include differences in accent, vocabulary and sometimes syntax as well as different social conventions.

**Unstructured Situation**

A situation in which vocabulary, grammatical structures, speed of delivery and the like are not tailored for the second language learner; rather, the oral or written text is geared toward the target culture, as would be found on authentic radio or television and in authentic print materials.



## GLOSSARY OF CREE TERMS

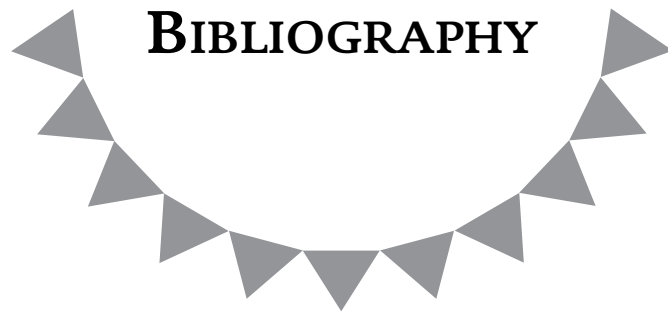
<i>Âcimôwin</i>	A regular story or tale that captures everyday events, especially humour.
<i>âtayohkewin</i>	A legend or myth passed down orally through generations, providing life teachings.
<i>mamâhtâwâcimôwin</i>	A special story that relates a “miracle” or strange and out of the ordinary experience.
<i>pawâmewâcimôwin</i>	Refers to a sacred story that emerges through a vision quest – a spiritual journey involving special powers and natural gifts. This story, because of its sacredness must only be related by an Elder or Elder’s presence to maintain its uniqueness.
<i>isihcikewina</i>	ceremonies
<i>eyîwanisîsohk</i>	fasts
<i>kiyâmpi</i>	quiet
<i>kihchisîhcikewin</i>	ceremonial
<i>Kihteyayak</i>	Elders
<i>Kihceyhtowin</i>	respect
<i>wîhkohtowin</i>	tea dance
<i>matotisân</i>	sweat lodge
<i>meskoc miyototakewin</i>	reciprocity
<i>mîyahkasikewin</i>	smudging
<i>miyohtwawin</i>	kindness
<i>nikamôwina</i>	songs
<i>nanahihtomowin</i>	obedience
<i>ôspwâkan</i>	ceremonial pipe
<i>tapateyimôwin</i>	humility
<i>pîcîwin/mâskisimowîn</i> (NPC)	round dance

<b><i>Pihcicigwin Wepaywesima</i></b> (Southern)	tea dance
<b><i>Pwatsimowin</i></b>	dances
<b><i>Sakihitowin</i></b>	love
<b><i>wakohtowin</i></b>	kinship
<b><i>Wicihitowin</i></b>	helping one another

## **Kinship Terms**

<b><i>nitôtem</i></b>	my friend
<b><i>nohtâwi</i></b>	my father
<b><i>nikâwiy</i></b>	my mother
<b><i>ninekihikwak</i></b>	my parents
<b><i>nikosis</i></b>	my son
<b><i>nitânis</i></b>	my little daughter
<b><i>nimosôm</i></b>	my grandfather
<b><i>nôhkom</i></b>	my grandmother
<b><i>nôsisim</i></b>	my grandchild
<b><i>ninâpem</i></b>	my husband
<b><i>nîwa</i></b>	my wife
<b><i>niwikimâkan</i></b>	my spouse
<b><i>nimis</i></b>	my older sister
<b><i>nisimis</i></b>	my younger brother/sister
<b><i>nîtisânak</i></b>	my siblings
<b><i>nicâpanak nitan'skotapan</i></b>	my great grandmother, great grandfather, great grandchild
<b><i>nistes</i></b>	my older brother
<b><i>nicâhkos</i></b>	female to female– cousin or female speaker my uncle, mom's brother daughter my aunt, dad's sister's daughter my sister-in-law
<b><i>nîscâs</i></b>	male to male– cousin(or) male speaking mom's brother's son Dad's sister's son
<b><i>nîcimos</i></b>	first cousin to first cousin of opposite sex

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