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NEHIYAWEWIN

CREE LANGUAGE AND CULTURE GUIDE TO IMPLEMENTATION

Grade Ten to Grade Twelve

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-kiskêyihêtan 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.

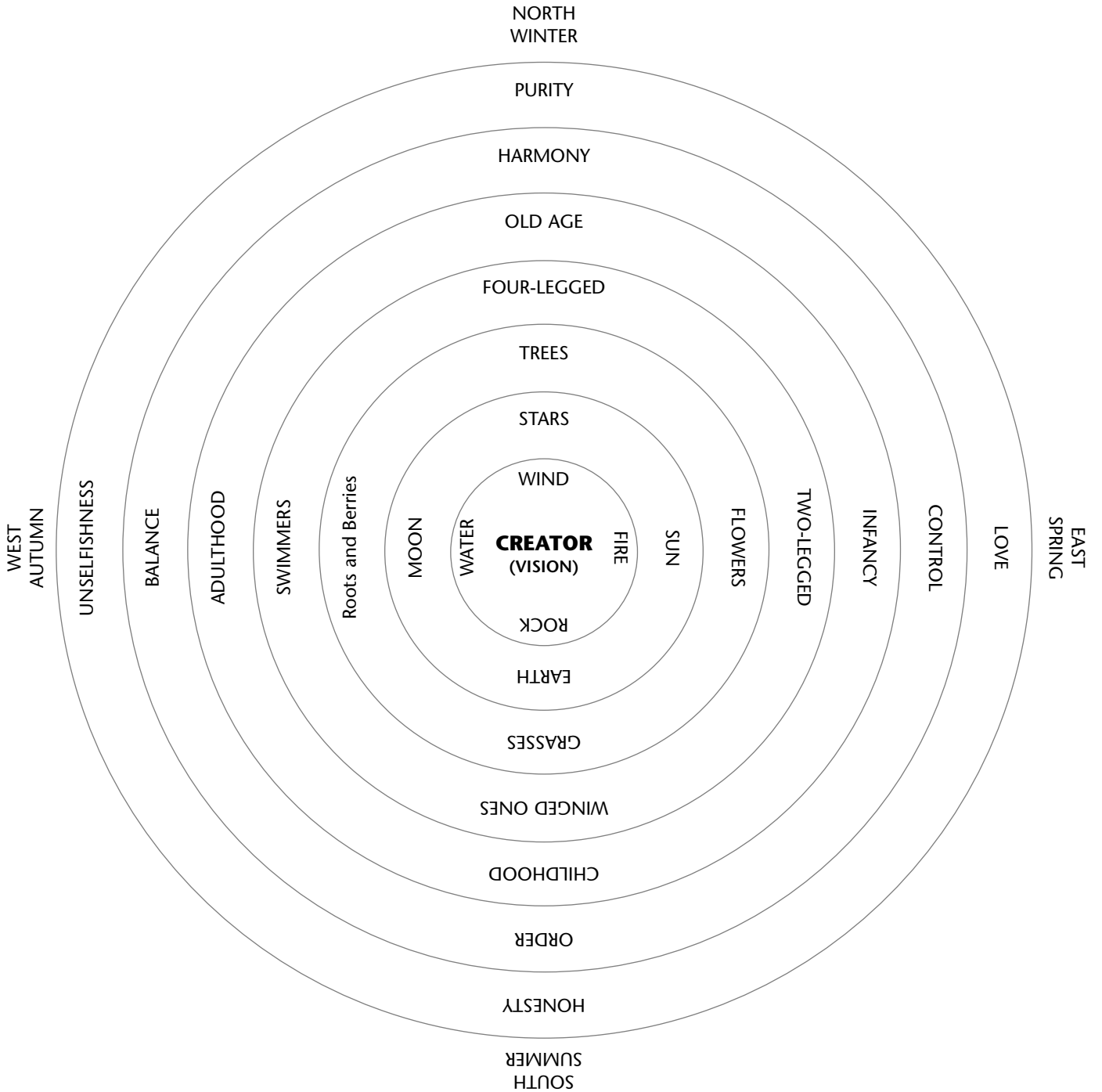
The concept of Mother Earth in Cree world view not only encompasses the land but also all of the animals, minerals, rocks, plant life and all of its interconnectedness with humans. Cree people do not use the products and materials of Mother Earth as commodities but regard them as relatives and they are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

Sâkîhitôk mina wîcîhitôk

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/*Kihteyayak*.

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 *Kihteyayak* and community adults to gain knowledge and skills in areas where they were interested and willing to learn. Children were also invited by *Kihteyayak* to come and listen and observe—*Kihteyayak* and parents sensing that a child was ready and needed certain knowledge. In line with *Kiskonohamâsôwin*, the *Kihteyayak* 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:

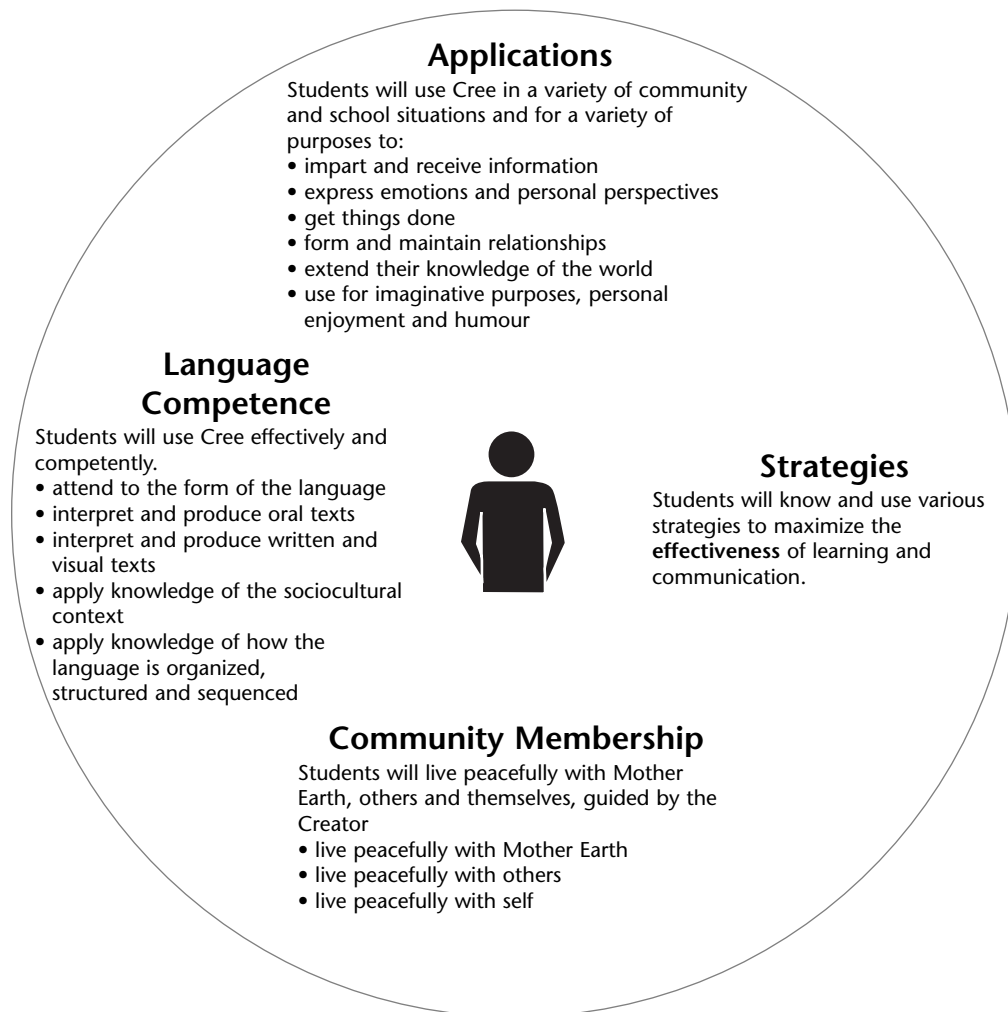
Applications

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 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.)

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
	Keep a log of	Students Plan a/an
	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
	Present a/an	
	fashion show display Aboriginal regalia puppet show play based on life experiences dance – Aboriginal dance concert	
Solve a problem		Write and send a/an
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:

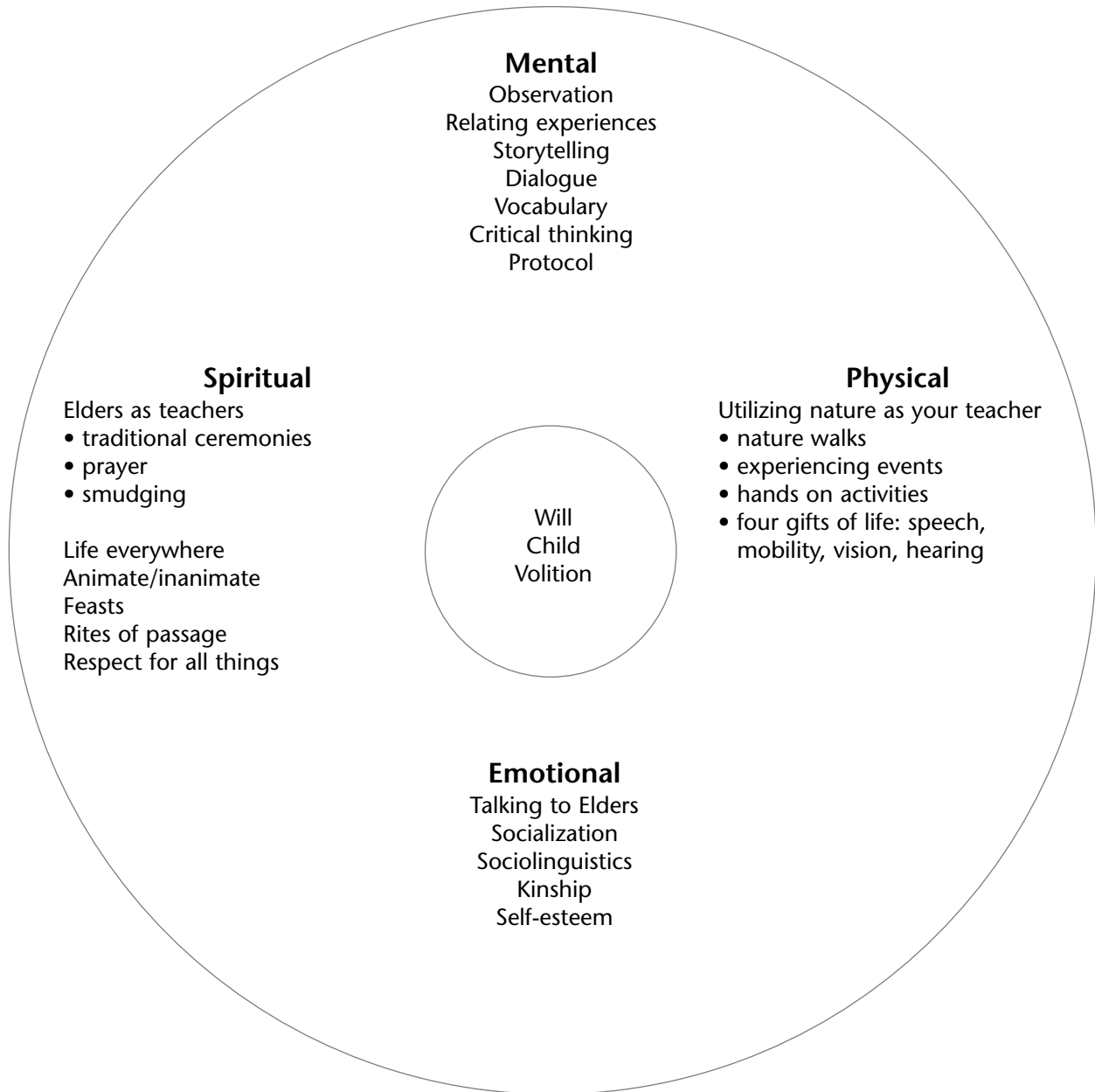
- Four general learning outcomes: Applications, Language Competence, Community Membership, Strategies
- Six language arts: listening, speaking, reading, writing, viewing and representing
- Text types: oral, written and multimedia texts, including a variety of informational, narrative, poetic and dramatic 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.

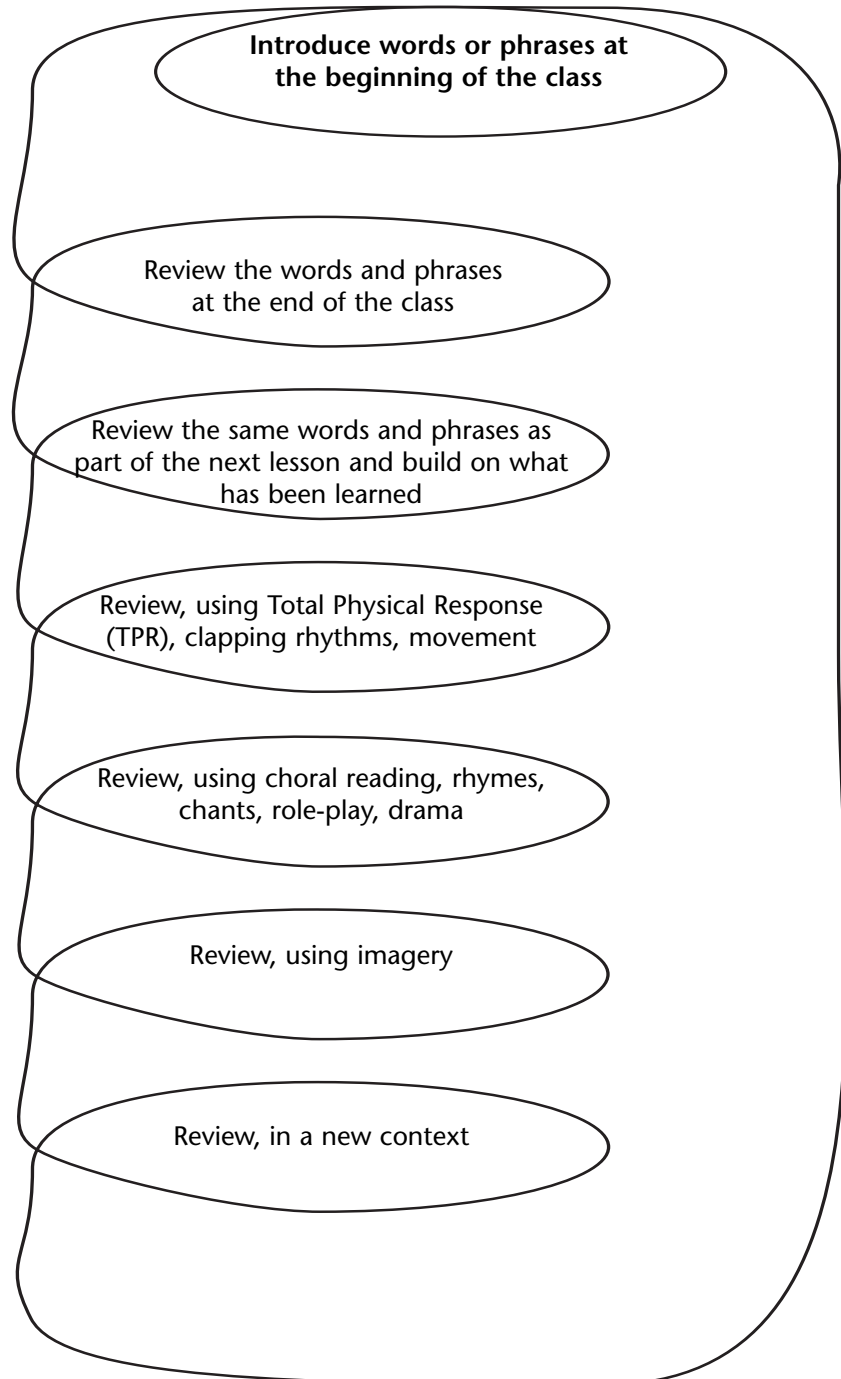
When planning teaching and learning activities in the Cree Language and Culture classroom the teacher can plan for balance by considering the teachings of the Learning Circle – the Medicine Wheel.

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 kêtîhtêyikon
maka kaya wânîkiskisih
kinehiyawewin, Êkôh
kâkîwêtîyikon.*

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.

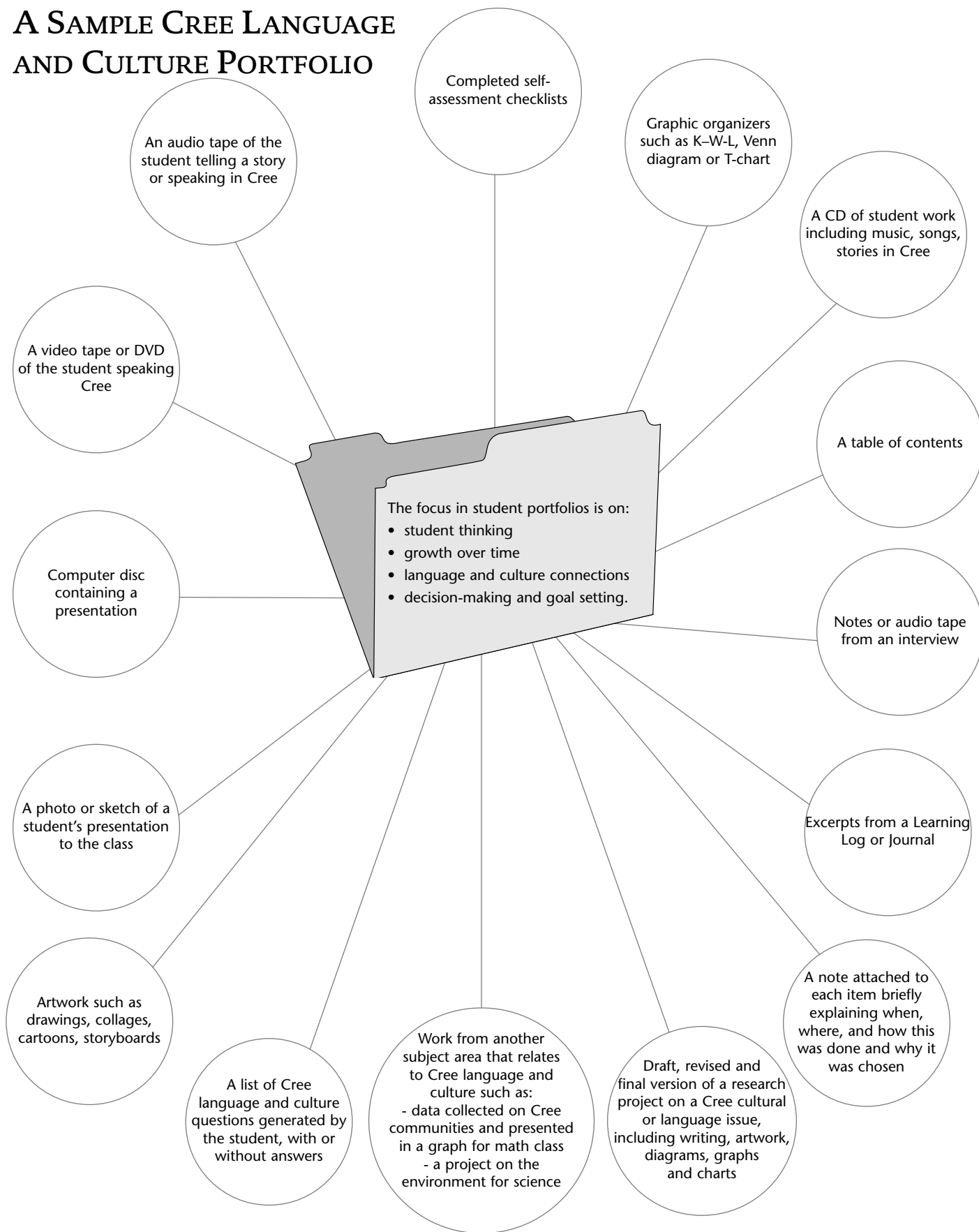
Together, the student and teacher can set the contents and time frame. The portfolio can coincide with the formal reporting periods, unit assignments, projects, presentations as well as accommodate cumulative reporting. The file could be an expanding one for the whole year or a specific portfolio could 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.

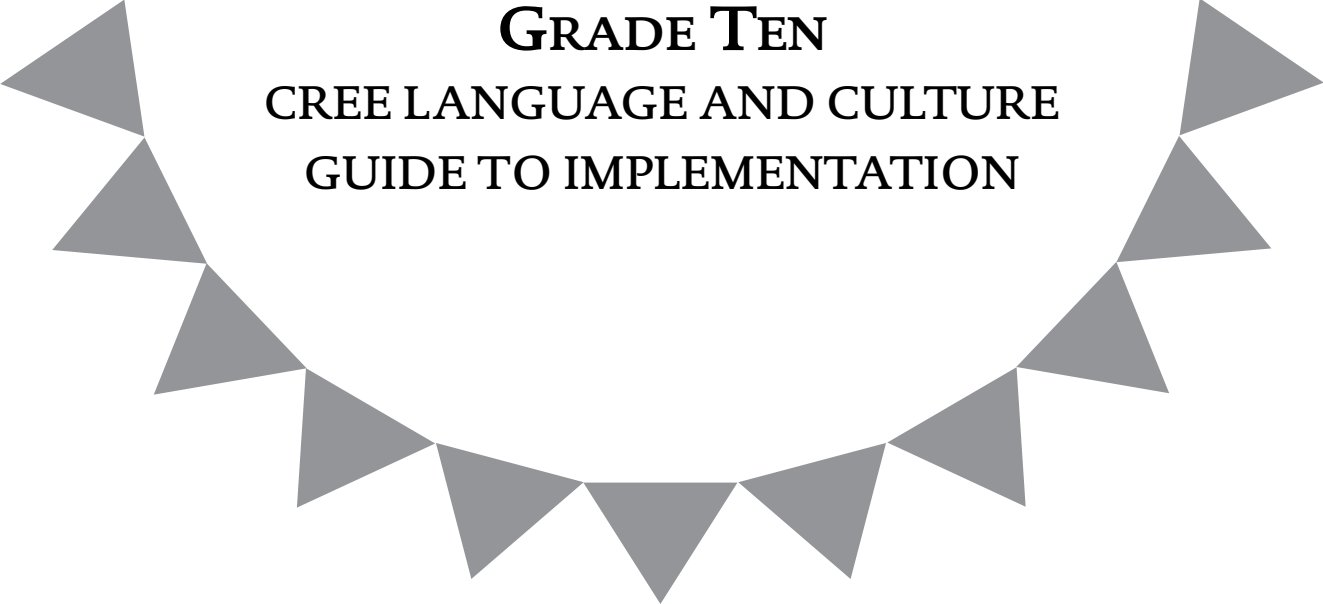
Talking Circle, Brainstorming, Venn diagrams

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 TEN
CREE LANGUAGE AND CULTURE
GUIDE TO IMPLEMENTATION

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SAMPLE YEAR PLAN GRADE TEN

Grade (s): _____

Year: _____

Teacher: _____

	Nôchitowipîsim September	Kaskatinowipîsim October	Yîkopewipîsim November	Pawâhcinases December	Kisepîsim January
Itôtamowîna Topics/Themes	<ul style="list-style-type: none"> - Herbs - Weather 	<ul style="list-style-type: none"> - Health - Environment 	<ul style="list-style-type: none"> - Traditional & Contemporary issues 	<ul style="list-style-type: none"> - âcimowîn(a) - âtayohkewîn(a) - Humour 	<ul style="list-style-type: none"> - Music - Roles
Kaskihtâwîna Specific Outcomes	<ul style="list-style-type: none"> A-1.1 LC-1.2 CM-1.1 A-3.2 LC-1.4 S-1.1 A-4.1 LC-1.4 CM-3.3 A-5.3 LC-2.1 S-1.1 A-6.1 LC-2.2 S-2.1 A-6.2 LC-2.3 	<ul style="list-style-type: none"> A-3.2 LC-1.3 CM-2.3 A-4.1 LC-1.4 CM-3.3 A-5.3 LC-3.2 S-1.1 LC-1.2 CM-1.1 S-2.1 	<ul style="list-style-type: none"> A-3.1 CM-1.4 LC-1.4 A-5.2 CM-2.2 LC-4.5 A-5.4 CM-2.4 S-1.1 A-6.3 CM-2.5 S-2.1 CM-1.2 CM-3.2 CM-1.3 CM-3.4 	<ul style="list-style-type: none"> A-1.1 LC-1.4 LC-5.1 A-5.3 LC-2.1 LC-5.2 A-6.1 LC-2.2 CM-2.5 A-6.2 LC-3.1 S-1.1 LC-1.1 LC-4.1 S-2.1 LC-1.3 LC-4.3 	<ul style="list-style-type: none"> A-2.1 LC-2.2 CM-2.1 A-4.1 LC-3.1 CM-2.2 A-6.2 LC-3.2 CM-2.5 A-6.3 LC-5.2 CM-3.4 LC-1.4 LC-5.3 S-1.1 LC-2.1 CM-1.3 S-2.1
Kiskeyihtamowîna Itôtamowîna Learning Activities	<ul style="list-style-type: none"> - Kîhteyaya presentation on herbology - Nature walk to learn about herbs - School year goal-setting - What I want to learn in Cree posters - Selecting yearly ceremonies and events in consultation with an Kîhteyaya - Publishing work in community or school newsletter - Developing a class list of commonly used words - Picture file with captions - Picture file list translated into syllabics - Personal spelling notebook or dictionary - Weather activity paragraph - Comparing and analyzing the weather results of two regions - Weather verbs in subjunctive mode - Past time passage/conditional marker 	<ul style="list-style-type: none"> - Chief and Council speech and slogan presentations - Consultant presentation on careers and personal relationships - Discussion on personal choice according to health and wellness - Positive ways of handling conflicts - Use of phrases for clarification - Sharing Circle on handling conflicts - Discussion on possible solutions chart - Writing down and questioning about 10 most frequently used Cree words - Researching the Internet for careers and sample résumés - Words and phrases relating to family roles, health practices, and needs and interests - Simple sentences involving an object or goal - Descriptive words for inanimate objects 	<ul style="list-style-type: none"> - Making pemmican - Treasure-hunting directions in Cree - Written directions to grandparents' house - Biography on a contemporary Chief/leader - Investigating the contemporary contributions of Native people - Playing Nehiyawewîn CD games - Creation of a Cree word board game - Describing where a hidden token is in the class - Sign language - Explore and examine the impact of traditional treatment of Mother Earth - Sharing research on local companies that use traditional practices - Discussion on attitudinal changes towards Mother Earth 	<ul style="list-style-type: none"> - Reading a contemporary Cree story - Storyteller/Kîhteyaya presentation - Wesahkecâhk legends - Winter Cree legends - Cree storyteller and discussion to follow - Comparing morals of âcimowîn(a) to real-life situations - Sharing of funny experiences - Funny Stuff book - Dialogue or skits to go with Funny Stuff book pictures - Publishing short stories - Echo practice of new words and listening for correct pronunciation - Recording the retelling of âcimowîna - Performing âcimowîna or skits for younger students - Reflective marker doing an action for oneself - Changing an action word involving 3S object 	<ul style="list-style-type: none"> - Research on a person's preferences - Community services posters - Grandparent interview on how conflict situations were dealt with - Performing songs to younger students - Adding music to poetry - Development of a Web Quest dealing with humour or songs - Looking at the lyrics of songs by Carl Quinn - End of the day pass card for question practice - Matching an object with an appropriate paragraph - Questioning prior to reading informational texts - Interviewing a fluent Cree speaker - Completing a summary answering interrogatives - Following certain questions when writing a paragraph - Writing a letter to the recreation director or gym

	Nócihitowipísim September	Kaskatinowipísim October	Yíkopewipísim November	Pawáhcinases December	Kisepísim January
Kiskeyihtamowina Itótamowina Learning Activities	<ul style="list-style-type: none"> - Changing a paragraph from present to past tense - Creating a new noun phrase - Recalling cultural teachings from a <i>Kihtheyaya's</i> presentation - Practising a weekly short phrase/sentence at home - Sharing Circle on what they did over a long weekend - Reaching consensus/decision-making process - Students reflect on how their Cree has changed since Grade 7 - Using and reviewing Cree dictionaries and adding to spelling-rule categories - Using dictionaries 	<ul style="list-style-type: none"> - Simple sentences involving an object/goal for I, you and him or her - Interviewing a Cree role model - Brainstorming ways to address identified environmental issues in their immediate surroundings - <i>Kihtheyaya</i> presentation on ecological knowledge with discussion group to follow - Brainstorm various Canadian practices to maintain environmental concerns - Being able to differentiate cultural teachings, cultural beliefs and natural signs from a scientific explanation - Students learn what some of the traditional skills are - A two paragraph essay on <i>Kihtheyaya</i> teachings posted on classroom bulletin board - Taking a tipi teaching and write up how it applies to their life - Classroom discussion on a person who influenced them - Following interrogative particles and pronouns when brainstorming - Using a graphic organizer to list the main points and supporting facts of a text - Using an <i>Kihtheyayak</i> dictionary 	<ul style="list-style-type: none"> - Students prepare questions for a presentation by an <i>Kihtheyaya</i>, trapper, politician or knowledgeable person - Comparing contemporary and past Cree way of life and how this has changed - Discuss and share their knowledge of traditional and contemporary values - Student-created diorama scene of traditional and contemporary way of life with a discussion to follow - Observing and discussing authentic replicas - Exploring and sharing information on government legislation that restricted and prohibited spiritual practices and language - Looking at a major historical event that changed Cree culture - Researching how the introduction of certain products changed the culture - Following interrogative particles and pronouns when brainstorming - Using an <i>Kihtheyayak</i> dictionary - Students encouraged to use their own glossary 	<ul style="list-style-type: none"> - Someone doing an action for someone - Sentences that indicate who is doing a certain action - Sentences that illustrate everyone partaking in an action - Questioning prior to reading stories - Writing a dialogue about their favourite part of a story - Completing a summary answering interrogatives - Noting differences in register - Identifying differences in register then writing a broadcast script - Presentation of artifacts - Sequencing a series of events for part of a story - Studying the works of humorous writers - <i>âcimowin</i> (story) patterns - Creation stories - Exploring pilgrimages - Following interrogative particles and pronouns when brainstorming - Using and presenting a graphic organizer to record a list of main points and supporting ideas 	<ul style="list-style-type: none"> - teacher on the advantages of having sport events during the week - Community member interviews on the roles of men and women in their community - Students prepare questions on past and current role of Chief and Council - Discussion on various topics - Students describe how a symbol has impacted their lives and how their attitude changed - Description of a cultural practice or product that impacted their lives - Following interrogative particles and pronouns when brainstorming - Using dictionaries to develop a vocabulary list and presenting it to their classmates - Students encouraged to make their own glossary
Âpacihîwina Resources	<ul style="list-style-type: none"> - Gregory, K., Cameron, C., Davies, A. <i>Self-Assessment and Goal-Setting</i>. - Cree language videos - List of seven dictionaries - Anne Anderson's book on herbs and medicinal plants 	<ul style="list-style-type: none"> - Health consultants - Story sample with a moral - Blank flashcards - Internet access - Cree role model - <i>Kihtheyayak</i> dictionary 	<ul style="list-style-type: none"> - Trivial Pursuit board game, Tapona - Pemmican recipe - Ingredients for pemmican - Internet access - Materials for creating a board game - <i>Nehiyawewin</i> CD games 	<ul style="list-style-type: none"> - A selection of Cree traditional stories/legends such as: <ul style="list-style-type: none"> - <i>Cicapasi Ekwa Iskotew</i> - <i>Nâpesis Ekwa Apakosis Acimowinis</i> - <i>Wisahkecahk Ekwa Waskwayâtik</i> 	<ul style="list-style-type: none"> - Tapes and music, powwow, round dance. <ul style="list-style-type: none"> - <i>Kashin</i> - <i>Susan Aglukark</i> - <i>Asiniyak</i> - <i>Nehiyô</i> - <i>Nehiyawewin</i> Cree Language and Culture CD

	Nôchitowipîsim September	Kaskatinowipîsim October	Yîkopewipîsim November	Pawâhcinases December	Kîsepîsim January
Âpacîhtâwîna Resources	<ul style="list-style-type: none"> – Kîhîyaya guest speaker – Materials for posters – Cartoons – Songs – Stories – Student Funny Stuff book – Materials for making a picture file – Ceremonies–Maskwa 		<ul style="list-style-type: none"> – Guest speakers: <ul style="list-style-type: none"> – Kîhîyaya – trapper – politician – knowledgeable people – Leo McGilvery – Darlene Auger – Kîhîyaya’s dictionary – A variety of books about Indigenous peoples. <ul style="list-style-type: none"> – <i>Black Elk Speaks</i> – <i>Big Bear</i> – <i>Those Who Know</i> by Dianne Meili. – <i>In Their Footsteps</i>. Dept of Indian & Northern Affairs, 2001 – <i>My People of the Cree</i>, Joe Dion – Books on Cree history 	<ul style="list-style-type: none"> – ACCESS: The Education Station video: <i>Shadow Puppets</i> – Cree language videos – <i>Wesahkecâhk</i> legends – Teacher-made taped <i>âcimowîna</i> – Cree storyteller/Kîhîyaya – Sample of contemporary Cree stories – <i>Nîsto maskwak</i> (The Three Bears) – Highway, Tomson. <i>The Rez Sisters</i>. – The writings of Ruby Slipperjack – Opportunities to listen to various Cree speakers – Artifacts – Video: <i>You May Be a Redskin</i> Don Burnstick – Other humourists: <ul style="list-style-type: none"> – Dale Auger – Winston Wuttanee – George Tuccarro – Leonard Dyck – Nehiyo by Carl Quinn – Video: <i>Redskins, Tricksers and Puppy Stew</i> – NFB 2000 	<ul style="list-style-type: none"> – Music by Carl Quinn – University of Saskatchewan, materials on traditional ecological knowledge – Materials for creating poster or pamphlets – Access to Internet – Pass cards – Items or objects to describe – Informational text – Fluent Cree speaker as guest speaker – Story sample – Community members to interview – <i>Kîhîyayak</i> dictionary – Video of traditional dances and music – Poets: E. Pauline Johnston
	Kotasînahîkewîna Ekwa Oyehîtamâwîna Assessment & Evaluation	<ul style="list-style-type: none"> – Observations – Goal-setting – Checklists – Spelling interview – Work samples – Journals – Self-assessment 	<ul style="list-style-type: none"> – Work samples – Journals/Learning Logs – Observations – Role-play – Presentation Checklist – Portfolios – Anecdotal Notes – Learning Logs – Self-assessment 	<ul style="list-style-type: none"> – Reflection – Self-assessment – Work Samples – Journals – Learning Logs – Observations – Checklists 	<ul style="list-style-type: none"> – Work Samples – Rubric – Anecdotal Notes – Oral presentation Checklist – Observations – Journals

SAMPLE YEAR PLAN GRADE TEN

Grade (s): _____

Year: _____

Teacher: _____

	Mikisiwipisim February	Niskipisim March	Ayikipisim April	Opineyâwipisim May	Opâskâhowipisim June
Itôtamowina Topics/Themes	<ul style="list-style-type: none"> - Dances - Preserving Cree culture 	<ul style="list-style-type: none"> - Planning an event - Cultural protocol 	<ul style="list-style-type: none"> - Stereotypes - Expressions - Nonverbal communication 	<ul style="list-style-type: none"> - Mother Earth (Environment) 	<ul style="list-style-type: none"> - Review - Expressing feelings
Kaskihtâwina Specific Outcomes	<ul style="list-style-type: none"> A-5.1 LC-3.4 S-1.1 A-5.2 LC-5.1 S-2.1 LC-2.1 CM-1.2 S-3.1 LC-3.1 CM-2.1 S-4.1 LC-3.2 CM-2.2 	<ul style="list-style-type: none"> A-3.3 LC-5.3 S-1.1 LC-3.2 CM-1.3 S-3.1 LC-4.4 CM-2.1 	<ul style="list-style-type: none"> A-5.4 LC-4.5 CM-3.5 LC-4.1 LC-5.2 S-1.1 LC-4.2 CM-2.3 S-3.1 LC-4.3 CM-3.1 S-4.1 	<ul style="list-style-type: none"> A-5.1 CM-1.3 CM-3.2 A-6.1 CM-1.4 S-1.1 LC-1.3 CM-1.5 S-3.1 CM-1.1 CM-2.3 S-4.1 	<ul style="list-style-type: none"> A-2.2 LC-3.3 CM-3.5 A-5.1 LC-3.4 S-2.1 LC-1.4 CM-2.3
Kiskeyihtamowina Itôtamowina Learning Activities	<ul style="list-style-type: none"> - Researching traditional dances - Exploring and participating in seasonal dances - Cree language and culture bibliography - Chart of details on the repatriation of ancient artifacts - Retrieval chart on how different communities have preserved their territory using traditional Cree practices - Practising respect when interviewing <i>Kihtheyaya</i> on the roles of men and women - Essay on how developments have impacted their Cree community - Retelling feast protocol and recording it on a chart - Completing a K-W-L chart - Questioning prior to reading informational texts - Completing a summary by answering interrogatives - Topic webs - Connecting previous 	<ul style="list-style-type: none"> - Planning a mini-feast - Feast protocol chart - Reflections after hosting an event - Special event checklist outlining main points - Planning a community cultural event - Writing an article for a school or community newsletter - Letter and photos to a relative or <i>Kihtheyaya</i> - Acknowledgement speeches for <i>Kihtheyayak</i> - Brainstorming review of conventions on politeness - Organizing a school feast in groups - Cree mind maps on protocol of ecological practices - Journal entry of a cultural event field trip - Exploring various traditional and current protocols - Practising respect when interviewing <i>Kihtheyaya</i> on the roles of men and women 	<ul style="list-style-type: none"> - Brainstorming a list of stereotypes associated with indigenous people - Words and phrases related to stereotypes - Discussion on derogatory names - View the video, <i>More than Bows and Arrows</i> - Preparing to read a text to another person - Classroom sharing of new Cree expressions - Using expressions while telling a personal experience story - Regional expressions chart - Media search for regional variations - Student exchange - Exchanging a recorded story with another school - Community nonverbal role-plays - Observing types of nonverbal communication in a community - View the video, <i>Hank Williams First Nation</i> 	<ul style="list-style-type: none"> - Exploring current ideas regarding waste management - Create and perform short jingles or songs on the environment - Words and phrases related to the environment - Computer presentation on a topic related to the environment - View the video, <i>Footprints in the Delta</i>, then develop school-wide environmental issues posters - Develop an ecological knowledge Web Quest - Traditional ways of caring for Mother Earth retrieval chart - Chart indicating the diversity in the way other native groups show respect to Mother Earth - Students present their findings of community member interviews on specific topics - Community member presentation on students' connection to Mother Earth with a discussion on 	<ul style="list-style-type: none"> - Expression of feelings during a Sharing Circle - Feelings response to contemporary Cree music selections - Exploring emotions and feelings related to community events - Feelings on artwork presentations - Research on the various ways indigenous cultures dealt with umbilical cords - Describing where a token is hidden outdoors - Describing and classifying Cree artifacts - Brainstorming vocabulary and phrases that would help to understand an artist's purpose for creating an art piece - Brainstorming vocabulary to describe music and feelings - Discussion on emotions - Haiku style poetry based on a symbol that represents their cultural beliefs

	Mikisiwipisim February	Niskipisim March	Ayikipisim April	Opineyâwipisim May	Opâskâhowipisim June
<p>Kiskeyihtamowina Itôtamowina Learning Activities</p>	<ul style="list-style-type: none"> – knowledge with new knowledge – Following certain questions when writing a paragraph – Topic of interest computer presentation – Connecting sentences into paragraphs while writing a text – Preparing questions for a presentation by an knowledgeable person on seasonal dancing – Listing important points of a text on a graphic organizer and sharing it with the class – Deciding on a group research project rubric 	<ul style="list-style-type: none"> – Retelling feast protocol and recording it on a chart – Researching the proper expectations for any type of cultural activity 	<ul style="list-style-type: none"> – <i>What it means to be Cree</i> collage – A shield depicting their personal meaning of Cree culture – Sharing personal feelings about a Cree culture mural – Following interrogative particles and pronouns when brainstorming – Language Ladder for greetings and examples relating to kinship relationships – Using sketches to formulate a summary of a story video 	<p>students' changing attitudes toward Mother Earth</p> <ul style="list-style-type: none"> – Using a K–W–L chart – Following interrogative particles and pronouns when brainstorming – Retelling details of a guest speaker's presentation on the environment – Using sketches to formulate a summary of a story video 	<ul style="list-style-type: none"> – Attending a celebration at another Cree community – Using dictionaries – Using a graphic organizer to record a list of main points and supporting ideas and making a presentation
<p>Âpacihtâwina Resources</p>	<ul style="list-style-type: none"> – Video on seasonal dances – Video of traditional dances and music. – Guest speakers: <ul style="list-style-type: none"> – <i>Kihtheyayak</i> or respected community members – Knowledgeable person about seasonal dances – Parents, grandparents – University of Saskatchewan, materials on traditional ecological knowledge – Internet access – Library resources – Informational text – Text on seasonal dances – Text on sports or familiar topic – Computer presentation program – List of joining words – Community members to interview – Retrieval Chart BLM 	<ul style="list-style-type: none"> – Guest speaker: <ul style="list-style-type: none"> – <i>Kihtheyaya</i> on protocol of hosting a feast – Pictures or photographs for presentation – School or community newsletter – <i>Kihtheyayak</i>, parents, grandparents as resources to research – Field trip agenda 	<ul style="list-style-type: none"> – Video: <i>More than Bows and Arrows</i> – Familiar short text – <i>Kihtheyaya</i> or Grade one student to read to – Guest speakers from the community or neighboring communities to visit or speak to the class about a similar topic – Videos, recordings or Internet search for regional variations – Student exchange partner – Student exchange notebook – Student recording of a story – Materials for making a: <ul style="list-style-type: none"> – Collage – Mural – Shield – Video, <i>Hank Williams First Nation</i> 	<p><i>Footprints in the Delta</i>, National Film Board of Canada, 1999</p> <ul style="list-style-type: none"> – University of Saskatchewan, materials on traditional ecological knowledge – Guest speakers/interviewees: <ul style="list-style-type: none"> – <i>Kihtheyayak</i> – Community members – Parents – Internet access 	<ul style="list-style-type: none"> – Dictionaries – Art materials – A variety of traditional contemporary music – Tapes and music for powwows, round dances – <i>Kashtin</i> – <i>Susan Aglukark</i> – <i>Asiniyak</i> – <i>Nehiyô</i> – Internet access

<p>Kotasinahikewina Ekwa Oyehamawina Assessment & Evaluation</p>	<p>Mikisiwipisim February</p> <ul style="list-style-type: none"> – Self-assessment – Student presentation – Portfolios – Conferences – Anecdotal Notes – Observations – Comprehension Checklist – Rubric – Writing Checklists – Interviewing/Inquiry Checklist – Rubric for assessing Research Essay – Journals – Group assessment 	<p>Niskipisim March</p> <ul style="list-style-type: none"> – Checklists – Group Reflections – Anecdotal Notes – Journals – Rubric – Self-assessment of Final Draft in Writing – Letter Rubric – Graphic Organizers – Peer Assessment 	<p>Ayikipisim April</p> <ul style="list-style-type: none"> – Anecdotal Notes – Learning Logs – Self-assessment – Checklist for a mural or shield 	<p>Opineyâwipisim May</p> <ul style="list-style-type: none"> – Rubric – Self-assessment – Portfolios – Checklists 	<p>Opâskâhowipisim June</p> <ul style="list-style-type: none"> – Portfolios – Observations – Anecdotal Notes – Learning Logs – Journal – Graphic Organizers – Discussion Checklists
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SAMPLE UNIT PLAN

Duration: 2-3 weeks

Teacher (s): _____

Unit Focus: Research

Grade Level (s): Grade Ten

Rationale	In this unit, the students will be provided with various opportunities to conduct research.
Lesson Topics	<ol style="list-style-type: none"> 1. Listening to informational text (LC-2.1) 2. Completing a summary after reading an article or new items (LC-3.1) 3. Topic web (LC-3.1) 4. Writing a paragraph with joining words (LC-3.2) (LC-5.1) 5. Graphic organizer(S-2.1) 6. Writing a paragraph using a K-W-L chart as a guide (S-1.1) 7. Using a K-W-L chart and reading books to research seasonal dances (A-5.1) (A-5.2) 8. Taking notes during a viewing of a video on seasonal dances with a class discussion to follow. (A-5.1) 9. Preparing questions for guest speakers (CM-2.2) and using the Internet to research seasonal dances. (CM-1.2) 10. Guest speaker presentation on seasonal dances (S-3.1) 11. Sharing information from a retrieval chart (A-5.1)and completing a K-W-L chart on seasonal dances (A-5.2) 12. Preparing a bibliography (A-5.2) 13. Writing a research essay on seasonal dances (CM-2.2)
General Outcomes	<ol style="list-style-type: none"> 1. Students will use Cree in a variety of community and school situations and for a variety of purposes. 2. Students will be effective, competent and comfortable as Cree speakers. (<i>Okiskinamowâkanak ta nihtâ nehiyawewak.</i>) 3. Students will live <i>wâwetinahk</i> (peacefully) with Mother Earth, others and themselves, guided by <i>Mâmawi Ohtâwîmâw</i> (the Creator). 4. Students will know and use various strategies to maximize the effectiveness of learning and communication.
Specific Outcomes	<ol style="list-style-type: none"> 1. The students will be able to listen to and understand the main point and some supporting details of lengthy texts on a variety of familiar topics, in guided situations. (LC-2.1) 2. The students will be able to read and understand the main point and some supporting details of lengthy texts on a variety of familiar topics, in guided situations. (LC-3.1) 3. The students will be able to produce lengthy written texts on familiar topics, providing details to support the main point, in guided situations. (LC-3.2) 4. The students will be able to use a variety of references within texts. (LC-5.1) 5. The students will be able to synthesize information from several sources. (A-5.2) 6. The students will be able to explore ideas presented in a variety of ways. (A-5.1) 7. The students will explore the impact of contemporary Cree events on the immediate community. (CM-2.2) 8. The students will explore and examine the impact of traditional treatments of Mother Earth on their own contemporary community. (CM-1.2)
Supporting Outcomes	<ol style="list-style-type: none"> 1. The students will be able to select and use appropriate strategies to enhance <i>language learning</i> in a variety of situations. (S-1.1) (S-2.1) 2. The students will be able to select and use appropriate strategies to enhance <i>cultural learning</i> in a variety of situations. (S-3.1)

<p style="text-align: center;">Student Activities/ Projects</p>	<ol style="list-style-type: none"> 1. The teacher and students brainstorm sample questions before listening to or reading informational texts. Using the format of 5Ws in Cree, the students listen for main ideas and supporting details and jot down notes.(LC-2.1) The students discuss the informational text. Were their sample questions answered? 2. After reading a text about a sport or other familiar topic, the students link ideas to personal knowledge, or to texts previously read. They make a statement that shows connections between ideas. 3. After reading an article or news item, the students do a summary answering the following interrogatives (LC-3.1): <i>Kikway Awina Tân'spî</i> <i>Tân'te Tân'siy'si Tânehki</i> The students share their summary with the class. 4. After reading a text about the cultural connection to the environment that includes <i>kiteyihta</i> (Look after it), <i>kanâcihtâ</i> (Clean it), <i>manâcihtâ</i> (Respect it), <i>miyonôkohtâ</i> (Make it look good), <i>kistike</i> (To plant), the students work in groups or pairs to create a web that conveys an understanding of the main points. (LC-3.1) The class incorporates group web content into one class web. 5. Using the class web from the previous lesson, students are encouraged to follow questions when writing a paragraph, such as: <i>Kikwây ewî masinahamân.</i> (What am I going to write?) <i>Awina ôma masihnakikan eh ayamihtât</i> (Who is my reader?) (LC-3.2) The students are provided with a list of joining words to indicate fluency: -and -as a result -therefore The list of joining words will help students connect sentences to make them into paragraphs. (LC-5.1) 6. After reading a familiar text, the students record a list of main points and supporting facts onto a graphic organizer to help them in remembering important information. The students present their graphic organizer to the class. (S-2.1) 7. The students use a K-W-L chart to think and reflect about a new topic. (S-1.1) They write a paragraph on the topic, derived from the information gathered on the K-W-L chart. 8. Using a K-W-L chart, the students record what they know about seasonal dances in the "K – What I Know" column and what they want to learn in the "What I want to Know" column. (A-5.2) The students work individually on a project to explore seasonal dances by reading books and searching on the Internet.(A-5.1) & (LC-2.1) 9. The students view a video on exploring seasonal dances. Students take notes while viewing the video. After students have had an opportunity to discuss the video, they make a journal entry for future reference. (A-5.1) 10. Each student prepares questions for a community guest speaker about seasonal dances. (CM-2.2) Students continue to read about seasonal dances on Internet Web sites. They gather information using a retrieval chart prepared by the teacher. (CM-1.2) 11. Class presentation on seasonal dances. The students make personal notes when hearing someone talk about these dances. The students distinguish relevant information from irrelevant information and record it onto a retrieval chart (S-3.1). They share the information from the chart with the class.(A-5.1) Together, the class completes the "L -What I Learned" column of the K-W-L chart. (A-5.2) 12. The students prepare an annotated bibliography of the variety of sources used to research seasonal dances. (A-5.2) 13. The students are asked to write a text on seasonal dances. The teacher provides a list of words that would help connect sentences to make them into paragraphs. (LC-5.1) Students follow the rubric provided by the teacher for assessing research essays when writing their essay. (CM-2.2)
<p style="text-align: center;">Resources</p>	<ul style="list-style-type: none"> - Information texts - Student notebooks - Sample article on a sport or familiar topic - Sample text about cultural connections to the environment - Teacher-made list of joining words - K-W-L chart Black Line Master

Resources	<ul style="list-style-type: none"> - <i>Kihtheyayak</i>/Elders, parents, grandparents as resource people - Teacher-made retrieval chart - Video on seasonal dances
Evaluation & Assessment	<p>Focus for Assessment</p> <p>Does the student:</p> <ul style="list-style-type: none"> - Understand the main point of lengthy texts on a variety of familiar topics in guided situations? - Understand some supporting details of lengthy texts on a variety of familiar topics in guided situations? - Use a variety of references within Cree texts? - Use appropriate strategies to enhance language learning in a variety of situations? - Synthesize information from several sources? - Evaluate the usefulness and reliability of sources? - Explore ideas in a variety of ways? - Explore the impact of historical Cree events, figures and developments on the immediate community? - Select appropriate strategies to enhance cultural learning in a variety of situations? - Use appropriate strategies to enhance cultural learning in a variety of situations? <p>Observations</p> <p>The teacher observes students for examples of them making connections between prior knowledge and experiences, and new knowledge. Observations should include information on the extent to which students are able to:</p> <ul style="list-style-type: none"> - link prior knowledge and experiences - make connections between prior knowledge and new experiences - record connections - identify gaps in knowledge and experiences. <p>Self-assessment</p> <p>After students have read a Cree text, the teacher invites them to reflect on the experiences by responding to the following statements:</p> <p>While I am reading, I:</p> <ul style="list-style-type: none"> - decide if what I am reading makes sense - reread when it does not make sense - picture what I am reading in my mind - predict what will happen next - try to answer my own questions - ask for assistance when necessary. <p>After students have completed research on a topic of interest, they reflect back on the process and their learning. They then complete a self-assessment form, such as the following:</p> <ul style="list-style-type: none"> - <i>Nitâpacihtân _____ ta ninitwâcihtân kiskeyihtamâwin.</i> (I used _____ to gather information.) - <i>Nikiskinohamâkawin _____.</i> (I learned that _____.) - <i>Kakwecihkemowina kâ ayâyân _____.</i> (Questions I still have _____.) - <i>Nayihtâwipayowina kâ nakiskamân _____.</i> (The challenges that I faced were _____.) - <i>Nikiskeyihten itah kâ nohtepayik kiskeyihtamâwin.</i> (I can identify the gaps in information.) - <i>Nitoyastân (NPC)/Nitôwiyastân (SPC) kiskeyihtamâwin tân'si nawac espîhtawehtâkwak.</i> (I organized information according to priority.) - <i>Anihi kâ miyopayiki kâ wîchikoyân ninitôskamowinihk _____.</i> (The positive factors that helped my inquiry process were _____.) <p>Writing Checklists</p> <p>The teacher creates a checklist and observes how students use a variety of references in a Cree text. He or she dates the observations to keep track of student progress.</p>

<p>Evaluation & Assessment</p>	<p>Journals As students research a specific topic, the teacher invites them, at various stages of their research, to reflect on their progress and complete journal entries. The teacher provides guiding questions and prompts. He or she reviews the journal to note student progress.</p> <p>Rubric for Assessing Research Essays The teacher assesses student ability to collect and share information gathered from a survey of community members by writing a short essay. The students and teacher generate a rubric for the essay that includes standards of excellence and criteria for marking:</p> <p>Comprehension of Subject/Topic Level 3 Writing indicates an excellent understanding of the topic. Reflects use of a range of resources Level 2 Writing indicates a satisfactory understanding of the topic. Reflects the use of one or more resources Level 1 Writing indicates a limited understanding of the topic. Contains factual errors and may be missing critical information.</p>
<p>Curriculum Integration</p>	<p>1. Language Arts</p>
<p>Alternative Performance Task</p>	<ol style="list-style-type: none"> 1. The students research the repatriation of ancient artifacts and record the details in a chart. (A-5.1) 2. The students attend dance presentations; e.g., powwow, round dance, tea dance, Métis festivals, to learn more about the various dances.(A-5.1) 3. When working on a group research project, the students decide in advance what information to look for when using reference materials to help them clarify difficult content or information. (S-4.1) 4. After students have researched a topic of interest, such as land claims or kinship systems, they prepare a computer presentation of their findings. (LC-3.4)

SAMPLE LESSON PLAN

Subject(s): Nouns

Lesson plan made by: _____

Grade: Ten School: Unknown Date: September 7, 2006

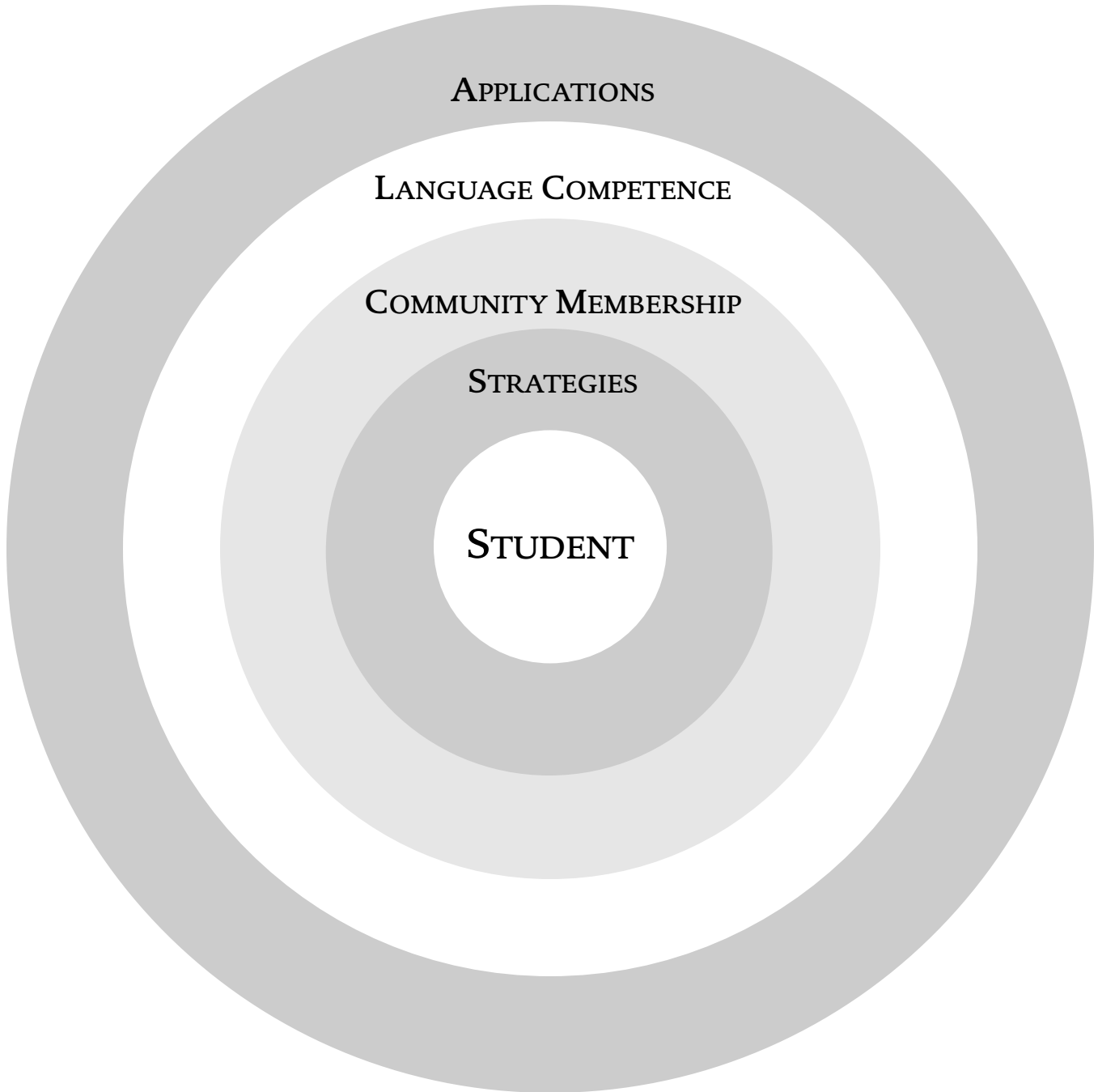
Performance Task Description:

In this lesson, student will be instructed on the format to follow when writing a research essay on seasonal dances

General Outcomes	<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>
Specific Outcomes	<p>A-5-The students will be able to enhance their knowledge of the world.</p> <p>A-5.2-The students will be able to synthesize information from several sources.</p> <p>LC-2-The students will be able to interpret and produce oral text.</p> <p>LC-2.1-The students will be able to understand the main point and some supporting details of lengthy texts on a variety of familiar topics, in guided situations.</p> <p>LC-5-The students will be able to apply knowledge of how the language is organized, structured and sequenced.</p> <p>LC-5.1-The students will be able to use a variety of references within texts.</p> <p>S-3-The students will be able to know and use strategies for cultural learning.</p> <p>S-3.1-The students will be able to select and use appropriate strategies to enhance cultural learning in a variety of situations.</p>
Supporting Outcomes	<p>CM-1-The students will be able to explore and examine knowledge of the past and present.</p> <p>CM-1.2-The students will be able to explore and examine the impact of traditional treatment of Mother Earth on their contemporary community</p> <p>CM-2-The student will be able to explore knowledge of the past and present</p> <p>CM-2.2-The students explore the impact of historical and contemporary Cree events, figures and developments on the immediate community.</p>
Learning Activities	<p>Introduction Activity:</p> <p>Teacher begins lesson by reviewing the various resources used to research the topic of seasonal dances:</p> <ol style="list-style-type: none"> 1. K-W-L chart (A-5.2) 2. Review notes from reading informational text (LC-2.1) 3. Review journal reflection on seasonal dance video (A-5.2) 4. Internet information listed on a retrieval chart (CM-1.2) 5. Class presentation of relevant information (S-3.1) 6. Preparing an annotated bibliography (A-5.2) <p>Teacher-led plus whole class discussion</p> <p>Sequence of activities in main body of lesson:</p> <p>The teacher goes over the rubric that will be used to assess the research essay. (CM-2.2) The students write a text, using joining words to help them connect sentences to make them into paragraphs. (LC-5.1)</p> <p>Teacher-led presentation</p> <p>Conclusion:</p> <p>When writing their research essay, the students follow the rubric provided by the teacher for assessing such essays. (CM-2.2)</p>

<p>Learning Activities</p>	<p>Individual student work</p> <p>Resources:</p> <ul style="list-style-type: none"> - Completed K–W–L chart on seasonal dances - Student notes on seasonal dances - Student Journal - Video on seasonal dances - Internet access - Library resources - Guest speaker on seasonal dances - Complete retrieval chart - Annotated bibliography - Teacher-made writing rubric <p>Vocabulary:</p> <p>To be determined by the teacher</p>
<p>Assessment and Evaluation</p>	<p>Focus for Assessment</p> <p>Does the student:</p> <ul style="list-style-type: none"> • Use a variety of references within Cree texts? • Synthesize information from several sources? • Evaluate the usefulness and reliability of sources? • Understand the main point of lengthy texts on a variety of familiar topics in guided situations? • Select appropriate strategies to enhance cultural learning in a variety of situations? • Use appropriate strategies to enhance cultural learning in a variety of situations? <p>Self-assessment</p> <p>After students have completed research on a topic of interest, they reflect back on the process and their learning. They then complete a self-assessment form such as the following:</p> <ul style="list-style-type: none"> - <i>Nitâpacihtân _____ ta ninitwâcihtân kiskeyihtamâwin.</i> (I used _____ to gather information.) - <i>Nikiskinohamâkawin _____.</i> (I learned that _____.) - <i>Kakwecihkemowina kâ ayâyân _____.</i> (Questions I still have _____.) - <i>Nayihtâwipayowina kâ nakiskamân _____.</i> (The challenges that I faced were _____.) - <i>Nikiskeyihten itah kâ nohtepayik kiskeyihtamâwin.</i> (I can identify the gaps in information.) - <i>Nitoyastân (NPC)/Nitôwiyastân (SPC) kiskeyihtamâwin tân'si nawac espîhtawehtâkwak.</i> (I organized information according to priority.) - <i>Anihi kâ miyopayiki kâ wicihikoyân ninitôskamowinihk _____.</i> (The positive factors that helped my inquiry process were _____.) <p>Rubric for Assessing Research Essays</p> <p>The teacher may use the following rubric when assessing student essays:</p> <p>Comprehension of Subject/Topic</p> <p>Level 3 Writing indicates an excellent understanding of the topic. Reflects use of a range of resources</p> <p>Level 2 Writing indicates a satisfactory understanding of the topic. Reflects the use of one or more resources</p> <p>Level 1 Writing indicates a limited understanding of the topic. Contains factual errors and may be missing critical information.</p>

GRADE TEN 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.*

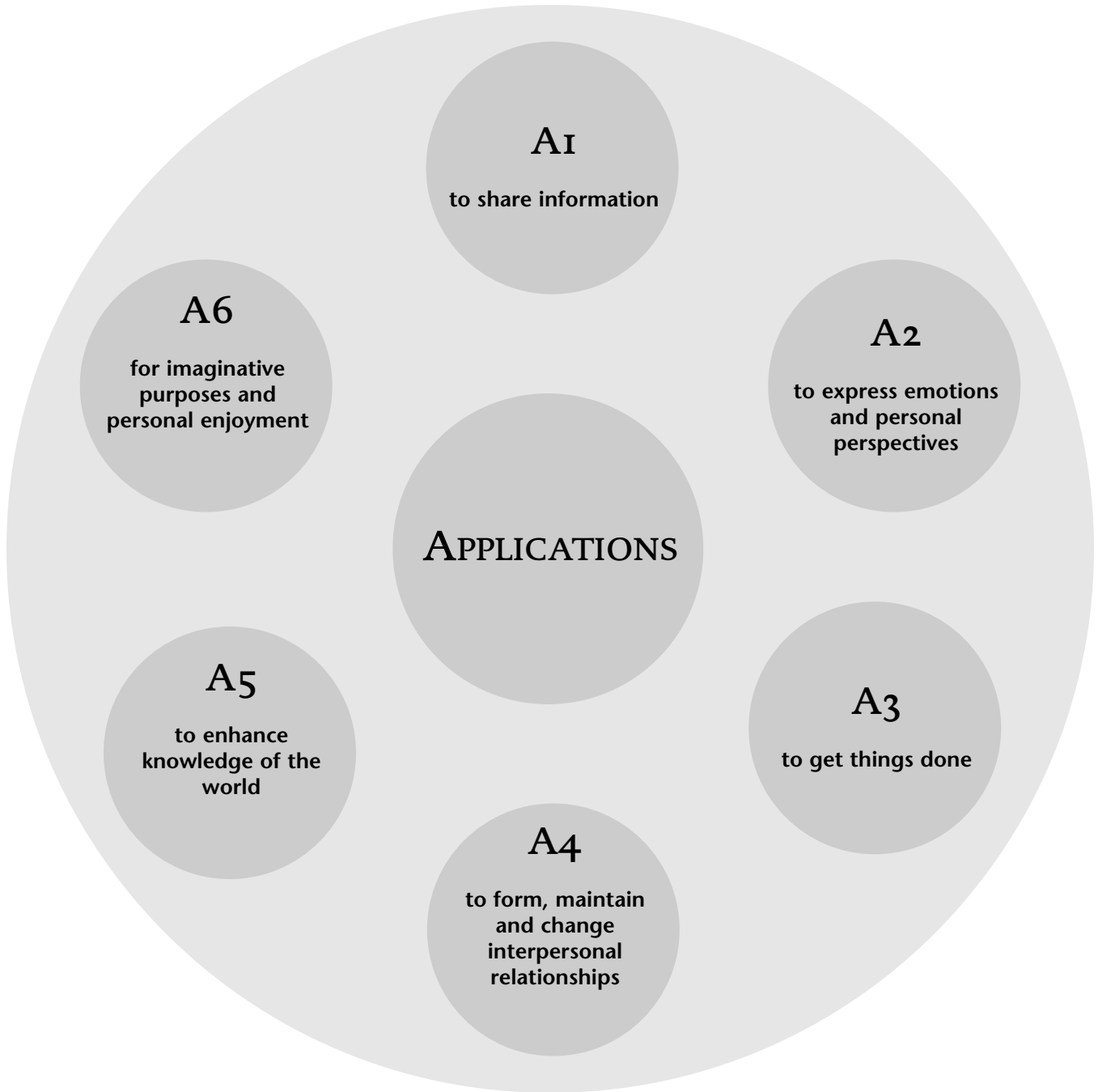
(Some of these activities, such as smudging, require extreme care, caution and sensitivity on the part of the teacher. Teachers should consult Elders in their local community regarding traditional practices.)

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



SHARE FACTUAL INFORMATION

Students will be able to:

- a. ask and answer questions about an informative text read or heard

Sample Teaching and Learning Activities

- The students go on a nature walk with *kihteyaya*, a respected community member or a guide who teaches them about herbs. Students ask questions such as the usage of *wacask omiciwin* (rat root) then share the information with the class. Alternatively, the students could invite the person to talk about the use of herbs.

Note to teacher: Learning about medicinal herbs may be a sensitive issue

- The students listen to *Wesahkecâhk* legends to determine the moral of each cultural/traditional *âtayohkewin* (legend).
- In the winter the teacher reads a Cree *âtayohkewin* (legend) to the students. After they listen to the *âtayohkewin*, the students complete a Cloze activity.
- The students invite a storyteller from the community to tell a *âtayohkewin* or *âcimowin*. The teacher asks the students to explain the main points of the *âtayohkewin* or *âcimowin*.
- The students read a contemporary Cree *âtayohkewin* or *âcimowin*. In partners, the students tell each other the main points of the story.

Resources and Materials

- A selection of Cree traditional stories/legends such as:
 - *Cahkâpîs Ekwa Iskotew*
 - *Nâpesis Ekwa Apakosis Âcimowinis*
 - *Wesahkecâhk Ekwa Waskwayâtik*
- ACCESS Video: *Shadow Puppets*.
- Resource Appendix—Video
- Dale Auger, *Mwâkwa Talks to the Loon*

Assessment

Focus for Assessment

Does the student:

ask and answer questions about an informative text that he or she has read?

ask and answer questions about an informative text that he or she has listened to?

Sample Strategies

Work Samples

The teacher collects the students' work samples and Cloze exercises. They are then examined for key words. Students may discuss about how these key words are different from the teacher's answers.

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 explain preferences

Sample Teaching and Learning Activities

- The students research a favourite topic; e.g., favourite foods, sports, music, movies, and give reasons for their choices. The teacher and students review vocabulary or brainstorm words prior to the research. Students then write a summary paragraph and share with the class.

- The students, working in groups, create a poster or pamphlet about services in their community; i.e., Health Centre. When completed, these are posted throughout the classroom. The students write what they liked about each group's poster or pamphlet, and explain why.

Resources and Materials

Assessment

Focus for Assessment

Does the student:

express and explain preferences in Cree?

Sample Strategies

Observations

After completing the research on their favourite topics, each student is asked to report to at least two persons. The teacher makes observations while the students are engaging in the activity. The teacher looks for evidence of student ability to express and explain preferences.

Poster or Pamphlet Checklists

The teacher uses the following checklist or invites students to provide feedback to one another on the posters/pamphlets created in class:

- the layout appeals to others
- key words and phrases in Cree, that convey relevant information, are used
- correct spelling is used
- the pictures, drawings are appropriate.



A-2.2

SHARE EMOTIONS, FEELINGS

Students will be able to:

- a. explore the expression of different emotions and feelings in a variety of situations

Sample Teaching and Learning Activities

- The students express their feelings and emotions about their culture through artwork. They share their work with classmates by presenting the artwork to the class.

- The students listen to a variety of traditional and contemporary Cree music selections and share the feelings and emotions the music evokes in them. They discuss how they feel about the songs; e.g.,

nimîyweyihten ____.

(I like ____)

namôya nimiyweyihten ____.

(I don't like _____)

- The students express feelings and emotions through a circle greeting; i.e., *atamiskâtowin* (handshakes).
- The students may explore emotions and feelings that pertain to community situations, such as:

kaskeyihtamowin (grief) or *wîsakitehehwin*

mahtoneyihitowin (NPC)/

atâmetamowin (SPC) (blame)

pôneyihtamowin (forgiveness.)

Note to the teacher: Teachers need to be aware that these need to be authentic situations as these can be sensitive issues.

- The students discuss *itamahcihowin* (feelings,) such as *sawânakeyimowin*(NPC)/*âsôwânaketamowin* (SPC) (envy) and *kâhkweyihtowin* (jealousy).

Note to the teacher: The above two activities lend themselves well to a discussion of emotions, including the use of verbs that deal with emotions. For example:

Kosta (fear it)

Mâto (cry)

Pâhpi (laugh)

Miyweyihta (like it)

Nawaswe (chase)

Tapasîy (run away)

Resources and Materials

- Resource Appendix—Audiocassettes and CDs

Assessment

Focus for Assessment

Does the student:

explore the expression of strong emotions and feelings in a variety of situations?

Sample Strategies

Checklists

The students and teacher create a checklist of emotions and feelings about given situations. After viewing a piece of Cree art, the students use the checklist to determine how they feel about the artwork. Several students share their feelings and the teacher uses the checklist data for assessment.

Discussion Checklists

What does it look like?

- heads are nodding
- people take turns
- people looking at each other.

What does it sound like?

- one person is speaking at a time
- people disagree politely
- different people talking
- soft, low voices.

What does it feel like?

- I am important
- My ideas are important
- I am learning from others
- I can help others figure things out.

A-3 SPECIFIC OUTCOME

To get things done



A-3.1

GUIDE ACTIONS OF OTHERS

Students will be able to:

- a. give and follow a sequence of instructions

Sample Teaching and Learning Activities

- The students play a Treasure Hunt game in which one group prepares a sequence of directions for another group to follow.
- The students, working in small groups, translate a pemmican recipe using familiar vocabulary and background knowledge. The groups then exchange recipes and make pemmican using the new recipe.

Note to the teacher: Prepare ingredients beforehand.

- The students prepare a written set of directions to guide a partner to their grandparents' house for a visit. The partner asks questions to clarify the directions. He or she also asks for an alternate set of directions.

Resources and Materials

- Pemmican recipe and ingredients

Assessment

Focus for Assessment

Does the student:

- give a complex sequence of instructions?
- follow a complex sequence of instructions?

Sample Strategies

Reflections

After students write a set of directions that others follow for the Treasure Hunt, they reflect on what worked and what did not work. Changes are made and the directions are tried again. Changes are shared with the teacher.

Self-assessment

The students reflect on the activities they participated in and complete the following sentence starters:

Tân'si nit'si nisitohten ôma atoskewin anohc kê itôtamân ispi ...
(What did I understand about the work I did today when ...)

Kîkwây namôya ninis'tohten
(What did I not understand?)

Kîkwây niwanâhikon. Kîkwây kiyâpic niwanâhikon.
(What confused me? What is still confusing me?)

Tân'te nikakî miskîn kîkwây kê nitonamân.
(Could I find the answers from ...?)



A-3.2

STATE PERSONAL ACTIONS

Students will be able to:

- a. express personal expectations, hopes, plans, goals and aspirations

Sample Teaching and Learning Activities

- The students set goals for their upcoming school year; e.g., by the end of the school year, I will find out about traditional *nimihtowina* (dances) and participate in a powwow.
- At the beginning of the school year, the teacher invites students to design a poster outlining what it is they want to learn in Cree that year; e.g., learn and use more descriptive words, become a more fluent speaker.
- The students discuss personal choices regarding health and well-being.
- The students invite resource people to talk about:

atoskewina (careers)

miyomahcihowina (health issues)

otôtemihtowina (personal relationships)

Okiskinohamâkosiwak masinahamwak ôte nîkân esi nohte atoskeyan
(The students list their personal goals.)

- The students write a campaign slogan and a short speech:

Kîspin ta ohkimâhkânôyân, kîkwây nika itôten nitaskîhk ...

(If was the Chief, what I would do for my community____)

They share this with the class.

Resources and Materials

- Gregory, K., Cameron, C., Davies, A. *Self-Assessment and Goal-Setting*. Connections Publishing, British Columbia. 2000.

Assessment

Focus for Assessment

Does the student:

express personal hopes and expectations in Cree?

express personal plans, goals and aspirations in Cree?

Sample Strategies

Goal-setting

The students follow a goal strategy sheet that is attainable and appropriate.

Oyehtamowin (Goal Setting)

Kisikâw (Date): _____ *Wihowin* (Name): _____



Niwî itôtem omisîsi (My goal is) _____

Kîkwây kâwî itôtamân (So I plan to) _____



Nikiskinohamâkem ninitaweyimik omisîsi ta itôtamân

(A goal my teacher wants me to focus on is) _____

Nitoyehtamowinân (Our plan is to) _____



Ninekihikwak ninitaweyimikwak omisîsi ta itôtamân

(A goal my parents want me to focus on is) _____

Mâcika kahkiyaw nika itôtenân (So together we will) _____

Wihowina (Signatures):

Okiskinohamowâkan (Student)

Onekihikomâw (Parent/Guardian)

Okiskinohamâkew (Teacher)

Kisikâw (Date of next goal progress check)



A-3.3

MANAGE GROUP ACTIONS

Students will be able to:

- contribute and provide positive feedback to group members

Sample Teaching and Learning Activities

- In groups, the students plan and host an event, such as a mini feast. They volunteer and/or select roles and responsibilities:

Tân'si esi nakiskawat Kihtheyaya
(approaching *Kihtheyaya*)

E apîhicik/twâw ayisîniwak
(seating people)

Asahkeh
(serving food)

Kâkîsimoh
(blessings)

Afterwards, the students reflect on the event in their working groups. They provide suggestions for changes and improvements, as well as share their successes.

- After listening to an oral presentation by *Kihtheyaya* on protocols of hosting a feast, the students make a chart and record all the relevant information. They then check to see if they need more information or ideas for their plan. They put a check mark against the ideas that the group agrees with.
- The students, in consultation with *Kihtheyaya*, discuss and select several ceremonies that can be done or attended during the year as a group.

Resources and Materials

- *Kihtheyayak*

Assessment

Focus for Assessment

Does the student:

contribute to the assessment of group activities by providing constructive feedback to group members?

Sample Strategies

Checklists

The teacher uses a checklist for assessing group effectiveness. The form provides constructive feedback about the group effort with opportunities for improvement. The form is used to conference with the group or with students individually.

Feedback Checklists

- through body language such as head nodding or smiling
- through tone of voice
- by the words students choose.

A-4 SPECIFIC OUTCOME

To form, maintain and change interpersonal relationships



A-4.1

MANAGE PERSONAL RELATIONSHIPS

Students will be able to:

- a. make suggestions or clarify misunderstandings to handle a variety of situations

Sample Teaching and Learning Activities

- The students practise the skills of formally handling conflict situations through the use of Sharing Circle.
- The students practise phrases that will help them clarify misunderstandings, such as:
 - *namôya ninistohten* (I don't understand)
 - *tân'si ehitweyan* (what are you saying?)
 - *namôya kipehtâtin* (I don't hear you)
- The students, working in small groups, brainstorm conflict situations. The students discuss positive ways to deal with conflict situations and prepare a role-play to demonstrate this for their peers.
- The students interview their grandparents on how Aboriginal people deal or dealt with conflict situations. The students share this information with their peers.

Assessment

Focus for Assessment

Does the student:

make suggestions to handle conflict situations?

clarify misunderstandings to handle conflict situations?

Sample Strategies

Observations

The students and teacher review the list of ways to handle conflict situations. The list is reviewed periodically or as needed. The teacher observes the students to determine the extent to which they use these ways to handle conflict situations.

Journals

The students write to each other in their Buddy Journal about how to handle conflict situations. The teacher evaluates these entries to find evidence of each student's skills in handling conflict.

Self-assessment

The students assess themselves on how effectively they share information orally with their classmates. The students could use a teacher-prepared self-assessment checklist or make their own. The students meet with the teacher to compare their self-assessment with teacher observation checklists or anecdotal notes.

A-5 SPECIFIC OUTCOME

To enhance their knowledge of the world



A-5.1

DISCOVER AND EXPLORE

Students will be able to:

- a. explore ideas presented in a variety of ways

Sample Teaching and Learning Activities

- The students work individually on a project exploring seasonal dances by reading books, watching videos, talking to *kihteyayak* or respected community members. The students attend dance presentations to learn more about these dances; e.g.:

pwât'simowina (powwows)

pîcîcîwîna/mâsk'simowîna (round dances)

wîhkohtowîna (tea dances)

Âpihtwawikosân isîhcikewîna (Métis festivals)

- The students host a dance presentation for the community where they demonstrate what they have learned; i.e.:

pîcîcîwîna/mâsk'simowîna, Âpihtwawikosân kitohcikewîna ekwa nîsosimowîna

(Round dances, Métis fiddling and jigging.)

The students explain the dances and their significance.

- As a class project, the students research traditional dances using the Internet, books and videos. They share their information with each other by representing them on charts.
- The students research the various ways indigenous peoples around the world deal with the umbilical cord.
- The students explore the various ideas regarding *wîpinikewin pimipayihcikewin* (waste management). They present a chart on their findings.
- The students research the repatriation of ancient artifacts.

Resources and Materials

- Resource Appendix—Video
- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

explore ideas presented in a variety of ways?

Sample Strategies

Checklists

The teacher generates a checklist that lists how students can explore ideas in various ways. The dates and context are noted. He or she uses this checklist to evaluate student ability in exploring ideas. The teacher dates and reviews the checklist on a continued basis to monitor student learning.

Self-assessment

Ni mâwacihstan kiskeyihtamâwin enitohtamân mâna _____.

(I can gather information by listening to _____.)

Nitayamihtân kiskeyihtamâwin ohci _____.

(I read the information from _____.)

Nitâpacihstân _____ ta ninitwâcihtân kiskeyihtamâwin.

(I used _____ to gather information.)

Peyak kîkway nika itôten ispî kê mâwacihstâyân kiskeyihtamâwin _____.

(One thing I could improve on when I gather information is _____.)

Observations

The teacher observes students during the dance presentation to determine how effectively and how fully they participate. He or she dates and notes the context, and records student progress over time.



GATHER AND ORGANIZE INFORMATION

Students will be able to:

- a. synthesize information from several sources

Sample Teaching and Learning Activities

- The students prepare an annotated bibliography on a topic related to the Cree language and culture. They use a variety of sources to gather information, such as *Kihtheyayak*, beliefs, treaties.
- At the start of a research project, the students record what they know about the topic in the *K – What I know* column and what they want to learn in the *What I want to know* column of a K–W–L chart. As students research and learn about their chosen topic, they complete the *L – What I learned* column of the K–W–L chart. Possible topics for research may include *wâhkôhtowin* (kinship systems) or land claims.

<i>Kikwây e kiskeyihtamân</i> (What I Know)	<i>Kikwây e nohte kiskeyihtamân</i> (What I Want to Know)	<i>Kikwây ekwa nikiskeyihten</i> (What I Learned)

Resources and Materials

- Resource Appendix—Books-Culture

Assessment

Focus for Assessment

Does the student:

- synthesize information from several sources?
- evaluate the usefulness and reliability of sources?

Sample Strategies

Conferences

The teacher conducts conferences with the students to discuss the most effective ways to gather information. They discuss their important learning.

Self-assessment

After students have completed research on a topic of interest, they reflect on the process and their learning, and complete a self-assessment form such as the following:

Nitâpacihtân _____ ta ninitwâcihtân kiskeyihtamâwin.

(I used _____ to gather information.)

Nikiskinohamâkawin _____.

(I learned that _____.)

Kakwecihkemowina keyapic kâ ayâyân _____.

(Questions I still have _____.)

Nayihtâwipayowina kâ nakiskamân _____.

(The challenges that I faced were _____.)

Nikiskeyihten itah kâ nohtepayik kiskeyihtamâwin.

(I can identify the gaps in information.)

*Nitoyastân (NPC)/Nitôwiyastân (SPC) kiskeyihtamâwin tân'si nawac
espîhtawehtâkwak*

(I organize information according to priority.)

Anihi kâ miyopayiki kâ wîchikoyân ninitôskamowinihk _____.

(The positive factors that helped my inquiry process were _____.)



A-5.3

SOLVE PROBLEMS

Students will be able to:

- a. apply problem-solving skills acquired in one situation to other situations

Sample Teaching and Learning Activities

- After reading an *âcimowin*, the students find ways to compare the moral of the story to a real-life or possible situation and try to come up with a resolution.
- The teacher provides the students with a situation and asks *kinisitohten cî* (do you understand?); e.g.:

*Okiskonohamowâkan ekâ e nisihotahk pîkiskwewin
tanisi kaki isi wîci'hâw.*

(a student is not able to understand an oral presentation, how would you help him?)

The students discuss the situation and record all possible solutions on a chart.

- The teacher invites a Cree storyteller to the class to tell legends and stories. The students discuss the moral or teachings afterwards.

Resources and Materials

- Resource Appendix—Stories and Legends
- Storyteller

Assessment

Focus for Assessment

Does the student:

apply problem-solving skills acquired in one situation to another situation?

Sample Strategies

Student Presentations

The teacher has the students review the chart for possible solutions for helping one other to understand a situation. The students identify the solutions they could use more often. *Kiskinohamowâkanak cî* (The students may consider whether they:)

Âpacihtawak kîkway kâkî nak'skakik kita wîchikocik anima kâ atoskatakik
(brought their own experiences to bear in exploring a subject)

Miskweyhtamwak takwastâwak oteyitamôniwâwa
(contributed ideas)

Kwayask naskwewasimowak
(answered questions effectively)

Wîchewak kotaka kâ masinahikeyit
(helped others to jot down notes then explained the situation)

Nitohtamwak kâ pîkiskwewiht
(listened to the presentation)

Pâhpîtos iteyitamôwina apacitâwak kesi kîseyitakik kesi mâmawaci mîyopayik
(explored diverse opinions to draw their own conclusion as to the best solution.)



A-5.4

EXPLORE PERSPECTIVES AND VALUES

Students will be able to:

- examine how Aboriginal culture is portrayed in a variety of contexts

Sample Teaching and Learning Activities

- The teacher asks students to work in groups and brainstorm a list of stereotypes and misconceptions that have been associated with indigenous people; i.e., *ewawesîcik/twâw* (wearing of regalia). Using a chart, students list the stereotypes and proof that many of them are inaccurate:

<i>Sâsâkaw'mâmitoneyihtamowin</i> (A Stereotype)	<i>Waskoma esa namôya kwayask</i> (It is proven wrong)
<i>Niteyhten kahkiyaw Nehiyawak ewawesîcik/twâw</i> (I think all Cree people wear regalia.)	<i>Nehiyawak ewawesîcik/twâw tâpiskôc kotakawiyakak</i> (Cree people dress like other people.)

- The teacher selects several short paragraphs, or photographs, that depict stereotyping, to show to the students. The students then write down any words or phrases, or images that they think may be stereotypes. The class discusses, then decides whether it is a

stereotype or not. They must support their ideas with phrases or words with which they are familiar, or introduced to them by the teacher.

- The teacher and students brainstorm and write down derogatory names; i.e.:

Tân'si Nehiyawak eteyimâcik/twâw Môniawa ekwa tân'si Môniawak eteyimâcik/twâw Nehiyawa.

(what Aboriginal people think of white people and what white people think of Aboriginal people.)

The students discuss why the names are what they are. The teacher instructs students to crumple and rip up the papers, symbolizing that they are garbage.

Note: The teacher has to be fully aware on how to deal with this topic—he or she may ask for assistance; e.g., facilitator.

- The students view the video *More than Bows and Arrows*. They explore what indigenous people have contributed to the world.
- The students examine the contemporary contributions of Cree people.

Resources and Materials

- Resource Appendix—Video
- Resource Appendix—Books-Culture

Assessment

Focus for Assessment

Does the student:

- understand the concepts of stereotyping?
- recognize stereotyping in a variety of situations?

Sample Strategies

Anecdotal Notes

The teacher observes students as they explore and discuss stereotypes.

The teacher looks for and notes evidence that students are able to:

- understand the concept of stereotyping
- recognize stereotyping in a variety of situations
- share ideas and thoughts
- participate willingly in discussions and activities.

Learning Logs

The students reflect on their discussions of stereotyping and write about what they have learned in their Learning Logs.

Rubric for Group Assessment

When students are asked to work in groups, the teacher provides them with time at the end of a class to reflect on and assess the group's skill and participation, using a form such as the following:

Key Elements	3 Excellent	2 Satisfactory	1 Needs Improvement
Level of Participation Group's score:	Each member was equally involved in the discussions	Most were involved	Few were involved. One or two did most of the talking.
Listening Group's Score:	Each member made eye contact with the speaker. No one distracted the group.	Most members paid attention to the speaker.	Few paid attention to the speaker.
Preparation Group's Score	Each member was fully prepared for the discussion.	Most members were fully prepared for the discussion.	Few members were prepared for the discussion.

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

Sample Teaching and Learning Activities

- The students collect cartoons, bits from *nikamowina ekwa âcimowina* in their own book of *Wawiyasikikway (Funny Stuff)*. They may add to and share their collection with the class throughout the school year.
- The students choose a piece or two from their book of *Wawiyasikikway* and create a dialogue or short skit. They present the dialogue or skit to the class, adding visuals such as pictures or props to enhance their presentation.

- The students share a story with their classmates, about the funniest thing that happened to them.

Resources and Materials

- Video: *You May Be a Redskin* - Don Burnstick.
- Other humorists:
 - Dale Auger
 - Winston Wuttanee
- Video on Aboriginal humourists – *Redskins, Tricksters and Puppy Stew*

Assessment

Focus for Assessment

Does the student:

use the Cree language for fun?

use Cree to interpret and express humour?

Sample Strategies

Rubrics

The teacher pays attention to the Focus for Assessment criteria when he or she reviews the student book *Wawiyasikikway (Funny Stuff)*. The teacher looks for evidence that students use Cree for fun and to express and interpret humour.

Rubric for Evaluating Wawiyasikikway Book

3

- The pictures and text are funny.
- The book is constructed with care.
- The artwork is vivid.
- The text clearly explains the drawings.
- The cover of the book displays an eye-appealing illustration.

2

- The pictures and text are somewhat funny.
- The book is constructed with care.
- The artwork is appropriate.
- The text gives adequate information.
- The cover of the book looks interesting.
- May need some assistance to complete the task.

1

- The pictures and/or text may not be clear, legible or pertinent.
- Colours may be inappropriate for the illustration.
- The student needs continual assistance to complete the task.



A-6.2

CREATIVE AND AESTHETIC PURPOSES

Students will be able to:

- a. use the language creatively and for aesthetic purposes; e.g., write short stories situated in a different time or place

Sample Teaching and Learning Activities

- The students create and perform short Cree jingles or songs. As an extension activity, the jingles may be used to advertise a product event or idea. They could perform their jingle or song on a local radio station. They may also perform for the community or at *Kihtheyayak* Day at school.
- The students choose a Cree poem or write their own. They then sing the poem to a familiar tune and record it for the class to enjoy.
- The students create and perform Cree songs for younger students.
- The students write short stories, then illustrate them for publishing.
- The students submit their work to the community or school newsletter.

Resources and Materials

- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

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

Sample Strategies

Observations

The teacher records observations to show examples of students using the language creatively and for aesthetic purposes. Observations should include information regarding the extent of:

- student knowledge and experience in the language
- student skill in explaining the purpose for writing the jingle
- student understanding of the elements of a jingle
- students' ensuring that the jingle contains accurate, relevant information.



A-6.3

PERSONAL ENJOYMENT

Students will be able to:

- a. use the language for personal enjoyment; e.g., explore ways to use knowledge of Cree in community activities/functions

Sample Teaching and Learning Activities

- The students create a Cree word board game. Prior to this, the students must decide how many tiles each letter should get based on frequency of occurrence. The students may use the children's version of an existing game as a template.
- The students use a *Nehiyawewin* CD to play games.
- WebQuest – Cree language: The students develop a webquest on Cree humour, songs or artwork, and relate it to the Cree language.

Resources and Materials

- *Nehiyawewin* Cree Language and Culture CD.
- Trivial Pursuit board game, Tapona

Assessment

Focus for Assessment

Does the student:

use Cree for personal enjoyment?

Sample Strategies

Observations

The teacher looks for situations where students are using Cree for their own enjoyment; e.g., how often do they play games that are Cree-based.

Journals

The students reflect in their Journals about how much they enjoy playing computer and other games in their Cree class. The teacher may provide students with guided questions, such as:

Kîkwây kikiskinohamâkawin ôma ohci metawewin

(What have you learned from the game?)

Tân'si ôma metawewin kakî isi wîchikon ta Nehîyaweyan

(How did the game help you learn Cree?)

Ka wîhtamowâwak cî kotakak kâpacinhâcik ôma metawewin. Tânihki ekâ

(Would you recommend the games to others? Why or why not?)



LANGUAGE COMPETENCE

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

(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.)

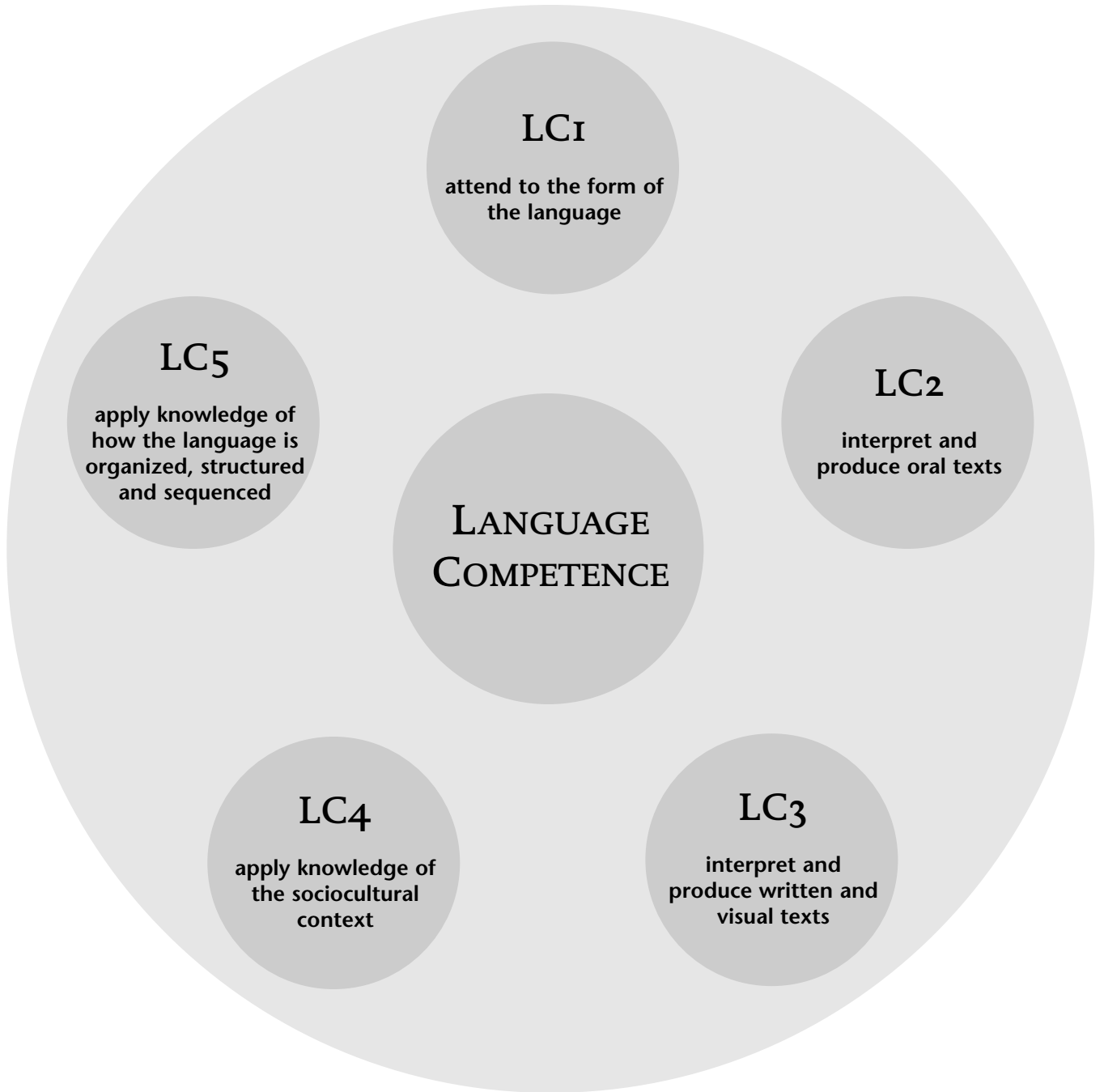
LANGUAGE COMPETENCE

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

LC₁

Attend to the form of the language

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

LC₂

Interpret and produce oral texts

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

LC₃

Interpret and produce written and visual texts

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

LC₄

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

LC₅

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

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. produce, with ease, the essential sounds, stress, rhythm and intonation patterns, where rehearsal is possible

Sample Teaching and Learning Activities

- The students listen carefully to new words such as *api* (sit), *apik* (sit—plural), *ayapik* (sit—polite form), when doing echo practice. The students listen for tone, stress and rhythm to ensure correct pronunciation.
- The students listen to a teacher-made, taped *âcimowin* (story) and then practise reading or retelling the *âcimowin* using the tape. Students find a partner and practise reading or orally retelling the story, concentrating on using the essential Cree sounds, stress, rhythm and intonation patterns.

Resources and Materials

- Resource Appendix—Stories and Legends

Assessment

Focus for Assessment

Does the student:

produce essential Cree sounds, stress, rhythm and intonation patterns in rehearsed speech?

Sample Assessment Strategies

Anecdotal Notes

The teacher observes and listens to students as they practise and then share their stories with their peers. The teacher may note observations or keep a running record as students read or retell stories, paying attention to students' abilities to:

- accurately produce essential Cree sounds
- use accurate stress, rhythm and intonation
- read or retell a story with appropriate expressions
- self-correct if a word does not sound right.



LC-1.2

ORTHOGRAPHY

Students will be able to:

- a. read and write Roman and/or syllabic orthography

Sample Teaching and Learning Activities

- Using a Cree dictionary, the students prepare lists of 100 commonly used Kindergarten to Grade 10 vocabulary. They share orally and compile a list that is posted in the classroom. The list is also placed in students' personal dictionaries.
- The students work in pairs. They write down ten frequently-used Cree words on flashcards; e.g., *nipiy* (water), *nîpiy* (leaf). Then they ask each other questions, such as:

Tân'si itwemakan ôma pîkiskwewin.

(What do you think this word means?)

Ôma cî itwewin peyakwan tâpiskôc anima kê kiskeyihtaman.

(Is this word like another word you know?)

- The students are asked to identify and record Cree words that they have difficulty in spelling. Students record these words in a personal spelling notebook or dictionary, or on a personal computer. Students refer to this information when working on a writing assignment or when preparing for a spelling quiz.
- The students take their word lists and place them in syllabic orthography.
- The students develop a picture file of Cree nouns and verbs with Cree captions. The students share these with the class.

Resources and Materials

- Cree dictionaries
- Backgrounder Appendix—Syllabic chart B5

Assessment

Focus for Assessment

Does the student:

- recognize frequently-used Cree words?
- correctly pronounce frequently-used Cree words?

Sample Assessment Strategies

Spelling Interview

The teacher conducts a spelling interview with each student for the chosen orthography. This helps the teacher to determine the student's attitude towards spelling:

- what do you do when you don't know how to spell a word?
- do you think spelling correctly is important and why?
- do you spell the way you hear the words?
- do you try to spell several different ways if you are unsure of the spelling?
- do you mark the words that do not look right when you are composing?
- do you think about spelling rules?
- do you notice other styles of spelling?

Work Samples/Portfolios

The students choose work samples to include in their Portfolios.

Checklists

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



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:
 - sports
 - caring for the land
 - family roles
 - communicating
 - health practices
 - any other lexical fields that meet their needs and interests

Sample Teaching and Learning Activities

- The students work in groups and write and perform *âcimowina* or skits for younger students; e.g., *Nisto Maskwak* (The Three Bears), *Wesahkecâhk* stories.
- The students access the Internet to research careers they may like to pursue. They may look at samples of résumés, then write their own. They jot down the qualifications, requirements for each job.
- The students use thematic vocabulary they have learned in class on a specific theme and create a computer presentation using this vocabulary. Some suggested topics may include:

tân'si ta isi manâcihtâhk askiy.

(ways to care for the land)

tân'si kê isi pimâcihikohk askiy.

(how the land cares for the people)

wâhkôhtowin kawâpamikowina

(family roles)

metawewina

(sporting activities).

Resources and Materials

- SICC translation of *Nisto Maskwak* (The Three Bears)
- Resource Appendix—Stories and Legends

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

Anecdotal Notes

The teacher observes students as they learn and apply new vocabulary in a variety of ways and in a variety of contexts; i.e., resumes, computer presentations. The teacher looks for evidence that students are able to:

- understand new vocabulary and expressions
- use new vocabulary and expressions correctly and effectively.

Learning Logs

The students keep a running record of new vocabulary they have learned as they work on projects and assignments. They may also enter new thematic vocabulary into a personal dictionary. Students may use new vocabulary in a sentence that reflects its meaning, or each new word may be accompanied by an illustration.



LC-1.4

GRAMMATICAL ELEMENTS

Students will be able to:

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

- 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 *sta-mâso* (for self); e.g., *atoskestamâso* (work for yourself)
- (VAI-->VTA) changing an action only word to an action word involving 3S object/goal by using the element *wîci-* and with 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); *wîtatokem* (work with him or her)
- benefactive (VAI-->VTA) someone doing an action for someone: for action only words the element *sta* and the suffix marker *maw* are added to the action word (VAI) and this changes the meaning to an action word involving a 3S object/goal (VTA) *nikamôstamaw* (sing for him or her); *atoskestamaw* (work for him or her)
- change in discourse: sentences that indicate who is doing a certain action or specify 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 kâmihkhwâk* (fetch me that book that is red)
- (VTA) simple sentences involving an object or goal for we (1P), us (2I), you (2P), they (3P) subject markers along with an action word involving an animate (NA) his or her (3S) object/goal in declarative form *niwâpamânân minôs* (I see a cat), *kiwâpamânaw minôs* (you see a cat), *kiwâpamâwâw minôs* (you see a cat— plural) and progressive form *ewâpamâyâhk minôs* (we are seeing a cat—exclusive), *ewâpamâyahk minôs* (we are seeing a cat—inclusive), *ewâpamâyek minôs* (you are seeing a cat—plural); *ewâpamâcik minôsa* (they are seeing a cat)
- indefinite actor form sentences that illustrate all/everyone partaking in an action and is used to capture events or activities in action only words (VAI) *mîcisonâniwiw* (they all eat), *emîcisohk* (they are all eating)

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 take weather data and compare the data with another region. They then find out which place is the warmest, coldest, and graph the data.
- The students write a paragraph on what activities they would plan for a particular kind of weather.

Students will be able to:

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

- (VTA) simple sentence involving an object/goal for I (1S), you (2S), his or her (3S) I-->you (1S-->2S) you-->me (2S-->1S) subject markers along with an action word involving an animate his or her object or goal in declarative form *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 minôsa* (he or she is 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)
- past time passage/conditional marker
- (VII) weather verbs in the subjunctive mode: when for past tense *nikîkîwân kâkimowahk* (I went home when it was raining), *kîkîwew 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 if it's sunny)
- descriptive words (VII) for inanimate (NI) objects *apisâsin/ehapisâsik tehtapiwin* (the chair is small/being small) *apisâsinwa/ehapisâsiki tehtapiwina* (the chairs are small/being small), *apisâsiniyw/ ehapisâsiniyik otehtapiwin* (his or her chair is small/being small), *apisâsiniyiwa/ehapisâsiniyiki otehtapiwina* (their chairs are small/being small), *mâyispakwan* (it tastes bad)
- reduplicative prefix emphasizes continuous action; marker replaces the use of particles always and forever *ninânestosin* (I am always tired); *nitâhitohtân ôtenâhk* (I always go to town); *nitâhiteyihthen* (I am always thinking)

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:

- After reviewing locative expressions, each student selects a token for a game board. The students, working in pairs, place their token somewhere in the room. Their partner must use the correct locative expression to describe where the token is. This may be done for 10 minutes and the goal is to get 10 sentences, e.g., the eraser is on the desk. The partners take turns to record their sentences. After ten sentences have been complete, the students find a new partner to work with.
- The teacher provides students with a list of descriptive words for inanimate or animate objects such as clothing. The students bring in items or objects that these words describe. They write a simple paragraph about the object using the descriptive words. Then they exchange the short, simple paragraphs they wrote and read them. The last task they have to do is to match the object with the appropriate paragraph.

Students will be able to:

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

- compounding a verb and noun together to form a new action word: *nipostayiwinişân* (I put on my clothes); *niteyistikwânân* (I have a headache); *niketasâkân* (I take my coat off)
- dependent clause a subjunctive clause using when and if for I, you, his or her
- 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 kakîhokawak/ka kîyokawak* (I am happy to be visiting him or her); *nimiyweyihten kamîciyân mîcimâpoy* (I am happy when I am eating soup)

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. Fluency and confidence characterize student language. Examples include:

- As students leave at the end of the day they are given a pass card. In order to leave they must ask a question (no repeats), and are given a verbal pass to be dismissed, For example:

nikakî itohtân cî nahapiw'kamikohk
(can I go to the washroom?)

- The students read a paragraph written in the present tense and use the tense marker to change it to the past tense. For example:

Otâhk (Past:)
Ekîkîweyân otâkosîhk
(I went home yesterday.)

Anohc (Present:)
Nitayapin
(I am at home)

Nîkân (Future:)
Niwîkîwân wâpahki
(I am going home tomorrow)

Resources and Materials

- Pass cards
- Game board tokens

Assessment

Focus for Assessment

Does the student:

- identify some complex grammatical structures?
- use some complex grammatical structures?

Sample Assessment Strategies

Work Samples

The teacher collects samples of student work in order to check that students are able to:

- identify some complex Cree grammatical structures?
- use some complex Cree grammatical structures with acceptable accuracy?

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 texts on a variety of familiar topics, in guided situations

Sample Teaching and Learning Activities

- The students orally present a special event that their family engages in, such as

isîhcikewin (celebration)

isihtwâwin (ceremony)

metawekîsikâw (carnival)

nîmihitowin (dance)

kiskisitotâtowin (memorial)

asahkewin (feast)

kihci wikihtowin (wedding)

tipiskamowin/okîsikâmowin (birthday party)

kapesiwin (camping trip)

ayamihawi piciwîn (pilgrimage.)

They enhance the presentation by showing pictures or photographs of their family. The students could use the 5Ws + H format to assist the presentation.

- The teacher and students brainstorm some sample questions before the teacher reads some key content from stories or informational texts. The students also prepare some questions so they can listen for main ideas and supporting details:

Omisîsi cî ka isi itôten tâpiskoc ana kê âcimiht

(Would you have acted the way the character in the story did?)

Tânihki omisîsi kê iteyihtaman

(Why do you think so?)

Kîkwây kê nayihtâwipayik âcimowinihk

(What is the problem of the story?)

Tân'te ôma kê ispayik

(Where did it take place?)

Kiskiskeyihten cî ohpimiy omisîsi kê ispayik ana kê âcimiht ta

miskweyihatak kîkwây kê nayihtawipayik

(Do you know another situation in which the character has to solve a problem?)

Then students jot down notes as they listen to the story being read.

- *Kihtheyaya* is invited to talk to the students about cultural teachings. The students are pretold that they:
 - will be asked the next day to recall what *Kihtheyaya* said
 - cannot jot anything down during *Kihtheyaya*'s talk. This is to develop their listening skills and learn in the traditional way.

Resources and Materials

- Family photographs
- *Kihtheyaya*

Assessment

Focus for Assessment

Does the student:

understand the main point of lengthy texts on a variety of familiar topics in guided situations?

Sample Assessment Strategies

Checklists

The teacher and students create a checklist for the class in order to help every student understand the main points.

Anecdotal Notes

The teacher observes students as they listen to short presentations about one another's families. The teacher looks for and notes evidence that students are able to:

- listen and understand key points
- think about what the speaker is saying
- ask questions if they don't understand something
- tell the speaker one thing they found interesting
- listen without interrupting the speaker.



SPEAKING

Students will be able to:

- a. produce lengthy oral texts on familiar topics, providing some details to support the main point, in guided situations

Sample Teaching and Learning Activities

- The students brainstorm phrases and vocabulary about a familiar topic; e.g., weekend activities. The students may work with a partner or group to create an oral or written text about their topic; e.g., skit, role-play, news report, interview. The students share their topic report with the class, using their preferred method for the presentation.
- The students select the favourite part of a story they have read and write a dialogue for that particular part. They present the dialogue to the class. The class recognizes which part of the story was chosen. Extended activity: the class can represent the story section in a drawing and explain, in their own words, why they chose to represent the story in that way.
- The students interview a fluent Cree speaker on a topic of personal interest. They transcribe the interview and present it to the class.

- The students practise a short phrase or sentence, daily or weekly, to say to their families. They use relevant situations; e.g.:

Nikâwiy, mistahi kisâkihitin
(Mother, I love you very much)

Ay hi
(Thank you)

Nôhkom, kinanâskomitin
(My grandmother, I thank you)

Resources and Materials

- Resource Appendix—Stories and Legends

Assessment

Focus for Assessment

Does the student:

- produce lengthy texts on familiar topics in guided situations?
- provide details to support the main point when producing texts in guided situations?

Sample Assessment Strategies

Oral Presentation Self-check

After students have presented information gathered during their interview with a Cree speaker, they are asked to reflect on the checklist:

Nisîsâwân tân'si kâwî itweyân
(I practised what I had to say.)

Kwayask astew nitatoskewin
(My work was well organized.)

Niwawiyisten tân'si ewi-tweyân
(I had a plan for my presentation.)

Kwayask nit'si pîkiskwâten kîkwaya niteyicikana
(I presented the ideas in a logical order, the right sequence.)

Nikastân tâpasinahikewina
(I included illustrations, graphs, or artifacts.)

Ninâkasohtâkawin kîkway e pîkiskwâtamân
(My audience was interested in my presentation.)

Ninitohtâkawin kîkway e mâmskôtamân
(My audience listened to what I had to say.)

Ninaskwewasimon kîkway kê kakwecimikaweyân
(I answered questions from the audience.)

Peyak kîkway kîhtwâm nawac kwayask nika itôten ...
(One thing I could do better next time ...)

Peyakwan kîhtwâm nika itôten ...
(One thing I would do the same next time ...)



LC-2.3

INTERACTIVE FLUENCY

Students will be able to:

- a. sustain lengthy interactions comprehensibly, with pauses to formulate oral text and to self-correct

Sample Teaching and Learning Activities

- The students are involved in a Sharing Circle. Each student shares what he or she did over a long weekend while other students listen until it's their turn to share.
- The students seek consensus on; e.g., *kîko cipâstepayowin* (NPC)/ *cakâstepayôwin* (SPC) *ka kanawâpahtenaw* (what movie to watch.) They interact with each other on a decision-making process.
- The students brainstorm how to help with preparation for a community cultural event; e.g., for guidance of proper protocols, behaviour and expectations. Then they record the ideas and check with each other whether to add or delete some.

Assessment

Focus for Assessment

Does the student:

- spontaneously converse on familiar topics in Cree?
- take part in a variety of discussions in Cree?

Sample Assessment Strategies

Journals

The students may record in their Journals something they did, as well as something interesting that some one else did. Journals are shared periodically at a conference or with a friend. Students are asked to reflect on the following. Did I:

mâmitoneyihtâ kîkwayâ kâ itweyân
(think about what I said?)

mâmitoneyihtâ kîkwayâ kâ pehtamân
(think about what I heard?)

ni mâma wacikewina âpo niteyikana âpatanwa
(check to see if my information or ideas contributed were correct?)

miskweyihthâ tân'si kâ ityihthamân ni teyikana nitâpacitân anima ohcih ka mâmiskôthamân
(form my own opinions about the topic?)

ni kakwecikemon oski kakwecihkemo
(ask new questions?)

kotaka iteyitamôwina
(think about other ideas?)

ni tâpastân kîkwayâ kâyispayikih ni pimâtisôwinihk
(make connections with events in my own life?)

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 a variety of familiar topics, in guided situations

Sample Teaching and Learning Activities

- After reading a text about the cultural connection to environment or other familiar topic; e.g.:

kiskeyihta (know it)

kanâcihtâ (clean it)

manâcihtâ (respect it)

miyonâkohtâ (make it look good)

kistike (plant)

...the students create a web that conveys an understanding of the main point. The students may work in groups or in pairs. The teacher and students make a rubric for the minimum requirements of the project.

- After reading a text about a sport or other familiar topic, the students link ideas to personal knowledge or to previously-read texts. The students make an oral or written statement that shows connections between ideas.
- After reading a story, article, news item, the students do a summary answering the following interrogatives:

Kikway (something)

Awîna (who?)

Tân'spî (when?)

Tân'te (where?)

Tân'siy'si (how?)

Tânehki (why?)

Resources and Materials

- Resources Appendix—Stories and Legends, Web sites

Assessment

Focus for Assessment

Does the student:

- understand the main point of lengthy texts on a variety of familiar topics in guided situations?
- understand some supporting details of lengthy texts on a variety of familiar topics in guided situations?

Sample Assessment Strategies

Observations

The teacher observes the students to find examples of them making connections between prior knowledge and experience and new knowledge. Observations should include information regarding the extent to which students are able to:

- link prior knowledge and experience
- make connections between prior knowledge and new experiences
- record connections
- identify gaps in knowledge and experience.

Self-assessment

After students have read a Cree text, the teacher invites students to reflect on the experiences by responding to the following questions:

Aya cî kîkway kâ ayamihtâyân kwayask etihtâkwan
(Do I decide if what I am reading makes sense?)

Ni kâkihtwâm ayamihcikân cî kîspin ekâ enistotamân
(Do I read and reread when it does not make sense?)

Nimâmitoneyihten cî kîkway kâ ayamihtâyân
(Do I picture what I am reading in my mind?)

Nikiskowehen cî tân'si kîkway kâwî ispayik mwestas
(Do I predict what will happen next?)

Nikakwe naskwewasimison cî ka kwecikemôwina
(Do I try to answer my questions?)



WRITING

Students will be able to:

- a. produce lengthy written texts on familiar topics, providing some details to support the main point, in guided situations

Sample Teaching and Learning Activities

- After finishing a unit, such as careers, the students are asked to work with partners to conduct an interview with an Aboriginal role model. The teacher and students may brainstorm questions so that detailed information is gathered. The interview is presented to the class.
- The students write a short letter, in Cree, to a relative or *Kihtheyaya* who speaks the language. In the letter, they may write about a special event that occurred in the family or community. The students enclose photographs with captions in the letter.
- The students write an article about a class celebration for a school or community newsletter.
- The students choose a topic and write a paragraph about it.
- The students are encouraged to use the following questions when writing; e.g.:

Tânihki ôma kâwî masinhamân?
(Why am I going to write this?)

Awîna ohci?
(To whom?)

Resources and Materials

- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

produce lengthy written texts on familiar topics, providing details to support the main point, in guided situations?

Sample Assessment Strategies

Rubric

The students and teacher generate a rubric for writing. The rubric includes standards of excellence and criteria for marking. Students may mark their work using the rubric, then discuss it with the teacher.

Self-assessment of Final Draft in Writing

As students complete a writing activity, such as writing a letter to a relative or *Kihteyaya*, or an article for a school or community newsletter, the teacher invites students to reflect on the activity using the following guide sentences:

Niwîhten tânihki ôma kê masinahamân

(I explained the purpose for writing this piece.)

Nimâmiskôten tân'sîsi iskwâyâc nimasinahikewin kê isi miyopayik wicîh ta kôsîmakak

(I discussed how my final draft fulfills the purpose.)

Ni wihten tanikîh eskwâyâc ni masinahikewin kê pitos îtastek, namôya mwecîh nîstam kê kî masinahamân

(I explained how my final draft is different from the earlier drafts of this piece.)

Ni kiskino hamâson e mistahetâkwakîh kîkwaya ohci ni masinahikewînihk tâpiskoc...

(I learned important things from writing this piece, such as...)



VIEWING

Students will be able to:

- a. identify the purposes, intended audiences, messages and points of view in a variety of visual media, in guided situations

Sample Teaching and Learning Activities

- The students visit an art gallery that has displays of the lifestyle of the people. They look at visual art Web sites, or study art books or posters. They brainstorm vocabulary and phrases that would help them to understand the artist's purpose for the painting.

- The teacher provides the students with a variety of Cree artifacts to view. The students categorize the artifacts according to preestablished criteria, such as size, colours, materials used, and theme (animal, people in action). Students then write about each artifact using descriptive words reviewed in class. The students may also write about what they feel the message or artist’s purpose is.
- The students view a video, such as _____. They discuss the intended audience and point of view. What message or messages did it convey?

Resources and Materials

- Resource Appendix—Video, Web sites

Assessment

Focus for Assessment

Does the student:

identify the purposes of a variety of visual media in guided situations?

identify the intended audiences of a variety of visual media in guided situations?

identify the messages and points of view in a variety of visual media in guided situations?

Sample Assessment Strategies

Journals

After viewing art, the students reflect on their experiences, then write a short entry in their Journals. Students are free to make independent comments. Student-teacher conferences may be held or students may share their thinking with peers.

Rubric for Written or Oral Responses

Following the use of preestablished criteria, the teacher listens to students’ responses to the Cree artifacts they studied. The teacher may use the following rubric to assess student responses.

Key Elements	Criteria		
	3 Excellent	2 Satisfactory	1 Needs Improvement
Development of Response Ideas	<p>Most opinions and ideas are fully supported with explanations and evidence.</p> <p>The response indicates an excellent understanding of the work.</p>	<p>Many opinions and ideas are supported with details.</p> <p>The response indicates a good understanding of the work.</p>	<p>Few ideas are developed.</p> <p>The response indicates a minimal understanding of the work.</p>



LC-3.4

REPRESENTING

Students will be able to:

- a. communicate thoughts, ideas and feelings for specific purposes and audiences through a variety of visual media, in guided situations

Sample Teaching and Learning Activities

- The students brainstorm vocabulary to describe music and feelings and emotions. Students listen to various types of music, e.g., rap, country and western. On a large four-section piece of paper, the students draw how each type of music makes them feel. The students then select words or phrases that match the mood created by the music. They also learn about the significance behind such songs as honour songs, memorial songs, flag songs.

1. <i>Pikiskwewihtâ nikamona</i> (Rap)	2. <i>Nehiyaw ayamihewi nikamona</i> (Cree Hymns)
3. <i>Kayâs Nehiyaw nikamona</i> (Traditional Cree Songs)	4. <i>Kotaka Nikamona</i> (Country and Western)

- After students have researched a topic of interest, such as *Wâhkôhtowin* (kinship systems) or land claims, they prepare and present a computer presentation of their findings.

Resources and Materials

- Resource Appendix—Audiocassettes and CDs, Web sites

Assessment

Focus for Assessment

Does the student:

- communicate thoughts, ideas and feelings for specific purposes through a variety of visual media in guided situations?
- communicate thoughts, ideas and feelings for specific audiences through a variety of visual media in guided situations?

Sample Assessment Strategies

Checklists

The teacher creates a checklist. The students discuss their art or music experiences with reference to the checklist.

Anecdotal Notes

The teacher observes students as they discuss the feelings and emotions evoked by various types of music. The teacher looks for evidence that students are able to:

- communicate their thoughts and feelings in Cree
- express an interest in listening to a variety of Cree and other music styles
- effectively use Cree vocabulary, already reviewed in class, for feelings and emotions.

Rubric for Computer Presentations

The teacher assesses students' presentations using a Scoring Rubric as follows:

Performance Criteria	3 Points	2 Points	1 Point	0 Points
Preparation	Presented work on the day signed up for	Presented work on the day signed up for	Requested an extension and presented on a different day	Was not prepared to present, did not request an extension and had to present on a different day
	A copy of your "Notes" was printed and given to the instructor prior to your presentation	A copy of your "Notes" was printed and given to the instructor prior to your presentation	The "Notes" were printed after the presentation	"Notes" were not available the day of the presentation
	A copy of your "Notes" was printed and given to the instructor prior to your presentation	Needed assistance in copying presentation to the main computer	Copied presentation to the desktop after presentations had begun	Did not run presentation off the desktop
Organization	Information was presented in a logical, interesting sequence that was easy to follow	Information was presented in a logical, interesting sequence that was easy to follow	Information was somewhat difficult to follow because student tended to "jump around" from topic to topic	There did not appear to be any sequence nor order to the information presented
Technical Specifications	Show contained a digital photo of yourself	Show contained a digital photo of yourself	Show contained a digital photo of yourself	No digital photo was included
	Every slide contained at least one graphic	All but one slide contained a graphic	Two slides did not contain graphics	More than two slides did not contain a graphic
	Appropriate slide animations were used	Used some slide animations, however, more were needed	Overused slide animations to the point that they were distracting	No slide animations were used during the presentation
Mechanics	Presentation had no misspellings or grammatical errors	Presentation had no misspellings or grammatical errors	Presentation contained 1-2 spelling or grammatical errors	Presentation contained only one of the following: introduction, body and conclusion

Performance Criteria	3 Points	2 Points	1 Point	0 Points
Use of Technology	Demonstrated a total understanding of how technology is used for this project	Demonstrated some understanding of how the technology is used for this project.	Showed little understanding of how the technology is used for this project	Show no understanding of how the technology is used for this project
	Displayed proper respect and appropriate behaviour when using the computer	Displayed proper respect and appropriate behaviour when using the computer	Displayed proper respect and appropriate behaviour when using the computer	Displayed inappropriate behaviour when using the computer
Oral Presentation	An outstanding presentation. The presentation kept my interest and was among the very best in class	A good presentation. The presenter demonstrated the ability to utilize the various features of the program, however, the presentation did not always keep my interest	The presenter did not seem comfortable with the program and/or needed a lot of outside assistance in getting through the presentation.	The presenter displayed little knowledge and/or understanding of the components of assignment, software, computer, etc.

Note to the teacher: Maybe only one project can be placed under these criteria. This technology should not override the traditional learning of the Cree language and culture. Keep in mind one student may never be able to master computers and cannot be penalized because the objective is to learn how to speak Cree.

LC-4 SPECIFIC OUTCOME

Apply knowledge of the sociocultural context



REGISTER

Students will be able to:

- a. identify differences in register between spoken and written texts

Sample Teaching and Learning Activities

- The students select a familiar short text, such as a favourite story, and are asked to prepare the text for reading to *Kihteyaya* or to a Grade 1 student. Students are reminded to focus on intonation, expression and formal and informal language. Class discussion about when and where to show respect is conducted by the teacher. Students can also write their own text to read to different people.
- The students read the script of a radio broadcast on a sports event and then listen to a casual conversation between two people talking about the same event. The students identify differences in register between spoken and written texts. Students can write their own script for the broadcast.
- The students listen to a variety of older and younger speakers and note differences in register. They discuss their findings with a partner.

Resources and Materials

- Resources Appendix—Stories and Legends, Web sites

Assessment

Focus for Assessment

Does the student:

- identify differences in register between spoken and written texts?
- identify sound variations in spoken texts?

Sample Assessment Strategies

Anecdotal Notes

The teacher observes students as they share stories with others and read radio broadcast scripts. The teacher looks for and notes evidence that students are able to:

- identify differences in register between spoken and written texts
- use acceptable intonation and expression
- use acceptable pronunciation
- use acceptable volume
- use correct forms of address; i.e., *Kihteyaya*
- identify sound variations in spoken texts.

Reading Aloud Self-assessment

The teacher invites students to reflect on their experiences with storytelling or reading to a variety of people. The students respond to the following questions in a teacher's interview or by writing in their Journals.

Kwayask nikakwe itwân kîspin ekâ kwayask etihtâkwak

(I try to correct myself, I say the word that does not make sense.)

Ni nâkatôhkân tânisih ehtastekih itwewina

(I pay attention to each sentence.)

Nikakwe ayamihcikân ekâ ta nâhnakeyân

(I try to read without stopping after every word.)

Ni nôkohtan ni môsihtâwina mâna kaymihcikeyân

(I read with expression.)

Nikiskeyihten pâhpetos kâ isi pîkiskwehk, kwayask ekwa konta mâna ka pîkiskwehk

(I am aware of formal and informal language.)



LC-4.2

EXPRESSIONS

Students will be able to:

- a. interpret unfamiliar idiomatic expressions in a variety of contexts

Sample Teaching and Learning Activities

- As a weekend assignment, the students are encouraged to make note of new Cree expressions they come across while reading, listening or viewing. After sharing these expressions in class, the students discuss possible interpretations.
- The students take turns telling a story of a personal experience. The teacher asks students to jot down any unfamiliar expressions they hear in their notebooks. After discussing the meaning of these expressions, the students share their own experiences using one or two of the expressions.

Assessment

Focus for Assessment

Does the student:

- explore unfamiliar expressions in a variety of contexts?
- interpret unfamiliar expressions in a variety of contexts?

Sample Assessment Strategies

Checklists

The teacher creates a checklist based on the Focus for Assessment criteria to note the students' ability to interpret unfamiliar expressions.

Observations

The teacher conducts conferences to give student feedback on their increasing ability to explore and interpret unfamiliar Cree expressions. Observations are dated and the context noted.



VARIATIONS IN LANGUAGE

Students will be able to:

- a. identify some common regional or other variations in language

Sample Teaching and Learning Activities

- The teacher invites guest speakers from the community plus neighbouring communities various Plains Cree, Woodland regions to visit or speak to the class about a similar topic. The students record on a chart any differences they hear.

Expression or Word	Region	Region	Region
<i>ihî</i> (yes)			
<i>ehâ</i> (yes)			

Note to the teacher: This could be an introductory activity. Students will gain understanding of regional variations through exposure to them. The teacher should focus on building mutual understanding and respect for variations in language.

- The students view videos, listen to recordings or do an Internet search to research Cree language variations; e.g., the James Bay Cree.
- The students read and record a specific story. They exchange the same story with another school.
- The students participate in a student exchange. The students keep a notebook handy to record variations in language. They could also tape record the language used in other communities during the exchange.

Resources and Materials

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

Assessment

Focus for Assessment

Does the student:

- identify some common regional variations in the Cree language?
- identify other variation in the Cree language?

Sample Assessment Strategies

Checklists

The teacher creates a checklist that focuses on variations in the Cree language. The teacher may observe students or collect work samples to check student understanding of language variations.

Checklist for Oral Presentations

The teacher uses the following checklist to assess students' oral presentations:

3 Capable

- The student uses correct intonation and expression.
- The student speaks clearly.
- The information is presented in a clear, straightforward way.

2 Developing

- The students use acceptable intonation and expression.
- Most of the presentation is audible.
- The information can be understood, but the order may not always be logical or sequential.

1 Beginning

- The student rarely uses acceptable intonation and expressions.
- The student speaks too softly or too indistinctly to be understood.
- The information presented may be confusing.



LC-4.4

SOCIAL CONVENTIONS

Students will be able to:

- a. use politeness conventions in a variety of contexts; e.g., use suitable language to engage listeners' attention when beginning to speak

Sample Teaching and Learning Activities

- The teacher leads students in a review or brainstorm of politeness conventions in various contexts that include the classroom, home and community. Groups are formed and students are asked to role-play an invitation to a dinner, to *Kihteyaya*, to a respected community member, to a friend, to an aunt or uncle, to a teacher. Each group presents to the class.
- The students prepare a speech in which they thank *Kihteyayak*, parents and community members for attending a school concert. They focus on culturally-appropriate forms of address and politeness practised in class. They present the speech to the people.

Assessment

Focus for Assessment

Does the student:

- use politeness conventions in a variety of contexts?

Sample Assessment Strategies

Checklists

The teacher creates a checklist and observes the students when they are engaged in various activities to see if they practise using polite conventions. The teacher notes the extent to which students' speeches include:

- relevant information
- a range of appropriate vocabulary and structures
- politeness conventions.

When students present their speeches, the teacher looks for and notes evidence that students:

- use body language to make the meaning clear
- use volume and intonation that is appropriate
- have fluency of delivery
- try to correct mistakes.



NONVERBAL COMMUNICATION

Students will be able to:

- a. use nonverbal communication techniques in a variety of contexts

Sample Teaching and Learning Activities

- The students are asked to role-play where nonverbal communication is used in the community; e.g., *itwahike kitôn ohci* (pointing with lips, *ocimiskeyi* (beckoning with the finger). After watching the role-plays, students note the nonverbal communication and what it means.
- The students are asked to observe what types of nonverbal communication are used in a community event; i.e.,
ohpinam otihimana (shrug shoulders)
itwahike kitôn ohci (lip pointing)
- The students explore sign language.

Resources and Materials

- Sign language

Assessment

Focus for Assessment

Does the student:

use nonverbal communication techniques appropriately in a variety of contexts?

Sample Assessment Strategies

Anecdotal Notes

The teacher observes students as they role-play situations to demonstrate appropriate nonverbal behaviours. The teacher notes the following:

- the level of formality is appropriate for the context
- the meaning is clear
- appropriate details are included in questions and answers
- gestures and body language support communication
- pronunciation and intonation are generally accurate
- props and visual aids are used to support communication.

Note to the teacher: It is important to teach the proper protocols, then assess students' ability to use them in classroom and community activities. Examples of protocol include:

Manâci kihtheyayak, kâya akwâskaw
(respecting Elders by not walking in front of them)

ekâ matoni ta pôhtapimat awiyak
(no eye contact)

Kwayask nitohta
(listening respectfully)

Nâkatoke tân'te ekwa tân'spî iskweisak ta kî ayâcik/twâw
(being aware of where and when girls can be present.)

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 references within texts

Sample Teaching and Learning Activities

- The students are asked to write a text. The teacher provides a list of joining words that would help students to connect sentences to make them into paragraphs; e.g., *ekwa* (and), *mwecih* (for example), *mina* (more).
- The teacher provides the students with a series of events from a story. The events are not in the proper sequence. The students read these events then arrange them in the proper sequence to create a coherent piece of writing.

Resources and Materials

- Resource Appendix—Stories and Legends

Assessment

Focus for Assessment

Does the student:

use a variety of references within Cree texts?

Sample Assessment Strategies

Writing Checklists

The teacher creates a checklist and observes how students use a variety of references in a Cree text. He or she dates the observations to keep track of student progress:

Key Elements of Proficient Writing	
Idea Development	The topic is fully developed with relevant information. Details, example descriptors support and clarify ideas.
Organization	The information is organized in a logical order. It has an introduction that engages the reader and a satisfying ending.
Language Usage	The writing has lively and descriptive language. Precise verbs and specific nouns explain and clarify information.
Sentence Structure	Sentences vary in type and length.
Score:	4 Excellent 3 Proficient 2 Adequate 1 Limited



TEXT FORMS

Students will be able to:

- a. recognize a variety of extended text forms in a variety of media

Sample Teaching and Learning Activities

- The teacher selects an *âcimowin* (story) after which the students examine how the text is set up. They select another *âcimowin* to find out whether or not the pattern is the same.
- The students study the works of writers, such as Thomson Highway and Ruby Slipperjack. They explore how these writers portray humour in their writing. Students share their favourite, humorous parts and may prepare a reading or retelling of those parts.

- The students study a music lyric by Carl Quinn.
- The students watch the film – *New World* with Colin Farrell and *Hank Williams First Nation*

Resources and Materials

- Highway, Thomson. *The Rez Sisters*. Fifth House Publishing, 1999. ISBN 09-2007944-X
- The writings of Ruby Slipperjack.
- Film: *Hank Williams First Nation*
- Carl Quinn - lyrics

Assessment

Focus for Assessment

Does the student:

recognize a variety of extended text forms in a variety of media?

Sample Assessment Strategies

Anecdotal Notes

The teacher records observations to show examples of student ability to recognize a variety of extended text forms in a variety of media.

Observations should include information regarding the students' ability to:

- connect prior knowledge of the story
- identify gaps in knowledge and experiences
- recognize a variety of oral, pictorial or written texts.

Self-assessment Comprehension Checklist

The teacher uses the following comprehension checklist when students read Cree texts. Does the student:

- make viable predictions?
- set a purpose for reading, viewing, or listening?
- ask appropriate questions?
- infer meaning?
- confirm predictions?
- reject incorrect predictions
- makes logical conclusions?
- self-monitor understanding?
- self-corrects using fix-up strategies?



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, working in groups, write a letter to the recreation director or gym teacher in charge of the community facility. The purpose of the letter is to request more sports events during weekdays rather than weekends. In the letter, the students outline the advantages of having the events during the week.
- The students, working in groups, are asked to organize and host a school lunch or feast. The students must use a variety of interaction patterns in order to complete the task; i.e., *nitohkemo*, (invite), *sâkocim* (persuade), *kocim* (suggest).

Assessment

Focus for Assessment

Does the student:

combine simple social interaction patterns to perform complex transactions and interactions?

Sample Assessment Strategies

Anecdotal Notes

The teacher observes students as they work in groups to plan and host a school luncheon or feast. The teacher looks for and notes evidence that students are able to:

- apply words and phrases reviewed in class to perform necessary interactions, such as invite, persuade, suggest.
- interact with others in Cree
- participate willingly
- use appropriate nonverbal behaviours and protocol.

Letter Writing Rubric

The teacher assesses students' letter writing ability by using the following rubric.

Key elements and criteria.

- The introduction of the letter states the writer's purpose for writing. The ending is appropriate. It has a closing statement.
- The body of the letter contains information that supports the purpose of writing the letter. The message is clear.
- The format of the letter – the salutation is appropriate, correctly placed.
- The grammatical structures are appropriate.

4 Proficient

All four criteria are evident to a high degree

3 Capable

All four criteria are evident. A few errors in format and/or conventions appear.

2 Satisfactory

The letter fulfills the writer's purpose. Several errors in format and/or conventions appear.

1 Beginning

The letter attempts to fulfill the writer's purpose, but ideas are not adequately developed. There are many errors in format and/or the convention of writing.

Note to the teacher: Students should have a copy of and be familiar with the criteria outlined in the rubric prior to completing and handing in the assignment.



COMMUNITY MEMBERSHIP

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

(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.)

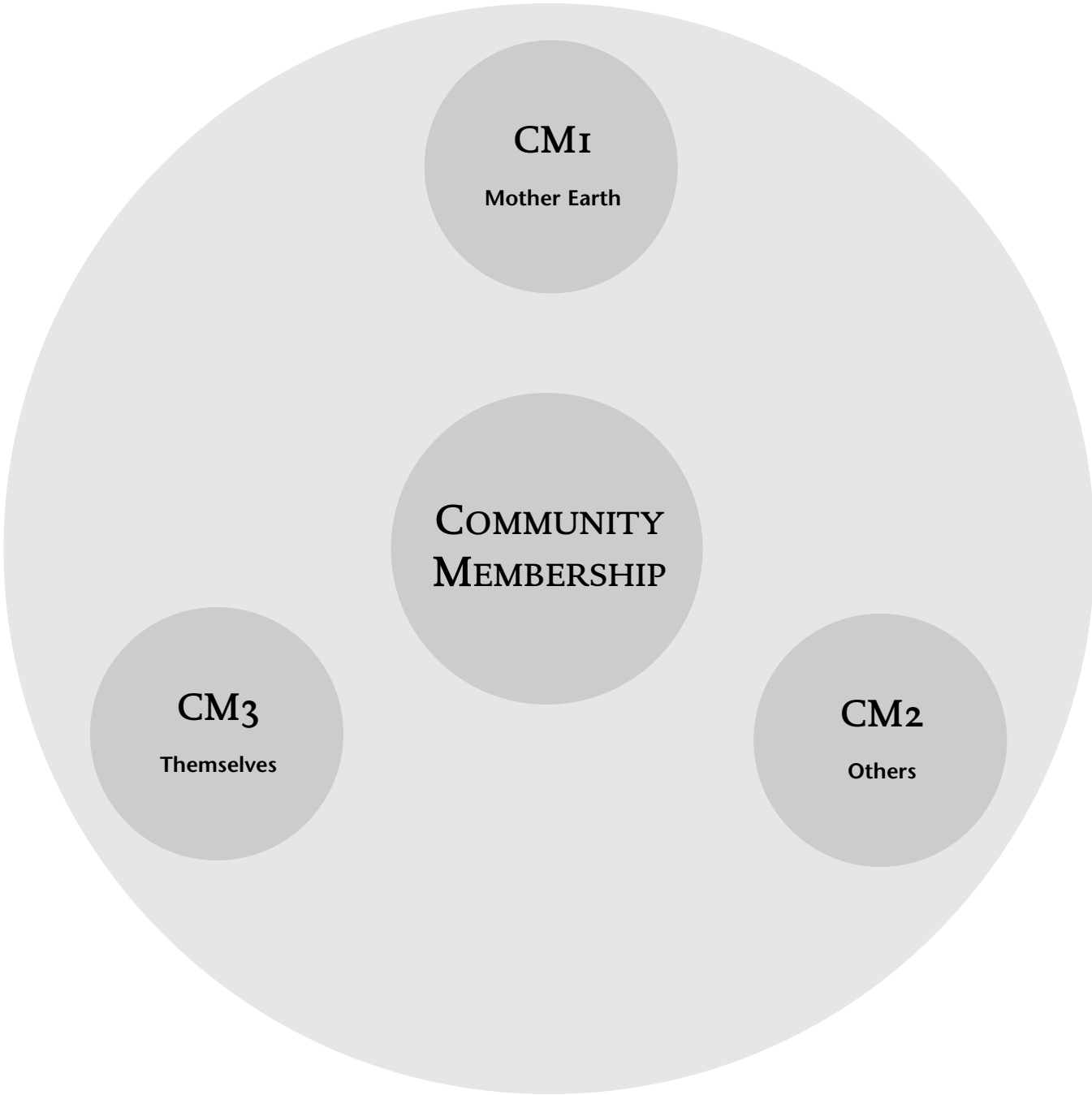
COMMUNITY MEMBERSHIP

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

CM_I

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

CM₂

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

CM₃

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. explore and identify ways in which to live in harmony with Mother Earth

Sample Teaching and Learning Activities

- The students learn about environmental issues by viewing documentary programs that deal with these issues; e.g., the David Suzuki documentary *Footprints in the Delta*. The students discuss the issues raised in the documentary. In groups, students prepare posters in Cree as a part of a school-wide awareness campaign.
- The students identify the environmental issues in their immediate surroundings and brainstorm ways to address them. The teacher identifies key Cree terms that students need to know.
- The teacher invites *Kihteyaya* or a respected community member with knowledge of the medicinal value of herbs, to discuss their purposes and practical uses and the protocol involved in planting and collecting. The students may follow up the visit with a study of Anne Anderson's book about herbs and plants and their medicinal uses. They may also share with a peer or the teacher one plant or herb that they learned about and explain its medicinal purposes.

Resources and Materials

- Resource Appendix—Video
- Anne Anderson *Pakwache Ohpikinaw* (plants)

Assessment

Focus for Assessment

Does the student:

explore and identify ways in which to live in harmony with Mother Earth/environment?

Sample Strategies

Journals

The teacher guides students to reflect on their activities in their Journals. He or she assists them in focusing on their audience and providing vocabulary and phrases to reflect on and communicate information in Cree. The teacher provides frameworks that include sentence starters and rating scales.



CM-1.2

KNOWLEDGE OF PAST AND PRESENT

Students will be able to:

- a. explore and examine the impact of traditional treatment of Mother Earth on their own contemporary community

Sample Teaching and Learning Activities

- The students explore and examine the impact of the traditional treatment of Mother Earth on today's community.
 - Cree people are interconnected with the land. Plants and animals are interconnected with the people.
 - Selective lumbering only took what was needed and was done naturally.
- The students learn about the traditional view, that we are all interconnected, from interviewing community members, researching books and checking Internet Web sites. They gather information using a retrieval chart prepared by the teacher. They examine how different communities have preserved their territory using traditional Cree practices.

Tân'si kâ isi pakamikâkoyahk kâ isi pamihtâyak Kikâwînw Askîy (Impact of Traditional Treatment of Mother Earth/Environment)	
Itôtamâwîna (Practices)	Pakamiskâkowîna (Impact)
- <i>Pasâwewîn</i> (Spring burning)	- <i>Pimâcihtâwin askîy kâwi e pimâcitâyân askîy</i> (provides nutrients to the soil) - <i>Kanâtihtaskikewîn/paskwatahikewîn</i> (clears the underbrush)
- <i>isihtwâwîn</i> (following protocol of <i>meskoc miyopayiwîn</i> —reciprocity)	- <i>nâkateyîhtamowîn askîy</i> (preservation of environment)
- <i>Nawasôn otinâhtikwewîn</i> (selective cutting of trees, e.g., for tipi poles)	- <i>Manâcihtâ kihtehâskweyâwa/sakâwa</i> (preservation of forests)
- <i>Mâcîstamâkewîn</i> (hunting for need of community/tribe)	- <i>Manâcih pisiskiwak</i> (preservation of animals)

- The students interview community members about the impact of oil companies on the traditional lifestyle or livelihood. The students share this information with their classmates.

Resources and Materials

- Maps outlining treaty areas. Appendix E2
- Resource Appendix—Books-Culture, Web sites
- Treaty 6 – Special maps on the environment

Assessment

Focus for Assessment

Does the student:

explore and examine the impact of the traditional treatment of Mother Earth on his or her community?

Sample Strategies

Journals

As students research a specific topic, the teacher invites them, at various stages of their research, to reflect on their progress and complete Journal entries.

Self-assessment

The teacher may provide students with focus questions, such as:

Wîyehitamôwin (Planning: Did I)

Ninisohten kâ itâkotamihk
(understand the topic?)

Ni wîyeyihten kakwecihkemowina ta naskwewasitamihk
(create questions to answer?)

Ni wîyeyihten kakwecihkemowin ta naskwewasihtamân
(choose an interesting question to answer?)

Nipimit'sahen kakwecihkemowin
(follow an inquiry plan?)

Aya cî (Collecting Information: Did I)

Nimâwasakonen pâhpîtos isi kiskeyihtamâwina
(gather information from a variety of sources?)

Nawasôna ekwa âpacihta ka wâpatamihk e tastekih/kwâw
(choose and use graphic organizers?)

Kesi naskwewasitamik ka kwecihkemôwina
(predict some answers for the questions?)

Ninaskwewashten kakwecihkemowina mâmawaci emiywâsik
kiskeyihtamâwin
(answer questions with the best information possible?)

Nitosihtân oskih kakwecihkemowina ôte nikân ohci kâtoskâtaman
(develop new questions that I could research in the future?)

Ni kî cî (Recording Information: Did I)

Nipîkiskwemohtân kiskeyihtamâwin ehati masinahamân
(record information by making notes?)

Nitosihtân askîwasinahikana apô anskiwasinahikana
(record information by making maps or webs?)

Ni mâwsakwastân esi pâpihtos wîcetômakakih
(group the information into categories?)



CM-1.3

PRACTICES AND PRODUCTS

Students will be able to:

- a. identify, describe and practise protocols related to Mother Earth

Sample Teaching and Learning Activities

- The students search out information by interviewing *Kihtheyayak* about ecological knowledge. Then the students come back to class and, working in groups, share information with classmates.
- The students organize a field trip to a cultural or community event using appropriate protocols. The students write about the experience in their Journals.
- The students research companies that use traditional practices to harvest plants, trees, animals. They record information and share it with the class.
- The students develop a WebQuest on ecological knowledge for younger grades.
- The students create a mind map in Cree on the protocols of ecological issues.
- The students focus on keeping your local community clean – constantly clean up garbage in the community, the roads and campsites. The students make a request to local powwow organizers to announce community clean up of garbage and so take pride in your community.

Note to the teacher: See the Protocols backgrounder for more information. B20

Resources and Materials

- *Kihtheyayak*
- Resource Appendix—Video, Web sites

Assessment

Focus for Assessment

Does the student:

Identify, describe and practise protocols related to Mother Earth/environment?

Sample Strategies

Observations

The teacher reviews student mind maps and Journals to determine how students identify, describe and practise protocols related to Mother Earth.



PAST AND PRESENT PERSPECTIVES

Students will be able to:

- a. examine a variety of perspectives related to the treatment of Mother Earth, and examine the impacts of these perspectives

Sample Teaching and Learning Activities

- The students brainstorm on various practices Canada has to be conscious of and make informed decisions about. For example:

Pisikiw ohpikihitowin
(animal population)

Pis'cipôhcikewin
(pollution)

Askiskiy miyohpikihcikewin
(nutrients in the soil)

Mistik ohpikihcikewin
(tree growth).

- The students ask their parents about traditional ways of caring for Mother Earth/environment. For example:

Mâcîwin (hunting)

Mawasakonikewin (gathering)

Meskwac mîyopayiwîn (reciprocity).

The teacher and students share and fill in the key highlights from information on a retrieval chart.

<i>Kîkway</i> (Item)	<i>Kayâs</i> (Traditional)	<i>Anohc</i> (Contemporary)
<i>Mâcîwin</i> (Hunting)	<ul style="list-style-type: none"> - <i>Mâcîwin ta ohtâtihoik</i> (only hunt for sustenance) - respectful hunting practices 	<ul style="list-style-type: none"> - <i>E mamicîwakek</i> (trophy hunting) - <i>sôniyâw</i> (money)
<i>Ohpîkîhçikewin</i> (Agriculture)	<ul style="list-style-type: none"> - <i>mostatoskewin</i> (manual labour) - (File Hills Experiment) 	<ul style="list-style-type: none"> - <i>nakahçihtâwin</i> (specialization) - <i>pakitînikewin âpacihtâwina</i> (modern machinery & equipment)
<i>Wanîhikewin Kîwetinoik</i> (Trapping in northern areas)	<i>pimâçihowin</i> (source of living)	<ul style="list-style-type: none"> - <i>pisikiw kanawâpamikowina</i> (animal rights) - <i>apçci kimâsis wiyasiwewina</i> (Provincial laws)

- Using the retrieval chart, the students:
 - examine the way things have changed
 - note down and think about why things have changed
 - consider what caused attitudes to change.

In a Sharing Circle, the students:

- discuss and share their perception on the changes in attitude toward Mother Earth/environment
- listen to everyone’s input
- think about the responses so that a written discussion can be formulated
- share orally how different perspectives reflect changes in attitude
- note the impact those perspectives have on the treatment of Mother Earth/environment.

Resources and Materials

- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

examine a variety of perspectives related to the treatment of Mother Earth/environment?

examine the impacts of these perspectives related to the treatment of Mother Earth/environment?

Sample Strategies

Journals

Students use prompts to record and reflect about the variety of perspectives related to the treatment of Mother Earth that they have learned about:

Ni kiskinohamâkon anima _____ ispî _____ mâcika _____.
(I learned that _____ when _____ therefore _____.)

Ni koskweyiten kamskamân anima _____.
(I am surprised to find that _____.)

Kotakak nikiskinohamâ kwak anima _____.
(I learned from others that _____.)

Peer Assessment

Using a rubric agreed upon by the students and teacher, the students will assess other students' Journals.



DIVERSITY

Students will be able to:

- a. accept others' diverse viewpoints related to Mother Earth

Sample Teaching and Learning Activities

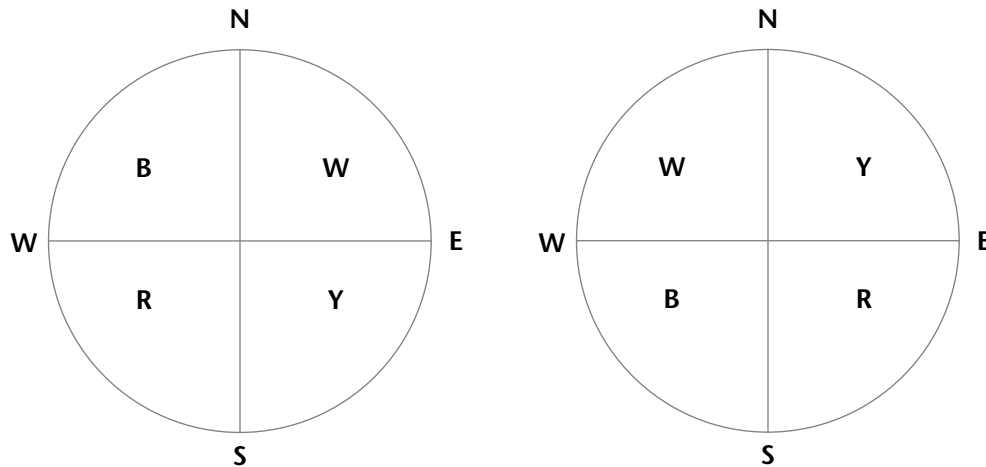
- The students discuss topics of diversity. For example, how do other cultures like the Métis, Iroquois, Blackfoot, Inuit, West Coast, Salteaux, Sioux, Northern Cree, Beaver, Southern Cree, show respect to Mother Earth/environment? What do these cultures do:

- to honour Mother Earth/environment?
- to promote practices that respect Mother Earth/environment?
- to protect the environment in their community?

And what environmental issues do these groups encounter?

The teacher selects student groups to find out answers to these questions. They use the Internet, *Kihtheyayak*, respected community members and other sources. Once they have the information, each group makes a report to share with the class.

- The students gather information on various cultures' circle, cycle of life, *iyinihkîw wasakâpayîs* (Medicine Wheel). They share the information with the class. The following graphics compare Cree and Ojibwa cycles.



Cree
 Begins in East/South
 E – Yellow
 S – Red
 W – Blue
 N - White

Ojibwa
 Begins in North
 N – White
 E – Yellow
 S – Red
 W - Black

Resources and Materials

- Resource Appendix—Web sites
- *Kihtheyayak*

Assessment

Focus for Assessment

Does the student:

accept others' diverse viewpoints related to Mother Earth/environment?

Sample Strategies

Anecdotal Notes

The teacher records examples of student behaviours while they are engaged in class discussions about diversity. The teacher uses the data to determine whether the students can accept others' viewpoints related to Mother Earth.

CM-2 SPECIFIC OUTCOME

Others



RELATIONSHIPS

Students will be able to:

- a. participate in the following protocols relating to interaction in the community; i.e., requesting information from others

Sample Teaching and Learning Activities

- The students explore the different roles of men and women in the community and use a T-chart to make comparisons between *kayâs* (traditional ways) and *anohc* (those of today).

Kiskinohamowâkanak pîkiskwehewak iyiniwa ihtâwinihk ohci tân'si nâpewak ekwa iskwewak esikanwâpikocik/twâw. Tâpiskôc ...

(The students interview community members on the roles of men and women in their community. For example:)

Kîkwây nâpewak esikanwâpikocik/twâw
(What role do men play?)

Kîkwây iskwewak esikanwâpikocik/twâw
(What role do women play?)

Kîkwây nâpewak itôtamwak
(What is expected of men?)

Kikwây iskwewak itôtamwak
(What is expected of women?)

Tân'sîsi nâpewak ekwa iskwewak manâcihtâwak ekwa kihceyih tamwak isîhcikewa
(How do men respect and honour ceremonies?)

Tân'sîsi iskwewak manâcihtâwak ekwa kihceyih tamwak isîhcikewa
(How do women respect and honour ceremonies?)

Kiskinohamowâkanak nitwacihtâwak kayâs ekwa anohc e tâpatsihk kanawâpamikowina
(The students explore traditional and contemporary roles.)

- The students use *Kihtheyayak*, respected community members, parents, grandparents as resources to research on the roles men and women play in a social gathering. They demonstrate respect to when they ask for information.
- The students explore the traditional and contemporary protocols regarding gender in regard to:

pâkahamâwin (drumming)

itâskonikew (using a pipe)

wâsakâpiwin (seating in a circle)

maskihkiy ekwa natawihewin (medicine and healing)

tân'si e papicik/twâw wîyasôwewak
(positions in community councils.)

Resources and Materials

- *Kihtheyayak*
- Resource Appendix—Books-culture, Web Sites

Assessment

Focus for Assessment

Does the student:

participate in following protocols relating to interaction in the community?

Sample Strategies

Checklists

The teacher creates a checklist of various protocols. He or she observes student participation in the activities to determine their skills in remembering how to participate in these protocols, and their willingness to do so.



KNOWLEDGE OF PAST AND PRESENT

Students will be able to:

- a. explore the impact of the historical and contemporary Cree events, figures and developments on the immediate community; e.g., Indian Act

Sample Teaching and Learning Activities

- The students invite *Kihtheyaya*, a respected community member, trapper, politician, or knowledgeable person to discuss one of the following topics:

Nehiyawak e kisisi wícihtâsocik/twâw âtayahk kâ meskotônikehk.
(What was the Cree people's role in the fur trade?)

Tân'si Nehiyaw wiyasowewin isi pakamiskâkowak Nehiyawak.
(How did the Indian Act affect Cree people?)

Nikânewin (leadership/political organization)

Tipahaskâna/iskonikana (reserves)

Kiskinohamâtowin (education)

Tân'si itâpahtamwak Nehiyawak tipahamâtowina.
(How do Cree people view the treaties?)

Kihceyihitamwak Nehiyawewin.
(Value of Cree language)

Askiy (Environment)

Tipeyisiwin/paminsôwin (Self-government)

Sâsâkaweyihitamowin (Stereotyping)

How did The Métis Betterment Act (1938) impact Cree-speaking Metis?

What was the impact of the Métis land settlement in 1992?

The students actively participate in discussions and prepare questions.

- The students prepare questions for and administer a survey of community members. The goal is to see how change and development have impacted their community. The students share their information in an essay type format.
- Students prepare questions on past and current roles of the Chief and Council and seek information on current issues.

Resources and Materials

- *Kihtheyayak*

Assessment

Focus for Assessment

Does the student:

explore the impact of historical Cree events, figures and developments on the immediate community?

explore the impact of contemporary Cree events, figures and developments on the immediate community?

Sample Strategies

Checklists

The teacher creates a checklist based on the Focus for Assessment criteria. The teacher records observations and notes dates and context.

Rubric for Assessing Research Essays

The teacher assesses student ability to collect and share information gathered from a survey of community members from the short essay students must write on the topic. The teacher may use the following rubric when assessing essays:

Comprehension of Subject/Topic	
Level 3	Writing indicates an excellent understanding of the topic. Reflects use of a range of resources.
Level 2	Writing indicates a satisfactory understanding of the topic. Reflects the use of one or more resources.
Level 1	Writing indicates a limited understanding of the topic. Contains factual errors and may be missing critical information.

Note to the teacher: It is important that students are provided with the rubric as they begin the assignment.



PRACTICES AND PRODUCTS

Students will be able to:

- a. reflect on the meaning and significance of a variety of Cree cultural practices and products to Cree people

Sample Teaching and Learning Activities

- The students pick a topic and interview community members on the meaning and significance of:
 - Mother Earth/environment
 - the roles of men and women
 - grandfathers and grandmothers
 - respect, kindness, humility, or other Cree values
 - how respect is paid to the Creator, Mother Earth/environment, grandfathers and grandmothers?
 - what practices demonstrate this?

The students then present the information to the class orally.

- The teacher invites students to select a symbol that represents or reflects their cultural beliefs. They create a short poem, in Cree, using one-word lines.
- The students share what they have learned at home. They differentiate Cree cultural teachings, cultural beliefs and natural signs from scientific explanations:

Cîpayak kê nîmihitocik/twâw
(Northern Lights)

mîkowâhp
(tipi)

E kweyâcih nahastahk mîciwin ekwa/kaskâpskahikewin
(preserving food)

kîsinitowin (NPC)/pakhekinikewin (SPC)
(tanning hide)

Resources and Materials

- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student reflect on the meaning and significance of a variety of:

- Cree cultural practices to Cree people?
- Cree products to Cree people?

Sample Strategies

Checklists

The teacher generates a checklist that the students are given to fill out. These lists are reviewed over time and can be shared in conferences with peers.

Oral Presentation Rubric

Using the following rubric, the teacher assesses student ability to research, compile, and present information they have researched:

Score	
3	<ul style="list-style-type: none">• The oral presentation indicates a very good understanding of the subject.
2	<ul style="list-style-type: none">• The oral presentation indicates a fairly good understanding of the subject but may omit important facts or include an inaccurate comment.
1	<ul style="list-style-type: none">• The oral presentation provides a few facts about the subject. Some statement may be inaccurate.

Note to the teacher: Students should be provided with the rubric prior to their oral presentation to the class.



CM-2.4

PAST AND PRESENT PERSPECTIVES

Students will be able to:

- a. describe and understand traditional and contemporary Cree perspectives and values

Sample Teaching and Learning Activities

- The students share their knowledge about one of the following Cree ways of life and compare this with their contemporary way of life. Have these elements changed over time?

isîhcikewin (ceremony)

nîmihitowin (dance)

Kiskinohamâtowin (education)

peyak ôskân (family)

tâpasinahikewin (art)

nikânîwin (leadership)

pimâcihawkana (economics)

- The students work in small groups to discuss and share their knowledge of traditional and contemporary perspectives and values.
- The students create a diorama that demonstrates traditional ways of life. Another group creates a scene demonstrating the contemporary way of life. They discuss their feelings about the changes that have taken place. The teacher asks what perspectives and values Cree people have kept or have changed? The students share and discuss.
- The students learn what some of the traditional skills are that they need to acquire. For example:
 - If the power went off or for other emergency needs, how would you fend for yourself?
 - What would you do if you were lost?

Resources and Materials

- Leadership Styles - Office of Treaty Governance - FSIN.
- Diorama materials

Assessment

Focus for Assessment

Does the student describe and understand:

- traditional Cree perspectives and values?
- contemporary Cree perspectives and values?

Sample Strategies

Observations

The teacher meets with students to discuss their understanding of traditional and contemporary Cree perspectives and values and how these elements have influenced their lives. The teacher shares with students his or her insights from observations and checklists.



DIVERSITY

Students will be able to:

- a. accept others' diverse viewpoints and practices

Sample Teaching and Learning Activities

- The teacher and students discuss the following questions:
 - There are different beliefs and values within Cree communities today. Can you name some?
 - How do Cree communities view Creation, Mother Earth/environment and our ancestors as guides?
 - Is this a problem within the whole Cree community across Canada?
 - How do we accept the diversity among Cree people's values and beliefs?
- The students are provided with some samples of Creation stories. Students are to discuss how the stories reflect the Cree values and beliefs.
- The students explore various pilgrimages; e.g., Lac St. Anne, Fort Vermilion
- The students observe and discuss authentic replicas; e.g.:
 - Baby swing – Darlene Auger

Resources and Materials

- Darlene Auger – swing therapy
- Resource Appendix—Stories and Legends, Web sites

Assessment

Focus for Assessment

Does the student:

accept others' diverse viewpoints and practices?

Sample Strategies

Observations

The teacher observes how students accept diverse viewpoints and practices in classroom activities and in informal situations. The dates and contexts are noted.

Self-reflection

The students make a self-reflection diary in which they rate their ability to accept others' diverse viewpoints and practices.

Tân'si nitôten (How Did I Do)

	<i>Tahki</i> (Often)	<i>Kâikiy</i> (Always)	<i>Namôhkâc</i> (Never)
<i>Ninitohtawâwak kotakak</i> (I listened to others.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Ni wicihtâson</i> (I shared.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Nikihceyihten kotakawiyak</i> <i>opîkiskwewin</i> (I valued others' opinions.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

CM-3 SPECIFIC OUTCOME

Themselves



RELATIONSHIPS

Students will be able to:

- a. understand that self-identity and self-concept change

Sample Teaching and Learning Activities

- The teacher asks the students to think back to Grade 7 and reflect on how their knowledge of and ability to speak Cree has changed since then. The students develop a timeline to indicate changes.
- The students each create a collage to show what it means to be Cree. The students present the collage to the class.

Assessment

Focus for Assessment

Does the student:

- understand that self-identity changes?
- understand that self-concept changes?

Sample Strategies

Learning Logs

The students reflect in their Learning Logs on their understanding of how their self-identify and self-concept have changed over time.

Self-assessment

The students complete a self-assessment that indicates their recognition and appreciation of the Cree language and culture. The teacher may provide students with sentence starters such as:

Pîtos nit'sâyân ohci _____ osâm _____.
(I have changed since _____ because _____.)

Aspin ohcih ka pîtos isâyâyân ni wîchikon kita _____.
(These changes have helped me to _____.)

Ninohte _____.
(I would like to _____.)



KNOWLEDGE OF PAST AND PRESENT

Students will be able to:

- a. apply their own cultural knowledge to learn more about themselves

Sample Teaching and Learning Activities

- The teacher posts *Kihtheyayak* teachings on the board. The students select two and describe, in a short two paragraph essay, how these two teachings have helped them learn more about themselves.

kâkesimo (to pray with humbleness)

nanâskomo (to give thanks)

tâpowakeyihta (to have faith that there is a Creator)

pakoseyimo (to have hope)

- The teacher invites *Kihtheyaya* or a respected community member to speak to the students about the connection to Mother Earth/environment and how that relationship building takes place and affects us in our daily lives. After a discussion, the students share their experiences on their changing attitudes and behaviours to Mother Earth/environment and to the Creator.
- The students explore the government laws that restricted and prohibited:

E atoskâtamihk mîyo pimâtisiwin (spiritual practice)

Nehiyawe (using the Cree language)

The students share orally what they discovered.

- The students research the meaning of Métis Scrip and enfranchisement and how this has impacted the Métis Cree in the past and today.

Resources and Materials

- Resource Appendix— Web sites
- *Kihtheyayak*

Assessment

Focus for Assessment

Does the student:

apply his or her own cultural knowledge to learn more about himself or herself?

Sample Strategies

Checklists

The teacher creates a checklist and observes how students apply their knowledge of culture to learn about themselves. The students and teacher may discuss how the student is progressing.

Journals

After each activity, the students record, in their Journals, personal reflections on the benefits of building the relationship with Mother Earth. The teacher reviews these entries and provides positive feedback and support where needed. The students respond to prompts such as:

Kikwây ka ohci kiskeyitamân _____.

(Something I learned about ...)

Kikwây ni nanahetameyiten ohci _____.

(Something I appreciated about ...)

Kotakîkway ninohte kiskeyihten ohci _____.

(Some other things I want to learn about...)



CM-3.3

PRACTICES AND PRODUCTS

Students will be able to:

- a. reflect on the personal meaning and significance of a variety of Cree cultural practices and products

Sample Teaching and Learning Activities

- The students share in class about a Cree-speaking person who has impacted their life. They talk about the importance of this person and how it has helped them find themselves.
- The students pick one tipi pole and its teaching and write on how they can apply the teaching of tipi values in their life.

- The students reflect on their experiences involving:

pâkahamâwin (drumming)

wîhkaskwa (sweetgrass)

matot'sân (sweat lodge)

wawesîwin (regalia/clothing)

maskihkîya ekwa kiscikânisak
(wild herbs and plants)

wâpayôminak ekwa kistikânak
(wild rice and grains)

They share orally with classmates.

Resources and Materials

- Backgrounder Appendix—Tipi Teachings B26

Assessment

Focus for Assessment

Does the student:

reflect on the meaning and significance of a variety of Cree cultural practices and products to himself or herself?

Sample Strategies

Observations

The teacher observes how students reflect on the meaning and significance of Cree products and practices in their daily life.

Self-assessment

The teacher encourages student self-assessment by asking them to keep up-to-date personal records of interesting facts they discover about the Cree culture in their Journals and Learning Logs. Students review these facts from time to time in response to teacher prompts.



CM-3.4

PAST AND PRESENT PERSPECTIVES

Students will be able to:

- a. examine the personal significance of various aspects of Cree culture

Sample Teaching and Learning Activities

- The students select a symbol; i.e., the circle, an eagle, that has personal meaning for them. They share the significance it has in their lives.
- The students describe in detail how a cultural practice or product has impacted their lives and how their attitude has changed towards Cree culture over the years.
- The students look at a major historical event and how that event has changed their culture; e.g., introduction of syllabics.
- The students research how the introduction of various products has changed their culture. For example:

paskisikana (guns)

mistatimwak (horses)

ayiwiniis (cloth)

pakâhcikanak (pots)

sâponikana (needles)

sôniyâw (money)

Resources and Materials

- Resources Appendix—Books-Culture, Web sites

Assessment

Focus for Assessment

Does the student:

examine the significance of a variety of Cree cultural practices and products to himself or herself?

Sample Strategies

Learning Logs

The students write in their Learning Logs as they experience or learn about Cree products or practices. They reflect on the impact this has on them. These Logs may be shared with peers, parents, *Kihtheyayak*, respected community members, teachers, for discussion.

Reflection	
Cree Practice or Product	Its Effect on Me



CM-3.5

DIVERSITY

Students will be able to:

- a. examine and celebrate the significance of Cree culture

Sample Teaching and Learning Activities

- The class creates a mural that illustrates the students' personal feelings towards Cree culture. The teacher initiates a discussion on what is Cree culture and what it means to the students. The teacher asks each student to take that meaning and think of a picture, a symbol that best describes his or her feelings. The picture or symbol is then placed on the mural.

Note to the teacher: the teacher should continually reinforce that the language and the culture are not separated.

- The students create a shield that symbolizes their personal meaning of Cree culture. The teacher posts these throughout the school to celebrate the students' interpretations.
- The students attend a celebration in another Cree community. Back in the classroom, they sit in a Sharing Circle and share their experience.

Resources and Materials

- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

- examine the personal significance of Cree culture?
- celebrate the personal significance of Cree culture?

Sample Strategies

Checklists on the Mural

The teacher creates a checklist to check for student understanding of Cree culture. The teacher dates and notes the context of the observations:

- the information presented is relevant
- key words and phrases, in Cree, are used to describe his or her feelings about respecting and celebrating the culture
- labelling reflects the meaning of the topic
- illustrations reflect the context of the topic
- colour is used for effect.

STRATEGIES

A decorative banner consisting of a series of grey triangles pointing downwards, arranged in a slight curve across the page.

*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

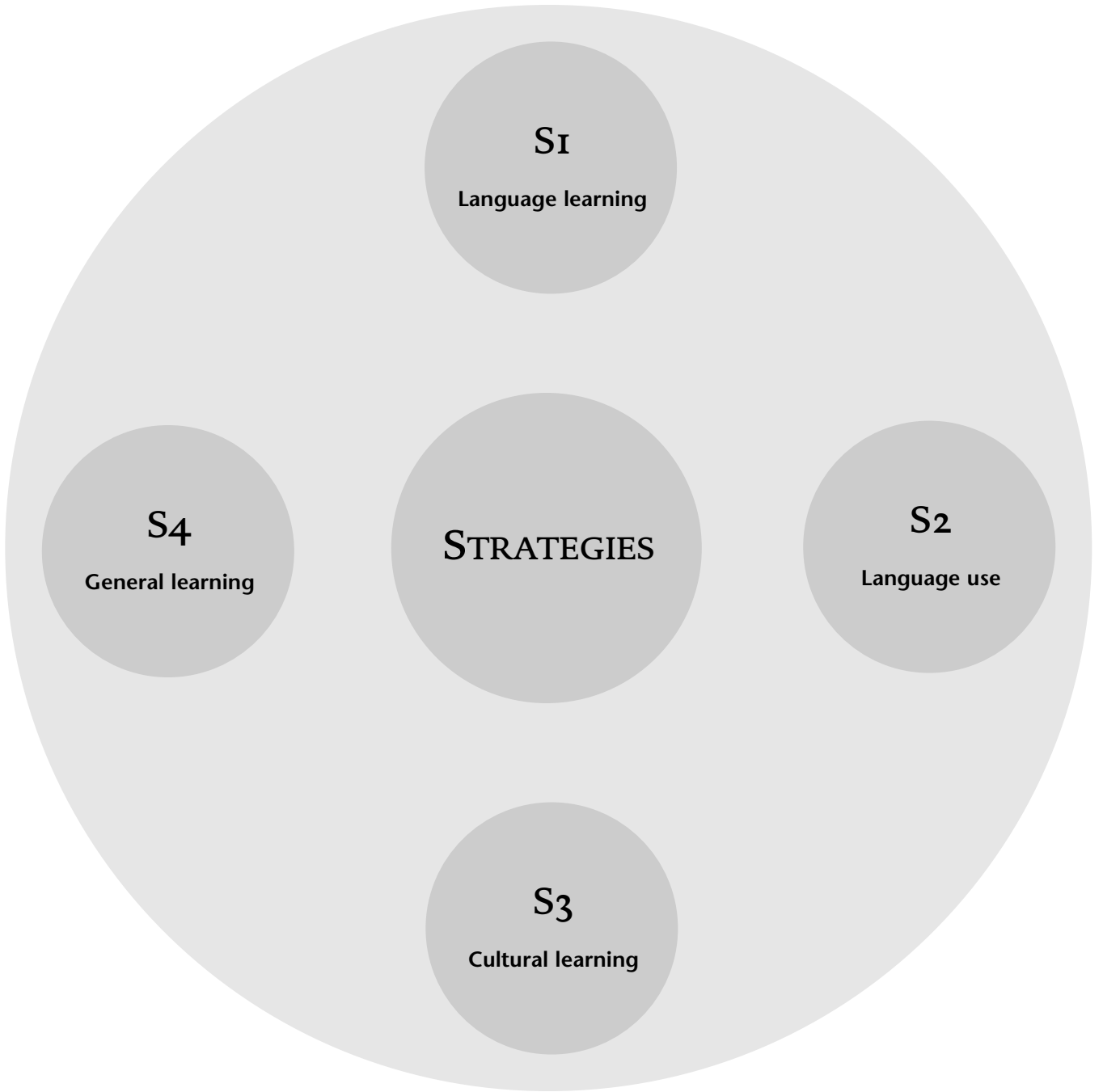
Memorization and Recall

- 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



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

- The students use a K-W-L chart that encourages them to read, think and reflect about a new topic.
- The students use various Cree dictionaries and compare the various spellings of words.
- The students are encouraged to follow the interrogative pronouns in their brainstorming.

<i>awîna</i>	(Who?)
<i>kikwây</i>	(What?)
<i>tân'te</i>	(Where?)
<i>tânihki</i>	(Why?)
<i>tânispî</i>	(When?)

Resources and Materials

- Cree Dictionaries

Assessment

Focus for Assessment

Does the student:

- select appropriate strategies to enhance language learning in a variety of situations?
- use appropriate strategies to enhance language learning in a variety of situations?

Sample Assessment Strategies

Journals

The students keep a record of strategies, such as K–W–L, brainstorming, dictionaries, that they have learned and used in class. The teacher provides guided questions and prompts for the Journal entries. The teacher periodically reviews the Journals to note student progress.

S–2 SPECIFIC OUTCOME

Language use



S-2.1

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

- After reading a familiar text, the students record a list of main points and supporting facts onto a graphic organizer to help them in remembering important information.
- The students use Cree dictionaries to develop a vocabulary list on a topic of their choice; e.g., food or clothing.
- The students are encouraged to make their own glossary for all the vocabulary to which they have been introduced.
- The teacher encourages the students to use Cree wherever possible. He or she has students incorporate one new word or phrase into their conversation every day.

Resources and Materials

- Cree Dictionaries

Assessment

Focus for Assessment

Does the student:

select appropriate strategies to enhance language use in a variety of situations?

use appropriate strategies to enhance language use in a variety of situations?

Sample Assessment Strategies

Anecdotal Notes

The teacher observes the students to determine their ability in using Cree:

Sôskwâc wî kociwak cî
(Are they willing to take risks?)

Kakwe tâpitaw Nehiyawewak cî
(Do they try to use Cree all the time?)

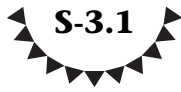
Kâkike cî Nehiyawewak
(Do they use Cree most of the time?)

Kispin ekâ ekecinâhocik kîko itwewina âpô aneskwastwewina, tan'si itôtamwak. Âpacihtâwak cî ânskowasi nahikana.
(When they are not sure about what words or phrases to use, what do they do? Do they use filler words?)

Âpacihtâwak cî itwewina ekwa anskwascikew o pikskwewiwak
(Do they incorporate new words and phrases into their conversation on a regular basis?)

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 in a variety of situations

Sample Teaching and Learning Activities

- The students recall various ways of greeting people, informal or formal. Then they create a language ladder for the greetings.
- The students listen to a guest speaker talk about a specific topic. The next day, the students must retell the main points the speaker made.
- The students research the proper behaviour/expectation for different types of occasions/cultural activities; e.g., wake, round dance, pipe ceremony, feast, wedding, concerts, meetings, interaction with *Kihtheyayak*.

Resources and Materials

- Guest speakers
- Backgrounder Appendix—Protocols B20

Assessment

Focus for Assessment

Does the student:

- select appropriate strategies to enhance cultural learning in a variety of situations?
- use appropriate strategies to enhance cultural learning in a variety of situations?

Sample Assessment Strategies

Checklists

The teacher invites students to reflect on strategies that they use to enhance their cultural learning. The teacher provides students with the following challenges to consider:

- What did I understand about the work I did today?
- What did I not understand?
- Did I seek help, or clarification on things I did not understand?
- Did I state viewpoints clearly and with supporting information?
- Did I listen to alternative viewpoints and respond to critical aspects of these viewpoints?
- Did I consider new information and review other viewpoints when evidence suggested the need to do so?
- Did I still have questions for which I needed answers?
- Do I know where and how I can find the answers?

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 in a variety of situations

Sample Teaching and Learning Activities

- The teacher models how to listen, sketch, and draft while watching a video. The students sketch while listening, talk while thinking, use sketches for a summary.
- When working on a group research project, the students decide in advance what information to look for when using reference materials. This method will help them clarify the information they need, how difficult or complex it will be to find it, and very importantly, determine which of the information is the most important and should take priority.

Resources and Materials

- Resource Appendix—Video, Web sites

Assessment

Focus for Assessment

Does the student:

- select and use appropriate strategies to enhance general learning in a variety of situations?

Sample Assessment Strategies

Checklists

The teacher uses a checklist to observe what strategies students are using and how effectively they do so.

Group Assessment

Following a group research project, the teacher asks students to reflect on the group process and complete the following group assessment.

Aya cî (Did we:)

Kwayask âpacihtâwak tipahikan
(use time wisely?)

Kotaka nitohtawewak
(listen to each other?)

Sihtoskâtowin
(encourage each other?)

Wicihtâsowak omâmitoneyihcikaniwâwa ekwa oteyhtamoniwâwa
(contribute ideas and opinions?)

Wicihitowak ta nistohtahkik/kwâw kîkway anima kâyitâhkôtakik
(help each other to understand the topic?)

Kâkwecimitôwak kakwecikemona kesi kwayask nistotakik iteyitamôwina
(ask each other questions to clarify ideas?)

Kiskinohamâtowak
(learn from each other?)

OUTCOMES CHECKLIST

A-1 to share information – Grade 10

A-1.1 share factual information	a. ask and answer questions about an informative text read or heard				
---	---	--	--	--	--

A-2 to express emotions and personal perspectives – Grade 10

A-2.1 share ideas, thoughts, preferences	a. express and explain preferences				
A-2.2 share emotions, feelings	a. explore the expression of different emotions and feelings in a variety of situations				

A-3 to get things done – Grade 10

A-3.1 guide actions of others	a. give and follow a sequence of instructions				
A-3.2 state personal actions	a. express personal expectations, hopes, plans, goals and aspirations				
A-3.3 manage group actions	a. contribute and provide positive feedback to group members				

A-4 to form, maintain and change interpersonal relationships – Grade 10

A-4.1 manage personal relationships	a. make suggestions or clarify misunderstandings to handle a variety of situations				
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A-5 to enhance their knowledge of the world – Grade 10

A-5.1 discover and explore	a. explore ideas presented in a variety of ways				
A-5.2 gather and organize information	a. synthesize information from several sources				
A-5.3 solve problems	a. apply problem-solving skills acquired in one situation to other situations				
A-5.4 explore perspectives and values	a. examine how Aboriginal culture is portrayed in a variety of contexts				

A-6 for imaginative purposes and personal enjoyment – Grade 10

A-6.1 humour/fun	a. use the language for fun and to interpret and express appropriate and inappropriate humour				
A-6.2 creative/aesthetic purposes	a. use the language creatively and for aesthetic purposes; e.g., write short stories situated in a different time or place				
A-6.3 personal enjoyment	a. use the language for personal enjoyment; e.g., explore ways to use knowledge of Cree in community activities/functions				

LC-1 attend to the form of the language – Grade 10

<p>LC-1.1 phonology</p>	<p>a. produce, with ease, the essential sounds, stress, rhythm and intonation patterns, where rehearsal is possible</p>				
<p>LC-1.2 orthography</p>	<p>a. read and write Roman and/or syllabic orthography</p>				
<p>LC-1.3 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"> • sports • caring for the land • family roles • communicating • health practices • any other lexical fields that meet their needs and interests 				
<p>LC-1.4 grammatical elements</p>	<p>a. use, in modelled situations, the following grammatical elements:</p> <ul style="list-style-type: none"> • 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 “<i>sta-mâso</i>” <i>atoskestamâso</i> • (VAI?VTA) changing an action only word to an action word involving 3S object/goal by using the element <i>wîci-</i> and “with” relational suffix <i>-m</i>. When these affixes are used the verb must be conjugated and placed in the action word involving a 3S object/goal (VTA) model <i>wîcinikamôm; wîtatokem</i> • benefactive (VAI?VTA) someone doing an action for someone: for action only words the element <i>sta</i> and the suffix marker <i>maw</i> are added to the action word (VAI) and this changes the meaning to an action word involving a 3S object/goal (VTA) <i>nikamôstamaw; atoskestamaw</i> • change in discourse: sentences that indicate who is doing a certain action or specify 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> 				

LC-1 attend to the form of the language – Grade 10 *continued*

LC-1.4
grammatical
elements

- (VTA) simple sentences involving an object/goal for we (1P), us (2I), you (2P), they (3P) subject markers along with an action word involving an animate (NA) his/her (3S) object/goal in declarative form
niwâpamânân minôs, kiwâpamânaw minôs, kiwâpamâwâw minôs and progressive form
ewâpamâyâhk minôs, ewâpamâyahk minôs, ewâpamâyek minôs ewâpamâcik minôsa
 - indefinite actor form sentences that illustrate all/everyone partaking in an action and is used to capture events or activities in action only words (VAI)
micisonâniwiv/emîcisohek
- b. use, in structured situations, the following grammatical elements:
- past/future time passage/conditional markers
 - weather verbs in the past tense *nikîkîwân kâkimowahk, kîkîwew kâkimowaniyik*; if is used for future tense *nikakîwân kîspin sâkasteki, kakîwew kîspin sâkasteyiki*
 - (VTA) simple sentence involving an object/goal for I, you, him/her subject markers along with an action word involving an animate his/her object/goal in declarative form *niwâpamâw minôs, kiwâpamâw minôs, wâpamew minôs, kiwâpamitin, kiwâpamin* and progressive form *ewâpamat minôs ewâpamak minôs, ewâpamât minôs, ewâpamitân, ewâpamiyan*
 - reflexive marker (VAI) doing an action for oneself for action only for I, you, he/she, we, all of us, all of you, they using “*stamâso*”
atoskestamâso
 - (VAI?VTA) benefactive 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; wîtatoskem*

LC-1 attend to the form of the language – Grade 10 *continued*

<p>LC-1.4 grammatical elements</p>	<ul style="list-style-type: none"> • (VAI) (benefactive) someone doing an action for someone: for action only words the element <i>sta</i> and the suffix marker <i>maw</i> are added to the action word and this changes the meaning to an action word involving a 3S object/goal <i>nikamôstamaw;</i> <i>atoskestamaw;</i> <i>ninikamôstamawâw/</i> <i>enikamôstamawak</i> <i>nîatoskestamawâw/</i> <i>ehatoskestamawak</i> • change in discourse: relative clause in object noun phrase • sentences that indicate who is doing a certain action or specify a particular noun with the help of demonstrative pronouns known as a relative clause <i>n'taw'miy ana nâpew kânikamot;</i> <i>petamawin anima masinahikan kâmiḥkwâk</i> c. use, independently and consistently, the following grammatical elements: <ul style="list-style-type: none"> • descriptive words (VII) for inanimate objects <i>apisâsin/ehapisâsîk</i> <i>tehtapiwin apisâsinwa/</i> <i>ehapisâsîki tehtapiwin</i> <i>apisâsîniyiw/ehapisâsîniyîk</i> <i>otehtapiwin apisâsîniyiwa/</i> <i>ehapisâsîniyîki otehtapiwina</i> • emphasize continuous action by using reduplicative prefix marker; replaces the use of particles <i>always</i> and <i>forever</i> <i>ninânestosin;</i> <i>nîâhîtohtân</i> <i>otenâhk;</i> <i>nîâhîteyîhten</i> 				
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LC-2 interpret and produce oral texts – Grade 10

<p>LC-2.1 listening</p>	<p>a. understand the main point and some supporting details of lengthy oral texts on a variety of familiar topics, in guided situations</p>				
<p>LC-2.2 speaking</p>	<p>a. produce lengthy oral texts on familiar topics, providing some details to support the main point, in guided situations</p>				
<p>LC-2.3 interactive fluency</p>	<p>a. sustain lengthy interactions comprehensibly, with pauses to formulate oral text and to self-correct</p>				

LC-3 interpret and produce written and visual texts – Grade 10

<p>LC-3.1 reading</p>	<p>a. understand the main point and some supporting details of lengthy written texts on a variety of familiar topics, in guided situations</p>				
<p>LC-3.2 writing</p>	<p>a. produce lengthy written texts on familiar topics, providing some details to support the main point, in guided situations</p>				
<p>LC-3.3 viewing</p>	<p>a. identify the purposes, intended audiences, messages and points of view of a variety of visual media, in guided situations</p>				
<p>LC-3.4 representing</p>	<p>a. communicate thoughts, ideas and feelings for specific purposes and audiences, through a variety of visual media, in guided situations</p>				

LC-4 apply knowledge of the sociocultural context – Grade 10

LC-4.1 register	a. identify differences in register between spoken and written texts				
LC-4.2 expressions	a. interpret unfamiliar idiomatic expressions in a variety of contexts				
LC-4.3 variations in language	a. identify some common regional or other variations in language				
LC-4.4 social conventions	a. use politeness conventions in a variety of contexts; e.g., use suitable language to engage listeners' attention when beginning to speak				
LC-4.5 nonverbal communication	a. use nonverbal communication techniques in a variety of contexts				

LC-5 apply knowledge of how the language is organized, structured and sequenced – Grade 10

LC-5.1 cohesion/ coherence	a. use a variety of references within texts				
LC-5.2 text forms	a. recognize a variety of extended text forms in a variety of media				
LC-5.3 patterns of social interaction	a. combine simple social interaction patterns to perform complex transactions and interactions				

CM-1 Mother Earth* – Grade 10

CM-1.1 relationships	a. explore and identify ways in which to live in harmony with Mother Earth*				
CM-1.2 knowledge of past and present	a. explore and examine the impact of traditional treatment of Mother Earth? on their own contemporary community				
CM-1.3 practices and products	a. identify, describe and practise protocols related to Mother Earth*				
CM-1.4 past and present perspectives	a. examine a variety of perspectives related to the treatment of Mother Earth,* and examine the impacts of these perspectives				
CM-1.5 diversity	a. accept others' diverse viewpoints related to Mother Earth*				

CM-2 others – Grade 10

CM-2.1 relationships	a. participate in following protocols relating to interaction in the community; i.e., requesting information from others				
CM-2.2 knowledge of past and present	a. explore the impact of historical and contemporary Cree events, figures and developments on the immediate community; e.g., <i>Indian Act</i>				
CM-2.3 practices and products	a. reflect on the meaning and significance of a variety of Cree cultural practices and products to Cree peoples				
CM-2.4 past and present perspectives	a. describe and understand traditional and contemporary Cree perspectives and values				
CM-2.5 diversity	a. accept others' diverse viewpoints and practices				

CM-3 themselves – Grade 10

<p>CM-3.1 relationships</p>	<p>a. understand that self-identity and self-concept change</p>				
<p>CM-3.2 knowledge of past and present</p>	<p>a. apply their own cultural knowledge to learn more about themselves</p>				
<p>CM-3.3 practices and products</p>	<p>a. reflect on the personal meaning and significance of a variety of Cree cultural practices and products</p>				
<p>CM-3.4 past and present perspectives</p>	<p>a. examine the personal significance of various aspects of Cree culture</p>				
<p>CM-3.5 diversity</p>	<p>a. examine and celebrate the significance of Cree culture</p>				

S-1 language learning – Grade 10

S-1.1 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 10

S-2.1 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 10

S-3.1 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 10

S-4.1 general learning	a. select and use appropriate strategies to enhance general learning in a variety of situations				
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**GRADE ELEVEN
CREE LANGUAGE AND CULTURE
GUIDE TO IMPLEMENTATION**

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SAMPLE YEAR PLAN GRADE ELEVEN

Grade (s): _____

Year: _____

Teacher: _____

	Nôchitowîpîsim September	Kaskatinowîpîsim October	Yîkopewîpîsim November	Pawâhcinases December	Kîsepîsim January
Itôtamowîna Topics/Themes	<ul style="list-style-type: none"> - Working in groups - Calendar - Cree Day Plan 	<ul style="list-style-type: none"> - Leadership 	<ul style="list-style-type: none"> - Directions - Problem solving - Questions 	<ul style="list-style-type: none"> - Feelings - Songs and Music 	<ul style="list-style-type: none"> - Values - Protocol
Kaskîhtâwîna Specific Outcomes	<ul style="list-style-type: none"> A-2.1 LC-1.2 CM-2.1 A-3.1 LC-1.3 CM-3.5 A-3.2 LC-2.1 S-1.1 A-3.3 LC-2.2 S-2.1 A-5.1 LC-3.2 S-3.1 A-6.2 LC-4.1 LC-1.1 LC-4.2 	<ul style="list-style-type: none"> A-2.1 LC-1.1 CM-2.3 A-3.2 LC-1.3 CM-3.4 A-5.1 LC-1.4 S-1.1 A-6.1 LC-3.1 S-2.1 A-6.2 CM-2.1 S-3.1 	<ul style="list-style-type: none"> A-2.2 LC-1.3 CM-2.2 A-3.2 LC-2.3 CM-2.3 A-4.1 LC-3.2 CM-3.3 A-5.3 LC-4.3 S-1.1 A-5.4 LC-5.1 S-2.1 LC-1.1 LC-5.3 S-4.1 	<ul style="list-style-type: none"> A-2.1 LC-1.3 LC-4.3 A-2.2 LC-2.1 CM-2.2 A-3.2 LC-2.2 CM-2.5 A-6.2 LC-2.3 CM-3.4 A-6.3 LC-3.1 CM-3.5 LC-1.2 LC-3.3 S-1.1 	<ul style="list-style-type: none"> A-3.1 CM-1.3 S-1.1 A-3.3 CM-2.3 S-2.1 A-4.1 CM-2.4 S-3.1 A-4.2 CM-2.5 S-4.1 LC-1.3 CM-3.1
Kîskîyîhtamowîna Itôtamowîna Learning Activities	<ul style="list-style-type: none"> - Practising different group roles - Sharing of personal and school-related goals for the year - Students refer to a brainstormed list of qualities and appropriate cultural behaviours of an effective group member - Monthly calendar listing birthdays and other events - Comparing traditional and contemporary Cree calendars - Preparing a short oral presentation, in Cree, to different audiences - Writing letters for different audiences - Organization of a school Cree culture and language day - Students invite community members to a Cree day celebration they have organized. 	<ul style="list-style-type: none"> - Discussion on youth and community leadership - Factual demonstration on a cultural practice to be shared with a younger grade - Group project or gallery walk on self-government - Students share research fact findings relating to local issues and concerns, plus students' ideas to deal with those issues and concerns - Gathering information on self-government and how it relates to their community - Presentation of student summary notes from attending a youth conference - Brainstorming plans for youth representation on the local council - Connecting correct verbs with correct nouns - Referring to glossary of new words 	<ul style="list-style-type: none"> - Student sharing experience of racism with counsellor guidance - Sharing a resolution to a problem situation - Planning how to work on areas of personal difficulty - Role-playing problem-solving skills to resolve real-life problems - Role-playing possible solutions based on the teaching of <i>kîyâm</i> - In pairs, students create and present 10 questions and answers orally - Written descriptions of personal experiences - Use of linking words in writing and speaking - Students role-play explanations to family members on how to operate various technologies - Giving written and oral directions in the city and the country 	<ul style="list-style-type: none"> - Analyzing songs and presenting them to classmates - Discussion on the feelings evoked by listening to Cree poetry - Students reflect their feelings on a variety of music - Describing feelings about certain cultural activities throughout the year - Drawing of evoked emotions from listening to songs by an Aboriginal singer - Sharing Circle on Carl Quinn's CD <i>Nehiyô</i> - Using vocabulary to write song lyrics - Student-created celebration song on the diversity of Cree culture - Practising Cree phrases with chants - Performing learned or student-created Cree song 	<ul style="list-style-type: none"> - Posters that demonstrate the teachings of the tipi - Reflections on a presentation by an Aboriginal police officer on by-laws - Learning Logs reflections on the concepts of the circle, consensus building or the talking stick - Participating in intercommunity events - Organizing information based on the Medicine Wheel - Words and phrases relating to values and protocol - Ceremony vocabulary - <i>Kîhiteyaya</i> presentation of gender-specific protocol - Research the meaning and rationale of various protocols - Examining Cree ways and cultural behaviors - Examining why Cree people pray before meetings and any other times

	Nôchitowipîsim September	Kaskatinowipîsim October	Yîkopewipîsim November	Pawâhcinases December	Kîsepîsim January
<p>Kîskeyîtamowîna Îtôtamowîna Learning Activities</p>	<ul style="list-style-type: none"> - Words and phrases relating to social life or any other lexical field that meet student needs and interests - Brainstorming about topics - Introduction of a classroom guest - Verifying difficult areas of the Cree language by referring to reference materials or fluent Cree speakers - Using the Inside Outside Circle to practise various forms of dialogue 	<ul style="list-style-type: none"> - Sentences that: <ul style="list-style-type: none"> - indicate who is doing a certain action - illustrate everyone partaking in an action - have someone doing an action to someone - have someone doing an action for someone - have one doing an action for oneself. - Descriptive words for inanimate objects - Working with younger students on Cree language concepts such as colours, body parts - Acting as role-models to younger students by speaking Cree - Extended family kinship chart - Acting as a mentor for a younger student - Research and discussion on leadership styles of the past and present - Consulting with a fluent Cree speaker when experimenting with stress, rhythm and intonation 	<ul style="list-style-type: none"> - Researching what the term <i>moccasin telegraph</i> means - Interviewing a Cree-speaking family or community member - Community questionnaire on the impact of historical events on contemporary Cree communities - Traditional foods recipe book - Interviewing grandparents on how the Cree people lived long ago 	<ul style="list-style-type: none"> - Joining a powwow or drum group to enhance language learning - Presentation on the evolution of Cree dances and song - Presenting an oral biography of a Cree musician - Song or chant reflecting student's connection to their Cree culture - Planning a Cree language music performance night 	<ul style="list-style-type: none"> - Examining significant ceremonial items - Brainstorming a list of values - List of values and scenarios and how the students practise these values - Using the proper protocols, students approach a Cree mentor to consult with on matters relating to cultural practices - Analyzing information when trying to get to the heart of cultural learning - Students use Cree when attending community functions - Verifying meaning of a given symbol or value by asking questions
<p>Âpacîhtâwîna Resources</p>	<ul style="list-style-type: none"> - Various dictionaries - Gleisha Bear - Frieda Ahenikew - Dr. Anne Anderson - Local council contact person - Venn diagram BLM - Cree day agenda - Traditional food - Materials for making a Cree community calendar - Syllabic calendar - Cree pronunciation booklets 	<ul style="list-style-type: none"> - Youth Conference information package - Field trip agenda - List of nouns and verbs - Glossary of new words - Written text with unfamiliar words - Fluent Cree speakers - A variety of texts on familiar topics - Video on hide tanning - Sample kinship chart 	<ul style="list-style-type: none"> - Counsellor/therapist - Cree immersion day agenda - Pictures on making a log house - <i>Kîhteyaya</i> - Text for Cloze activity - Materials for making recipe books - Journals - Personal dictionaries - Fluent Cree speakers - Cree reference material 	<ul style="list-style-type: none"> - Cree song samples - Various types of music - Cree poetry - Materials for paintings - Carl Quinn CD - Pictures of family outings - Recording equipment - Song lyrics - A variety of pictures - Puppets - Biographies of Cree musicians 	<ul style="list-style-type: none"> - <i>Kîhteyayak</i> and respected community members - Materials for making posters - Tipi teachings resource - Community events calendar - List of vocabulary used in ceremonies - Internet access - Symbol or art piece

	Nôchitowipîsim September	Kaskatinowipîsim October	Yîkopewipîsim November	Pawâhcinases December	Kisepîsim January
Âpacihâtawina Resources	<ul style="list-style-type: none"> - Personal dictionaries - Classroom spelling charts - <i>Kihîyayak</i> and other distinguished guests - Internet access - Fluent Cree speakers - Journals - Grammar resource or wall chart 	<ul style="list-style-type: none"> - Cree reference materials - Personal dictionaries - Cree dictionaries - Spelling and grammar wall charts 		<ul style="list-style-type: none"> - <i>Kihîyaya</i> - Internet access 	
Kotasinahikewina Ekwa Oyehamâwina Assessment & Evaluation	<ul style="list-style-type: none"> - Observations - Anecdotal Notes - Reflections - Learning Logs - Checklists - Quizzes - Journals - Portfolios 	<ul style="list-style-type: none"> - Discussion Checklist - Summary Checklist - Checklists - Observations - Quizzes - Portfolios - Learning Logs 	<ul style="list-style-type: none"> - Anecdotal Notes - Reflections - Learning Logs - Journals - Quizzes - Portfolios - Observations - Checklists - Rubrics 	<ul style="list-style-type: none"> - Anecdotal Notes - Learning Logs - Observations - Rubrics - Self-assessment - Portfolios - Journals - Pop Quiz - Checklists - Reflections 	<ul style="list-style-type: none"> - Observations - Learning Logs - Reflections - Writing Checklist - Journals - Portfolios

SAMPLE YEAR PLAN GRADE ELEVEN

Grade (s): _____

Year: _____

Teacher: _____

	Mikiwipišim February	Niskipišim March	Ayikipišim April	Opineyâwipišim May	Opâskâhowipišim June
itôtamowina Topics/Themes	<ul style="list-style-type: none"> - Health - <i>Âcimowina</i> - Point of view 	<ul style="list-style-type: none"> - Nonverbal communication - Language Camp or Student Exchange - Dialogue 	<ul style="list-style-type: none"> - Media - Internet 	<ul style="list-style-type: none"> - Art - Self 	<ul style="list-style-type: none"> - Mother Earth - Changes
Kaskihtâwina Specific Outcomes	<ul style="list-style-type: none"> A-1.1 LC-2.2 CM-1.5 A-2.1 LC-3.2 CM-2.1 A-3.1 LC-4. CM-2.5 A-3.2 LC-5.2 S-1.1 A-4.2 LC-5.3 S-2.1 LC-1.3 CM-1.2 S-4.1 	<ul style="list-style-type: none"> A-3.2 LC-2.3 CM-2.1 A-3.3 LC-3.4 CM-2.2 A-4.1 LC-4.2 CM-2.3 A-6.1 LC-4.3 CM-2.5 A-6.3 LC-4.4 S-1.1 LC-1.3 LC-4.5 S-3.1 LC-2.2 LC-5.3 	<ul style="list-style-type: none"> A-1.1 LC-2.3 LC-5.2 A-2.1 LC-3.1 CM-1.1 A-4.2 LC-3.2 CM-3.1 A-6.2 LC-3.3 CM-3.4 LC-1.1 LC-4.1 S-3.1 LC-1.3 LC-4.3 S-4.1 	<ul style="list-style-type: none"> A-1.1 CM-1.5 S-2.1 A-2.2 CM-3.1 S-3.1 LC-3.1 CM-3.2 S-4.1 LC-3.3 CM-3.4 LC-3.4 CM-3.5 LC-5.2 S-1.1 	<ul style="list-style-type: none"> A-3.3 CM-1.2 CM-3.2 A-5.4 CM-1.4 CM-3.3 LC-2.1 CM-2.2 S-1.1 LC-3.4 CM-2.3 S-3.1 CM-1.1 CM-2.4
Kiskeiyihtamowina Itôtamowina Learning Activities	<ul style="list-style-type: none"> - Photo display of a health issue - Presentation on community health care programs - Students share research findings of facts and student ideas relating to local health issues and concerns - Posters, diorama, paintings, cartoons on health issues for presentation at administration or community centre - Oral report on stories that students listen to over the Internet - Relating an oral story to classmates - Dramatization, skit or puppet show of a Cree legend in the modern context - Presenting an oral biography of a famous Cree-speaking person - Interpreting narrative of the history of the people 	<ul style="list-style-type: none"> - Performing skits incorporating the correct forms of nonverbal behaviours - Checklist of nonverbal communication techniques placed on a wall chart - Brainstorming a list of when nonverbal communication is important - Exploring American sign language - Exploring and presenting nonverbal communication in dance and mime to a younger audience - Presentation of student summary notes from attending a language camp conference - Planning fun activities for language camp for younger students - Written review on the Cree language camp published in the school newsletter or Web site 	<ul style="list-style-type: none"> - Computer presentation or video on traditional sports - Discussion on favourite Web sites and what makes them special - Journal entry after viewing a movie or a video - Discussion of cultural behaviour similarities between one's community and clips from television or film - Discussion on favourite fashions found in magazines, television and store displays - Multimedia production on a familiar topic - Words and phrases relating to media - Oral summary of Cree text from the Internet - Creating Cree subtitles for movies or a TV series - Creating a school Web site in Cree or a Cree chat room - Preparing a short documentary or video 	<ul style="list-style-type: none"> - Painting a picture of an <i>âcimowin</i> setting with descriptive sentences - Using vocabulary to write captions for pictures - Presentation of a collage, artwork, or crafts to classmates or another Cree class - Discussion and expression of feelings on various aspects of First Nations art work - Analyzing Cree paintings for colour and symbolism - Displaying different artistic representations of ideas and feelings about personal concerns at a community agency - Presenting an analysis on posters and book jackets and their effectiveness - Research and discussion on variation in the design of cultural items - Posters or pictures that illustrate their connection to Cree culture 	<ul style="list-style-type: none"> - Decision-making on group roles and responsibilities for planning a yard clean-up - Chart illustrating cultural changes in various cultural Aboriginal groups - Preparing questions for a Cree guest speaker on environmental issues - Taking notes during a presentation by a guest speaker on environmental issues - Environmental issues school-wide posters - Impact of Cree practices on Mother Earth K-W-L chart - Presentation of positive ways people care for Mother Earth - Looking at ways Cree people demonstrate respect for Mother Earth - Presentation based on <i>Kihiteyaya</i> consultations on how cultural knowledge of the past relates to the present

<p>Kiskeyihtamowina Itōtamowina Learning Activities</p>	<p>Mikisiwipisim February</p> <ul style="list-style-type: none"> - Following the reading of an <i>âcimowin</i>, students discuss and reflect on their pre-reading predictions about the content and setting of the <i>âcimowin</i>. - Looking at <i>âcimowin</i> illustration techniques - Experimenting with language by writing a short story - Writing to a character in a story or writing a narrative on a character in a story - Oral presentation of a student-created or previously-heard story - Discussing comprehension of the main ideas and supporting details in a text - Verifying meaning of a given text by asking questions 	<p>Niskipisim March</p> <ul style="list-style-type: none"> - Defining class member tasks, roles and responsibilities for a field trip or student exchange - Verifying difficult areas of the Cree language by referring to reference materials or consulting a fluent Cree speaker - Using the Inside Outside Circle to practise various forms of dialogues - Vocabulary for writing humorous comic strips - Predicting and then confirming the dialogue in a film - Using vocabulary to write dialogues - Practising dialogue on familiar and unfamiliar topics - Developing dialogues on topics in pairs - Simulating a telephone conversations on various topics - Transposing written work into dialogue for presentation to various community audiences - Creating a dialogue or play from a newspaper headline 	<p>Ayikipisim April</p> <ul style="list-style-type: none"> - Analyzing videos - Guest speaker on media techniques - E-mailing students from other communities and comparing variations in Cree - Analyzing the organization of text in movie advertisement - Students create a descriptive personal Internet blog or profile. - Students create a Cree culture radio program or music video. - Cree chat room or on line forum with another Cree school - Presenting an analysis on posters and book jackets - Discussion on video clips 	<p>Opineyâwipisim May</p> <ul style="list-style-type: none"> - A class mural made up of individual posters that represents student understanding of their Cree heritage - Verifying meaning of a given symbol or art piece by asking questions - Oral presentation on published art work - Self-inventory chart based on the four aspects of the Medicine Wheel and guidance from <i>Kihtheyaya</i> - Students examine the importance of self-identity and how their perception of their identity changes over time - Skits on how self-concept can be changed - Journal reflections or oral presentation on students' personal growth in relation to the Cree program - Sharing Circle on influential Cree role models 	<p>Opâskâhowipisim June</p> <ul style="list-style-type: none"> - Students demonstrate their cultural knowledge of the past and present through a poster, diorama, or collage - Students discuss past traditional cultural practices and how they may have changed - Participating in a one-day Cree culture camp - Students participate in hands-on experiences with traditional survival skills - Attending various cultural community functions - Using the proper protocols, students approach a Cree mentor that they can consult with on matters relating to cultural practices
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	Mikisiwipisim February	Niskipisim March	Ayikipisim April	Opineyâwipisim May	Opâskâhowipisim June
Âpacihtâwina Resources	<ul style="list-style-type: none"> - Research materials for factual demonstration - Photos on various health topics - Resource materials on health care programs in their community - Visuals for a report - Materials for making posters, dioramas, paintings, cartoons - Examples of text forms in Cree - Journals 	<ul style="list-style-type: none"> - Language Camp agenda - Film selections - Internet access - <i>Kihteyaya</i> - Newspaper headline or article - Art work - Community newsletter - School Web site - Cree reference material - Fluent Cree speakers - Cree buddies 	<ul style="list-style-type: none"> - Internet access - Video or movie selection - Television clips - Aboriginal magazine or television advertising, store display, multimedia production, poster - Advertisements, Cree language map - Wind Speaker newspaper - Cree text from the Internet - Recording equipment - Resource person presentation on filming techniques - E-mail contact person from another community - A variety of poster and book jackets - Symbol and/or art piece - Monitor for the chat room - Movie advertisements - Trailers on television or the Internet - Internet music selections 	<ul style="list-style-type: none"> - Teacher-made samples, or contemporary crafts with written Cree explanations - Video: <i>Michael Greyeyes</i>, National Film Board - Various pictures, sculptures - Jerry Saddleback - Literary selections with illustrations - Various samples of paintings from Cree artists - Student art work samples - Open House or Art Show invitation posters - Posters and book jackets - Moccasin designs - <i>Kihteyaya</i> to present on the Medicine Wheel - Tipi teachings - Materials for creating posters, games, murals - Cree mentor 	<ul style="list-style-type: none"> - Garbage bags - Pictures of various cultural groups - Aboriginal guest speaker on environmental issues - Material for making a model, a diorama, booklets, a collage - David Suzuki documentary - Information on songs and dances - <i>Kihteyayak</i> - Cree Mentor - Community events calendar
Kotasinahikewina Ekwa Oyehitamâwina Assessment & Evaluation	<ul style="list-style-type: none"> - Conferences - Checklists - Rubric - Presentation Checklists - Observations - Reflections - Portfolios - Learning Logs - Journals - Self-assessment 	<ul style="list-style-type: none"> - Learning Logs - Reflections - Observations - Portfolios - Checklists - Journals 	<ul style="list-style-type: none"> - Checklists - Rubric - Journals - Anecdotal Notes - Portfolios - Learning Logs - Quizzes - Observations 	<ul style="list-style-type: none"> - Rubric - Anecdotal Notes - Checklists - Reflections - Learning Logs - Portfolios - Observations - Journals - Poster Checklist 	<ul style="list-style-type: none"> - Observations - Learning Logs - Journals - Work Samples - Reflections - Anecdotal Notes - Checklists - Rubric

SAMPLE UNIT PLAN

Duration: Four weeks

Teacher (s): _____

Unit Focus: Language Camp

Grade Level (s): Grade Eleven

Rationale	In this unit, the students will be exposed to a variety of opportunities to practise Cree dialogue.
Lesson Topics	<ol style="list-style-type: none"> 1. Planning fun activities for a Cree language camp for younger students (A-6.1) 2. Creating role-plays that demonstrate the protocol and vocabulary for greeting and treating visitors respectfully. (CM-2.3, A-4.1, S-3.1, LC-4.4, CM-2.5) 3. Practising Cree dialogue with Cree buddies using the Inside Outside Circle activity and creating humorous comic strips (S-3.1, A-6.1, CM-2.1, LC-1.3, A-4.1) 4. Practising respectful dialogue when interacting with a fluent Cree-speaking adviser on the use of community expressions (LC-4.4, CM-2.5, LC-4.2, S-1.1) 5. Card in the box activity to practise dialogue on familiar and unfamiliar topics. (LC-2.2, LC-2.3) 6. Writing humorous dialogue for comic strips (A-6.1) 7. Presentation of different role-play situations for Cree conversations and dialogues (LC-5.3) 8. Simulating telephone conversations on various topics with Cree buddies (LC-2.3) 9. Planning a Cree language camp and developing an agenda (A-6.1) 10. Scheduling Cree language camp activities and demonstrating skills in Cree dialogue (A-4.1, A-6.1, S-3.1, A-3.2, CM-2.1) 11. Writing a review on the Cree Language Camp for publication in the school or community newsletter or Web site. (A-3.2, LC-3.4)
General Outcomes	<ol style="list-style-type: none"> 1. Students will use Cree in a variety of community and school situations and for a variety of purposes. 2. Students will be effective, competent and comfortable as Cree speaker. (<i>Okiskinamowâkanak ta nihtâ nehiyawewak.</i>) 3. Students will live <i>wâwêtinahk</i> (peacefully) with Mother Earth, others and themselves, guided by <i>Mâmawi Ohtâwîmâw</i> (the Creator). 4. Students will know and use various strategies to maximize the effectiveness of learning and communication.
Specific Outcomes	<ol style="list-style-type: none"> 1. The students will be able to use the language for fun.(A-6.1) 2. The students will be able to participate in social exchanges in formal situations. (A-4.1) 3. The students will be able to use politeness conventions in a variety of contexts; interrupt politely in a conversation (LC-4.4) 4. The students will be able to read and write Standard Roman Orthography (SRO) consistently and accurately. (LC-1.2) 5. The students will be able to explore and interpret idiomatic expressions in popular, contemporary culture. (LC-4.2) 6. The students will be able to use appropriate strategies to maximize the effectiveness of learning and communication. (S-1.1) 7. The students will be able to produce lengthy oral texts, providing some details to support the main point, in guided and unguided situations. (LC-2.2) 8. The students will be able to converse, spontaneously on unfamiliar and familiar topics, and participate in discussions. (LC-2.3) 9. The students will be able to communicate thoughts, ideas and feelings for specific purposes and audiences, through a variety of visual media, in guided situations. (LC-3.4) 10. The students will be able to use a wide range of simple social interaction patterns to deal with transactions and interactions. (LC-5.3) 11. The students will be able to use a repertoire of words and phrases relating to dialogue. (LC-1.3)

<p>Supporting Outcomes</p>	<ol style="list-style-type: none"> 1. The students will be able to state and describe their own hopes, plans and goals. (A-3.2) 2. The students will be able to examine the meaning and significance of a variety of Cree cultural practices to Cree people.(CM-2.3) 3. The students will be able to use appropriate strategies effectively to enhance cultural learning in a variety of situations. (S-3.1) 4. The students will be able to value and respect other' diverse viewpoints, practices and characteristics. (CM-2.5) 5. The students will be able to show leadership and mutual support. (CM-2.1)
<p>Student Activities/ Projects</p>	<ol style="list-style-type: none"> 1. The students plan an afternoon language camp for younger students. As part of the planning process, the students break into groups and brainstorm fun ideas and activities suitable for younger students.(A-6.1) 2. The students work in groups to set up a Cree language camp: <ul style="list-style-type: none"> - plan details of camp activities (A-6.1) - develop an agenda - participate as hosts. The students would greet guests, direct them to the location of the event, and perform whatever duties are required. The students use expressions like: <i>Tânsi</i> (Hello, how are you) <i>pihtokwe</i> (come in) <i>miywâsin epehitohteyan.</i> (It is nice of you to come) (A-4.1) 3. The students transpose their written work into a play. Students practise their play for presentation at the Cree language camp (LC-3.4) 4. To prepare for leading the camp, the students simulate the camp for three weeks prior to the actual event. They work with and practise the following: <ul style="list-style-type: none"> - learn about providing lodging and meals to visitors who are not part of the community -learn that upon receiving a guest, they always say <i>tân'si, miywâsin Epe takosiniyan kinohteminihkwan' cî kîkway.</i> -discuss specific polite conventions, such as may I, excuse me, mahtesa. (LC-4.4) <p>The class discusses why these things are important to Cree people. (CM-2.3)</p> 5. The students use role-play and Inside Outside Circle to practise greeting dialogue: <ul style="list-style-type: none"> - how to invite <i>Kihteyayak</i> and other distinguished visitors to the language camp, or the classroom. (S-3.1) - how to greet a Cree dignitary in a formal setting. (LC-4.4) <p>With a partner, students create dialogue that shows differences and demonstrates respect. (CM-2.5)</p> 6. The students show leadership and support by <ul style="list-style-type: none"> - leading language camp activities for their Cree buddies from a lower grade.(A-6.1, S-3.1) - teaching or working with younger students on Cree dialogue (CM-2.1) - establishing a Cree buddy and providing assistance to them (S-3.1) - acting as mentors for younger students to enhance Cree language learning. (S-3.1) 7. After the Cree language camp is over, the students: <ul style="list-style-type: none"> - share their experiences, in Cree, with the class (A-3.2) - write a review to be published in the school or community newsletter or Web site. (LC-3.4) 8. The students use vocabulary to write dialogues. (LC-1.3) They work in pairs to develop a dialogue on topics, such as: <ul style="list-style-type: none"> - Internet blogs - fashion - sports - travel (LC-2.2) <p>The students prepare two containers. One holds cards on unfamiliar topics, the other on familiar topics. Each student chooses one card from each container. With a partner, they discuss, in Cree, the topics on the cards. (LC-2.3)10.</p>

<p>Student Activities/ Projects</p>	<p>9. The students explore and interpret the meaning of expressions in the Cree culture, such as:</p> <ul style="list-style-type: none"> - <i>Mâ wâcistakâc</i> (Oh my gosh, gee) - <i>Mâmaskâc</i> (It's a miracle) - <i>Tâpwe nâ</i> (Is that right) (LC-4.2) <p>10. The students develop a vocabulary list and use it to create comic strips. (A-6.1, LC-1.3)</p> <p>11. The students carry on a simple conversation in Cree in certain situations:</p> <ul style="list-style-type: none"> - ordering in a restaurant - cell phone conversation - purchasing in a store (LC-5.3) <p>12. The students do a simulated telephone conversation with their Cree buddies where they must answer the 5Ws:</p> <ul style="list-style-type: none"> - ordering food - inquiring on travel information - community events. (LC-2.3)
<p>Resources</p>	<ul style="list-style-type: none"> - Learning Logs - Two containers - Cards with familiar and unfamiliar topics - Internet access - Materials for creating comics strips - Cree buddy from a Cree class in a lower grade - Fluent Cree-speaking classroom guest
<p>Evaluation & Assessment</p>	<p>Focus for Assessment</p> <p>Does the student:</p> <ul style="list-style-type: none"> - use the Cree language for fun? - examine the meaning and significance of a variety of Cree cultural practices to Cree people? - participate in social exchanges in formal situations? - use politeness conventions in a variety of contexts? - effectively use appropriate strategies to enhance learning in a variety of situations? - converse spontaneously on unfamiliar and familiar topics, and participate in discussions? - use a repertoire of words and phrases relating to dialogue? - use a wide range of simple social interaction patterns to deal with interactions? - explore expressions in popular, contemporary culture? - show leadership? <p>Checklists</p> <p>The teacher creates a checklist on the focus for assessment criteria.</p> <p>Learning Logs/Reflections</p> <p>The students record in their Learning Logs, planned activities for the language camp. After the students do the activities with younger students, their reflections might include:</p> <ul style="list-style-type: none"> - the activity - the age group - the materials needed - the directions - how the young students responded - what worked well - what could have been improved - how the activity might be changed - other comments

<p>Evaluation & Assessment</p>	<p>The group meets with the teacher to discuss how the activity went and how to improve it next time.</p> <p>Student Checklist The teacher and students create a checklist of actions that demonstrate leadership and mutual support. The students keep track of their experiences and actions during the school year or over a set period of time.</p> <p>Date: Leadership/Mutual Support: Things I Saw/Experienced: My own actions:</p> <p>Observations/Anecdotal Notes The teacher observes the students and notes their use of Cree throughout the year. The observations may be used during teacher-student conferences.</p>
<p>Curriculum Integration</p>	<ol style="list-style-type: none"> 1. Language Arts 2. Health
<p>Alternative Performance Task</p>	<ol style="list-style-type: none"> 1. The students attend various cultural functions in the community. They make a commitment to use Cree whenever possible. (S-3.1) 2. The students use collected information about historical and contemporary events to create role-plays or dialogues, then present them to the class. (CM-2.2)

SAMPLE LESSON PLAN

Subject(s): Nouns

Lesson plan made by: _____

Grade: Eleven School: _____ Date: _____

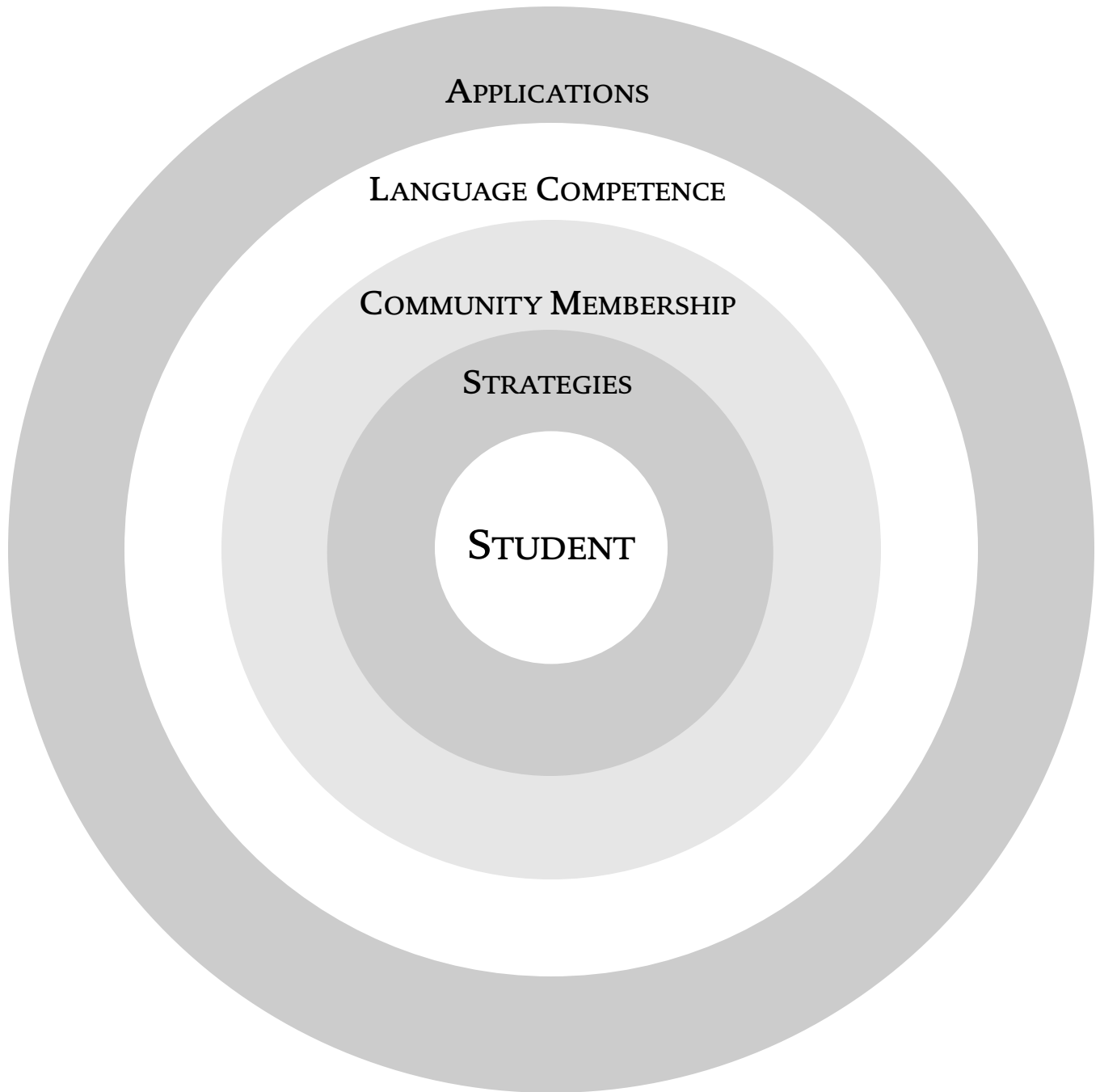
Performance Task Description:

In this lesson, students will be working with students from a younger grade and helping them create humorous comic strips with Cree dialogue.

General Outcomes	<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>
Specific Outcomes	<p>S-3- The students will know and use strategies for cultural learning.</p> <p>A-6- The students will use the Cree language for imaginative purposes and personal enjoyment.</p> <p>LC-1.3- The students will attend to the form of the language.</p> <p>S-3.1- The students will use appropriate strategies effectively to enhance cultural learning in a variety of situations.</p> <p>A-6.1- The students will be able to use the language for fun and to interpret and express humour with different audiences.</p> <p>LC-1.3- The students will be able to use a repertoire of words and phrases for humour.</p>
Supporting Outcomes	<p>CM-2- The students will develop relationships with others.</p> <p>LC-1- The students will attend to the form of the language.</p> <p>A-4- The students will manage personal relationships.</p> <p>CM-2.1- The students will show leadership and mutual support.</p> <p>LC-1.2- The students will be able to read and write Standard Roman Orthography (SRO) consistently and accurately.</p> <p>A-4.1- The students will participate in social exchanges in formal situations.</p>
Learning Activities	<p>Introduction Activity:</p> <p>The instructor leads an Inside Outside Circle activity to practise dialogue for greeting and introducing each other in Cree.</p> <p>The Grade 11 students show leadership and support by working with the Grade 4 students on their use of Cree dialogue. (CM-2.1, A-4.1, S-3.1)</p> <p>Sitting in the Inside Outside Circle format, the Cree instructor pairs up students with their Cree buddies.</p> <p>The Grade 11 Cree buddies lead a two-way dialogue with their Grade 4 Cree buddies on the following topics:</p> <ol style="list-style-type: none"> 1. Dialogue relating to kinship 2. Preferences for food, activities or animals <p>The teacher then has the students form a group circle with the Cree buddies seated next to each other. The Cree buddies take turns introducing their partners to the rest of the class and sharing one detail they learned from their interaction.</p> <p>Teacher-led Inside Outside Circle activity Teacher-observed student interactions Sharing Circle</p> <p>Sequence of activities in main body of lesson:</p> <p>The Grade 11 Cree buddies direct their partners to the location of their second activity.</p>

<p>Learning Activities</p>	<p>The students show their Cree buddies several humorous comic strip samples with dialogue in English.</p> <p>The Grade 4 Cree buddies have the option of:</p> <ul style="list-style-type: none"> - transcribing already existing humorous dialogue from English to Cree - using vocabulary to write humorous dialogue for comic strips. (LC-1.3, A-6.1) <p>Student-led cooperative learning groups</p> <p>Conclusion:</p> <p>The Grade 11 Cree buddies help their Grade 4 buddies put away their work in their Portfolios.</p> <p>The students can spend any remaining classroom time getting further acquainted with their Cree buddies informally.</p> <p>Resources:</p> <ul style="list-style-type: none"> - Grade 4 Cree buddies - Humorous cartoon strips - Materials for creating cartoon strips - Dialogue posters <p>Vocabulary:</p> <ul style="list-style-type: none"> - <i>Tānisi</i> (Hello, how are you?) - <i>Miywâsin epeh itohteyan.</i> (It is nice of you to come.) - Introduction dialogue - Vocabulary for kinship terms and preferences
<p>Assessment and Evaluation</p>	<p>Focus for Assessment</p> <p>Does the student:</p> <ul style="list-style-type: none"> - show leadership? - show mutual support? - effectively use appropriate strategies to enhance cultural learning in a variety of situations? - use the Cree language for fun? - use Cree to express humour? - understand a repertoire of vocabulary and expressions in familiar contexts? - use a repertoire of vocabulary and expressions in familiar contexts? <p>Checklists</p> <p>The teacher creates a checklist, based on the focus for assessment criteria, that concentrates on how students show leadership and how they mutually support each other. The dates and context are noted.</p> <p>Learning Logs</p> <p>The students record in their Learning Logs a planned activity for a Cree language camp. If the students do the activity with their Grade 4 buddies, their reflections might include:</p> <ul style="list-style-type: none"> - the activity - the age group - the materials needed - the directions - how the younger students responded - what worked well - what could have been improved - how the activity might be changed - other comments <p>The group meets with the teacher to discuss how the activity went and how to improve it next time.</p>

GRADE ELEVEN 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:

Kihtheyaya 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.*

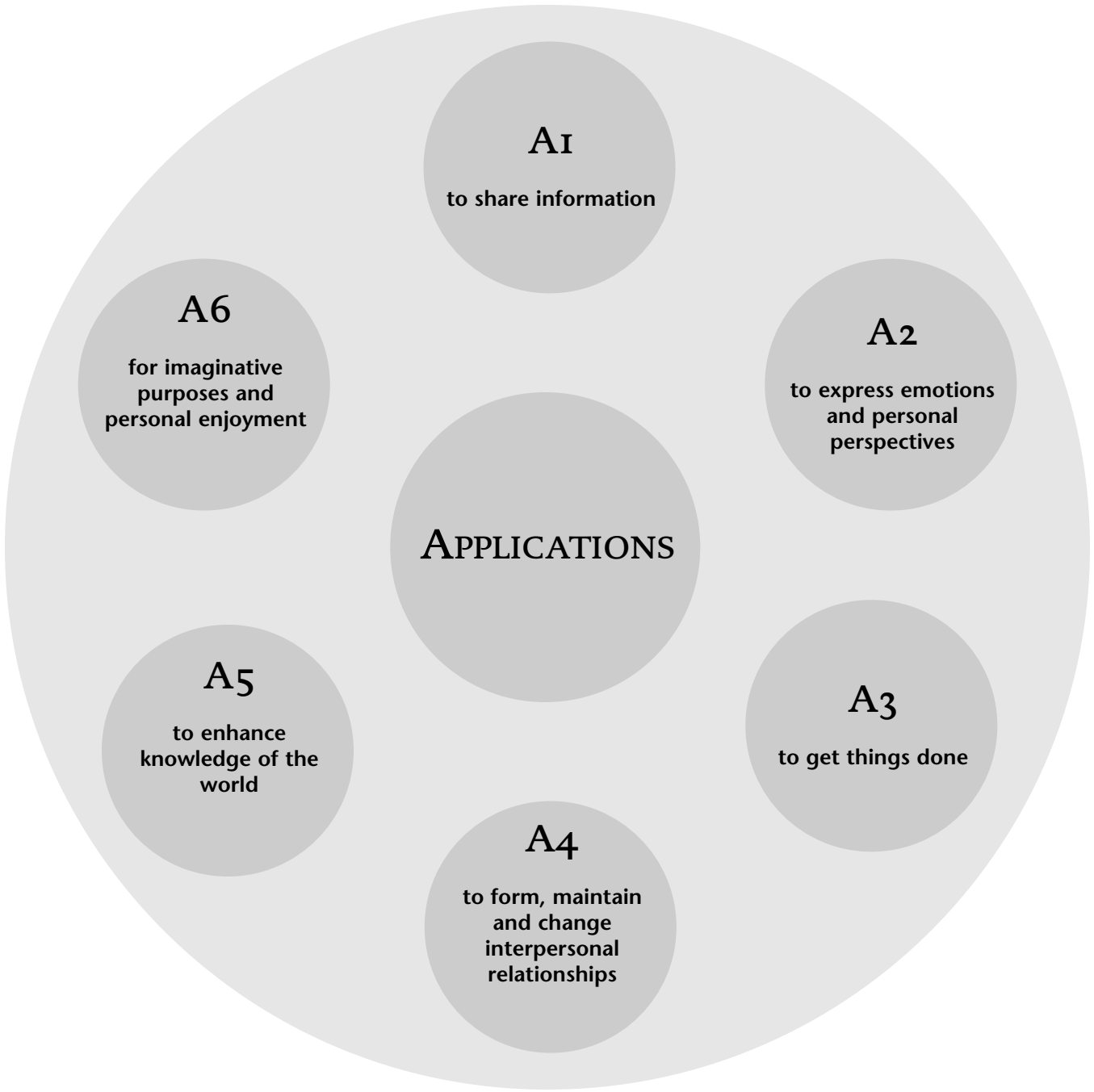
(Some of these activities, such as smudging, require extreme care, caution and sensitivity on the part of the teacher. Teachers should consult Elders in their local community regarding traditional practices.)

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 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 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. explain factual information for a variety of audiences

Sample Teaching and Learning Activities

- The students prepare a collage, artwork, or craft, and present their work in Cree to their classmates or students in another Cree class. The focus of the sharing may be a connection to the Cree culture or a description of the work.
- The students plan a factual demonstration about a predetermined topic for a younger grade. The teacher can determine what data should/could be shared by the Grade 11 students. For example:

Kiskeyhtamâwin atoskâcikan (science project)

mihkwâmepak (red willow)

amiskwîhkask (mint)

wacaskomîciwin (muskrat root)

- The students explore and prepare information on health:

manâcihtâ kiyaw (respecting your body)

kitimahikowin (addiction)

mihko esîwipayik/sîwinkanâspinewin (diabetes)

- The students share information, in Cree, on a sport or cultural activity with classmates, visitors or younger students:

<i>nakasowewin</i>	(running)
<i>pimocikewin</i>	(archery)
<i>papamipayôwin</i>	(horseback riding)
<i>sôniskwâtahikewin</i>	(hockey)
<i>nîmihitowin</i>	(dancing)

The students may do this as a computer presentation, video or photo display and present it at a school fair or open house, community event, or Elder’s lodge. This can be done on a regular basis to show what the students have achieved.

Resources and Materials

- Teacher-made samples, or contemporary crafts with explanations in Cree.

Assessment

Focus for Assessment

Does the student:

- explain factual information for a variety of audiences?

Sample Assessment Strategies

Checklists

In assessing presentations, the teacher looks at the planning process, not just the presentations. A checklist may be helpful to monitor progress throughout the work time and to keep students on topic. Does the student:

- take into consideration the purpose and intent of the presentation?
- use an appropriate style?
- consider the audience when selecting vocabulary, method or length of presentation?

Rubric

The teacher and students develop a rubric that may include assessment of:

<i>kikastewin</i>	(content)
<i>mâmahohkamâtowin</i>	(group work)
<i>tânisi esihatoskehk</i>	(quality of work)
<i>e nakateyitamihk awîna e pîkiskwatiht</i>	(audience consideration)
<i>Tân'si esihapacihâtâyen Nehiyawewin</i>	(use of Cree)
<i>e nawasônamihk kwayask itwewina ehâpacitâhk</i>	(appropriate vocabulary.)

A-2 SPECIFIC OUTCOME

To express emotions and personal perspectives



A-2.1

SHARE IDEAS, THOUGHTS, PREFERENCES

Students will be able to:

- exchange and compare opinions in a variety of situations

Sample Teaching and Learning Activities

- Following a video, movie presentation, or gallery walk, the students exchange ideas with one another about what they see and write these thoughts in each other's Journals.
- While discussing a movie presentation, students practise language that acknowledges contributions from other students but still allows the expression of a different opinion.
- After viewing clips from *North of 60*, student partners identify the Cree cultural behaviours in the movie that are similar to their own community. The students record the similarities using chart paper.
- The students choose a favourite piece of music and share it with the class.

- The students discuss their favourite Web sites and what makes these Web sites special.
- The students discuss leadership, especially a youth leadership program and community leadership.
- The students explore Health Care programs in their community. They present oral and written reports.
- The students check out contemporary fashion from magazines, television advertising and store displays. They discuss what they like and why.

Resources and Materials

- Resource Appendix—Video, Web sites
- Resource Appendix—Audiocassettes and CDs

Assessment

Focus for Assessment

Does the student:

exchange opinions in a variety of situations?

compare opinions in a variety of situations?

Sample Assessment Strategies

Journals

After exchanging ideas and opinions with one another, the teacher asks students to reflect on their experience and write an entry in their personal Journals. Students can reflect on:

Ômisîsi niki iteyihten

(This is an idea I had.)

Ômisîsi (kiwîcîwâkan owîhowin) kî iteyihtam

(This is an idea (partner's name) had.)

Peyakwan niteyihten osâm

(My thinking remains the same because...)

Ni kweskweyihten osâm ...

(My thinking has changed because...)

Anecdotal Notes

During discussions and work periods, the teacher keeps notes that reflect student exchange and comparison of ideas. Observations may be used as part of a student conference.

Discussion Checklists

The teacher has students check to determine whether the discussion went as it should:

	<i>ehâ/ihî namôya</i>	
- everyone had a chance to contribute ideas	<input type="checkbox"/>	<input type="checkbox"/>
- all ideas contributed were on topic	<input type="checkbox"/>	<input type="checkbox"/>
- questions were answered with the best possible information	<input type="checkbox"/>	<input type="checkbox"/>
- everyone demonstrated a willingness to listen to each other	<input type="checkbox"/>	<input type="checkbox"/>
- all opinions were expressed	<input type="checkbox"/>	<input type="checkbox"/>
- a person's information and opinions could be disagreed with, but not the person himself or herself	<input type="checkbox"/>	<input type="checkbox"/>
- everyone understood the topic	<input type="checkbox"/>	<input type="checkbox"/>
- new understanding was constructed from the selected choices of others' responses and ideas	<input type="checkbox"/>	<input type="checkbox"/>



A-2.2

SHARE EMOTIONS, FEELINGS

Students will be able to:

- a. discuss the expression of emotions and feelings in a variety of media

Sample Teaching and Learning Activities

- The students view a video on a traditional *pwâtsimowin* like the Grass Dance. The students discuss the movements of the dance and possible meanings behind the moves.
- The students view various First Nations' artwork. They discuss the lines, symbolism, colour, and other aspects of the artwork. What does this make the students feel?
- The students describe a time when they experienced racism. Were they able to resolve it within themselves, and if so, how? A counsellor could be invited to facilitate the discussion.

- The students listen and discuss emotions around various types of music:

wîyôtanohk (classical)

pâkamahâwin (drumming)

iyiniwak/ayiniwak (folk)

nôhcimihk (country)

- The students listen to Cree poetry. They discuss the feelings and emotions evoked by the poems.

Resources and Materials

- Various pictures, sculptures.
- Dennis Lakusta – CDs, Workshops, School Shows (engaging approach to racism)
- Resource Appendix—Video
- Resource Appendix—Audiocassettes and CDs

Assessment

Focus for Assessment

Does the student:

analyze the expression of emotions and feelings in a variety of media?

discuss the expression of emotions and feelings in a variety of media?

Sample Assessment Strategies

Anecdotal Notes

During discussion periods, the teacher keeps notes on student contributions. The notes may be part of a conference discussion about the emotions and feelings evoked while doing various activities.

Journals

After viewing a variety of artwork, the students reflect on how various aspects brought forth emotions or feelings. Reflections may include:

Isihtwâwin, kê itasinâstek nitamahcihon _____ osâm _____.
(The [symbolism, colours, line] made me feel _____ because _____.)

Osâm pokô ni _____ ôma ohcih tâpasinahikewin.
(Overall I felt _____ about the artwork.)

A-3 SPECIFIC OUTCOME

To get things done



GUIDE ACTIONS OF OTHERS

Students will be able to:

- a. describe several courses of action

Sample Teaching and Learning Activities

- The students role-play a scene where a student is trying to persuade Chief and Council to provide funds for a school trip or cultural camp.
- When the students work in groups, they guide each other into specific jobs such as reporter, recorder, time keeper. For another activity, they take up different roles.
- The students develop a poster that shows the teachings of the tipi poles and how they are demonstrated within cultural events, such as feasts.
- The students invite an Aboriginal police officer to give information on bylaws and why they must be obeyed. The students write or draw a reflection on which bylaws are similar or different from Natural Laws.

Resources and Materials

- Aboriginal police officer
- Backgrounder Appendix—Tipi teachings B26

Assessment

Focus for Assessment

Does the student:

persuade others?

take responsibility of their assigned duties when guiding the actions of others?

Sample Assessment Strategies

Observations

The teacher observes students as they persuade others. All observations should be dated and the context noted. The teacher may also consider each student's ability to use effective language to persuade others.

Reflection

The students reflect on group activities, their own persuasive actions and those of others.

I guided/persuaded (name). State action and the persuasive action words used.

(Name) guided/persuaded me to (action undertaken). State the other students' persuasive action/words.

The teacher provides feedback.



STATE PERSONAL ACTIONS

Students will be able to:

- a. state and describe their own hopes, plans and goals

Sample Teaching and Learning Activities

- Each student selects an activity they like, such as dancing, singing, working, playing an instrument, storytelling, sculpting. They describe their feelings when doing this activity. The teacher asks students to record their actions throughout the term and the feelings evoked.
- Each student selects a problematic situation that they feel good about having resolved because of their actions. They may share their situation in a class, small group or with a partner.
- The students write simple short-term and long-term goals for the school year:
 - personal goals
 - school-related goals.

The students share these goals orally.

- The students attend a career fair. They summarize the event, in Cree, and report back to the class.

- The students attend a youth conference. They summarize the conference results, in Cree, and report back to the class.
- The students brainstorm plans to have youth representation on the local council.
- The students brainstorm community concerns and present a position paper in class, and perhaps to the community.

Assessment

Focus for Assessment

Does the student:

state own actions?

describe own actions?

Sample Assessment Strategies

Learning Logs

The students keep an ongoing Learning Log of activities and the feelings attached to those actions or activities. The teacher provides periodic feedback.

Reflection

After telling about a problematic situation and the positive resolution, the students reflect about the sharing:

Ispî kâhitâkôtaman ôma kâyspayik ni miyomâhcihon, metoni ni miyomâcihon ni pihweyiten.

(When I talked about [situation] I felt [good, great, sad].)

The student may also reflect about the actions of another and how it made him or her feel. The teacher provides feedback and guidance as needed.



A-3.3

MANAGE GROUP ACTIONS

Students will be able to:

- a. contribute to group activities, by clarifying task goals, negotiating roles and suggesting procedures

Sample Teaching and Learning Activities

- The students plan an activity such as, a feast, a mini powwow, a yard clean-up. Within each group, the students decide which roles and responsibilities they will assume.
- The students brainstorm, with teacher guidance, a list of qualities of an effective group member. The list also includes appropriate cultural behaviour that contributes to the group's success. The students refer to the list as needed.
- The students organize a Cree day where they are only allowed to speak Cree and serve traditional food. The community is invited to share in the celebration. The students work together to:

Nistotamohiwe anita ka nohte takotahikoyan
(clarify tasks and goals)

Pikiskwâta wiyasowewina, kanawâpamikowina
(negotiate rules, responsibilities)

wîyastâ ita ta ati kîsihtâhk
(establish a timeframe)

nawasôn opikiskwestamâkew
(select a Master of Ceremonies)

ka nîkânîstahk
(select a head cook.)

- *The students explore the concept and value of:*

wâsakapiwin
(the circle)

kahkiyaw tâpehtamowin
(consensus building)

âpacihtâ miscikohs ahpô saskahon
(using a talking stick or grounding object)

- The students compare consensus and majority decision and the values of each approach. The students record the results on a Venn diagram.
- The students participate in a field trip or student exchange. They define tasks, roles and responsibilities and split these among class members.

Resources and Materials

Assessment

Focus for Assessment

Does the student:

contribute to group activities by clarifying task goals?

contribute to group activities by negotiating roles?

contribute to group activities by suggesting procedures?

Sample Assessment Strategies

Self-assessment

The students use the following form to evaluate their contribution to the group:

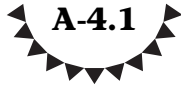
How I Contributed to Our Group		
	Scale: 1 2 3 4 5 Seldom Often	Me
1.	I listened respectfully to others.	3
2.	I participated by sharing ideas.	3
3.	I made sure that good ideas were written down.	2
4.	I helped with revisions.	3
5.	I encouraged others to share their ideas.	4

Observations

While students work in their groups, the teacher observes or monitors both individual and group progress. The teacher may create a checklist of desired behaviours. The observations are ongoing and may be used for group or individual conferences and for assessment of group work.

A-4 SPECIFIC OUTCOME

To form, maintain and change interpersonal relationships



A-4.1

MANAGE PERSONAL RELATIONSHIPS

Students will be able to:

- a. participate in social exchanges in formal situations

Sample Teaching and Learning Activities

- The students participate as hosts and hostesses at a special/formal school event. The students greet guests, direct them to the location of the event, and perform whatever duties are required. The students use expressions like:

Tânisi

(Hello, how are you)

Pihtokwe

(Come in)

Miywâsin epehitohteyan e pe itoteyan.

(It is nice of you to come)

- The students organize a Cree immersion day in a native organization where people are only allowed to speak Cree. The students initiate and participate in a social exchange in a formal situation.
- The students participate in intercommunity events. For example:

Kotaskatowin ekwa ohpiwin/metawewin ekwa nakatôwin

(track and field)

Kihci wîkihtowina

(weddings)

Nîpîpowina/ Nîpepôwina

(wakes)

Tipahamâtowin kîsikâw

(Treaty Days)

Assessment

Focus for Assessment

Does the student:

initiate social exchanges in formal situations?

participate in social exchanges in formal situations?

Sample Assessment Strategies

Observations

The teacher asks the students to arrange their seats in groups of four or five and give oral updates on how they participated in a formal school event. The teacher circulates and makes observations.

Learning Logs/Reflections

The students list and record their actions in a formal situation. The students reflect about one situation.

Ni [miywehten] ispî kê [nikamoyân]. [good] [singing]

(I felt [feeling] when I [action])

(I felt [good] when I [was singing].)

Kîkwây enohte kocihtâyân

(What I might like to try)

Kîkwây pîtos nika itôten

(What I might do differently)

The teacher provides feedback and/or may conference with the student.

A-5 SPECIFIC OUTCOME

To enhance their knowledge of the world



A-5.1

DISCOVER AND EXPLORE

Students will be able to:

- a. compare their own insights and understandings with those of classmates

Sample Teaching and Learning Activities

- The students research local issues and concerns. They record a few facts, post their ideas and share these with classmates.
- The students select a topic or issue, such as self-government. They represent their ideas of self-government in a group project and gallery walk:

mâmawi osihtâwak kîkway kawâpatihiwecik
(The group makes a display.)

Kesi mâmawih atoskecik nawasônaw
(One person in the group is a spokesperson.)

Esi papiskis astâwak otôsihcikaniwâw
(Each group sets up a display.)

opîkiskwestamâkew nâkateyihtam otatoskeniwa ka wâpatihiwecik
(The spokesperson stays with the display.)

kakîyaw kotakak papâm wâpatamwak atoskewina
(Everyone else travels to other displays)

kiskinohamowâkanak kakwecihkemewak opîkiskwestamâkew ohpimey atoskewina
(The students ask questions to the spokesperson at the other displays.)

Resources and Materials

- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

- compare his or her own insights with those of his or her classmates?
- compare his or her own understandings with those of his or her classmates?

Sample Assessment Strategies

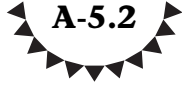
Portfolios

The teacher collects samples of the writing on local issues and notes student progress over time. The students and teacher may discuss the work.

Learning Logs

The students keep a record of some of the ideas and facts learned from classroom activities. The students may compare their own ideas. The teacher reviews periodically and provides feedback.

Date	Others' Facts/Ideas	Comparison to Own Ideas
		<i>Niteyihten ahpô peyakwan nikiskeyihten</i> (I think or know the same thing.) <i>Pîtos niteyihten osâm ...</i> (My idea is different because ...) <i>Nimîskoteyihten osâm ...</i> (I changed my thinking because ...)



A-5.2

GATHER AND ORGANIZE INFORMATION

Students will be able to:

- a. organize information to demonstrate relationships between ideas and sources

Sample Teaching and Learning Activities

- The students create a large Medicine Wheel and organize information regarding the four seasons, four directions, four races, four colours, cycle of life into the Medicine Wheel. The students, paired up or as a large group, discuss how the information in the circles and the quadrants relate to each other.
- The teacher invites students in a conversation about Cree views on animate (living) and inanimate (nonliving) nouns. The teacher provides a list of words of equal weight; e.g., *atim* (dog), *tehtapiwin* (chair), *mitâs* (pants), *maskisina* (shoes), *mîcimâpoy* (soup), *kinosew* (fish).

The teacher then provides some descriptive verbs in both AI (Animate Intransitive) and II (Inanimate Intransitive):

Apisâsin (it's small)

Apisîsisiw (he or she is small)

Sîpihwâw (it's blue)

Sîpihwosiw (he or she is blue)

The teacher asks students to connect the noun to the correct verb. Knowing what verb goes with what noun is important in Cree. It demonstrates the relationship of the Cree philosophy of connection and balance.

- The students compile a Cree community calendar, including students' birthdays, and insert it into the community newsletter. They compare the modern calendar with the syllabic calendar.

Resources and Materials

- Backgrounder Appendix—Medicine Wheel

Assessment

Focus for Assessment

Does the student:

organize information to demonstrate relationships?

Sample Assessment Strategies

Checklists

The teacher develops a checklist that focuses on the student's organization of information. He or she dates all observations and notes the context. The checklist may include:

- the student's use of strategies for organizing information
- the student's use of strategies for organizing ideas
- remaining on task
- the use of Cree in the work.

Learning Logs

The students record their notes in the left/right column format. The teacher provides periodic feedback.

<i>Kisikâw</i> (Date)	<i>Oski kiskeyihtamâwin</i> (New information)	<i>Iteyhtamowina,</i> <i>mâmtoneyicikana</i> <i>ekwa naskwewasimôwina</i> (Opinions, thoughts, other responses)



A-5.3

SOLVE PROBLEMS

Students will be able to:

- a. apply problem-solving skills to the resolution of real-life problems

Sample Teaching and Learning Activities

- The students role-play real-life situations which require problem-solving skills to resolve; e.g., you would like to see ____ but _____. What to do? The students also ask questions to help them problem-solve.
- The students contribute ideas during discussions about their own real-life problems. Once students have all shared, the teacher asks what steps they used, or plan to use, to solve their problems:

wîhta nayihtâwipayiwin
(identify problem)

*kwayask mâmitoneyihta kê isi miywâsik ekwa kê isi mâyâtahk;
tâpiskôc, kîspin ômisi nitôtêm, ômisi ta ispayiw*
(weight the pros and cons; e.g., if I do this, this might happen)

wîhta nawac tân'si kêwî isi miyopayik
(identify best solution)

itôta tân'si nawac kêwî isi miyopayik
(act on the choice of solution)

The teacher then invites the students to go back before the problem arose and identify how it could have been prevented in the first place.

- The students learn the teaching of *kîyâm* (it's okay) as a mediation model—forgiveness, let it be, letting go of anger—and how and why this concept is used; i.e., following the Natural Law of what goes around comes around. The students interview their grandparents on situations where they have used *kîyâm* to deal with problems. The students can use role-plays to demonstrate the use of *kîyâm*.

Note to the teacher: Highlight the mediation model. However, be aware that one concern with *kîyâm* is that action is not taken when perhaps it should be within a changing world. The issue may need to be addressed and resolved.

Resources and Materials

- Movie: *Rabbit-Proof Fence* (Re: forgiveness) 2002

Assessment

Focus for Assessment

Does the student:

- apply problem-solving skills to the resolution of real-life problems?

Sample Assessment Strategies

Journals/Learning Logs

The teacher asks students to reflect in their Journals on their ways of solving problems. The students may use the steps from the activity list to fill out their problem-solving scenario. The students then reflect:

kikwây metoni kwayask emiyopayik
(What worked really well)

kikwây kakî meskotinamihk
(What might be changed)

kikwây takî meskoc kocihtâhk
(What might they try instead)

The teacher provides feedback.

Observations

The teacher observes students during discussions or during activity time. The observations may be used as part of a teacher conference.



A-5.4

EXPLORE PERSPECTIVES AND VALUES

Students will be able to:

- explore the portrayal of Aboriginal culture to understand the underlying values and perspectives

Sample Teaching and Learning Activities

- The students bring in pictures of various cultural Aboriginal groups, e.g., fishers, whalers, hunters, gatherers, agriculturalists. They discuss how cultural ways have changed by using a chart:

Opakitahwâwak (Fishers)	Omâciwak (Hunters and Gatherers)	Okistikewak (Agriculturists)
<i>otinaskewak</i> (settled)	<i>pimipiciwin</i> (moving)	<i>otinaskewak</i> (settled)
<i>Napakâsiht mânokewina</i> (cedar lodges)	<i>Mikiwâhp</i> (tipi)	<i>mânokewina</i> (lodges)

Guided questions could include:

Pîtos ahpô peyakwan cî isihtwâwina

(Would these cultures be the same or different?)

Tân'sîsi isihtwâwina pîtos ahpô peyakwan

(How and why would they be different?)

Tân'sîsi otâ poketamôniwâwa ekwa esih

kanawâpatakik ka îsîh nâkwanîwa

(What would their values and perspectives be like?)

Peyakwan cî ahpô pîtos

(Would they be the same or different?)

- *Kihetyaya* can come in and talk about how a log house was made, plastered. This activity can be prepped; e.g., using pictures.

Resources and Materials

- Pictures
- *Kihetyaya*

Assessment

Focus for Assessment

Does the student:

explore the similarities and differences between Aboriginal cultures to understand the underlying values and perspectives?

Sample Assessment Strategies

Conferences

The teacher discusses with students what they have understood about culture based on the information they have gathered. The teacher determines if students are able to:

- recognize different Aboriginal cultures
- share personal experiences as part of the explanation of ideas
- keep an open mind on exploring new and different ideas
- make connections and comparisons between personal responses and the responses of others
- choose selectively from others' responses and ideas to construct new understandings.

Learning Logs

The students record in their Learning Logs their portrayal of one of the Aboriginal cultures. The students use the discussion guide questions to structure their writing. The teacher provides guidance and direction.

A-6 SPECIFIC OUTCOME

For imaginative purposes and personal enjoyment



HUMOUR/FUN

Students will be able to:

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

Sample Teaching and Learning Activities

- The students plan a language camp for younger students. As part of the planning process, the students brainstorm fun ideas suitable for younger students. The students then break into groups and plan activities for the camp.
- The students make a list of vocabulary that expresses humour. They use this vocabulary to write short, humorous poems or stories. The students tell jokes in Cree.
- The students research ways of expressing humour. They develop a vocabulary list, and use it to create a comic strip.
- The students get funny stories from home to tell to the class.

- The students act out games or charades for fun. For example:
 - act out an animal—students have to guess who you are, in Cree
 - who can make the funniest face?
- The students participate in an animal quiz that deals with the animal’s habitat, colours and characteristics.

Resources and Materials

- Don Burnstick, CD or video
- Various games

Assessment

Focus for Assessment

Does the student:

- use the Cree language for fun?
- use Cree to interpret humour?
- use Cree to express humour?

Sample Assessment Strategies

Observations

The students read their humorous poems or stories out loud. The teacher observes and notes the extent to which students:

- use correct pronunciation and enunciation
- attempt to engage others
- use appropriate vocabulary and grammatical structures.

Learning Logs

The students record in their Learning Logs the planned activity for the language camp. If the students do the activity with younger students their reflections might include:

- the activity
- the age group
- the materials needed
- the directions
- how the younger students responded
- what worked well
- what could have been improved
- how the activity might be changed
- other comments.

The group meets with the teacher to discuss how the activity went and how to improve it next time.



A-6.2

CREATIVE AND AESTHETIC PURPOSES

Students will be able to:

- a. use the language creatively and for aesthetic purposes;
e.g., create a multimedia production on a familiar topic

Sample Teaching and Learning Activities

- After the students listen to a Cree *nikamowin* (song) that has a detailed description of the setting, the students paint a picture of the setting. The students write sentences explaining how the setting supports the development of the Cree song.
- After the students listen to a Carl Quinn CD, they show their understanding through oral discussion in a Sharing Circle.
- The students research a song by an Aboriginal artist and reflect, by drawing, the emotions that the song evokes:
 - Susan Aglukark
 - Shania Twain
 - Carl Quinn
 - Buffy Ste. Marie

- The students create a multimedia production on a familiar topic:

metawewina (sports)

miyo wîcîhtôwina (relationships)

nîmihitowina (dances)

cikâstepayihcikewina (movies)

- The students develop a glossary of new words [neologism] that they can refer to and use in upcoming topics and conversations; e.g., *pîwâpisk acahkos* (satellite—literally iron star)
- The students examine the concept of Cree/English = Creenglish—a combination of Cree and English. For example:

Niwî nitawi gasowin nicarim.

(I am going to get gas for my car.)

Resources and Materials

- Carl Quinn CD
- Resource Appendix—Audiocassettes and CDs

Assessment

Focus for Assessment

Does the student:

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

Sample Assessment Strategies

Rubric

The teacher and students create a rubric for multimedia activity and/or the illustrations after listening to a nikamowin. The rubric helps clarify student expectations.

4

The text (sentences) consistently provides important, accurate information. All illustrations fully support the text and may include details that convey additional information. The artwork is visually appealing and displays accurate details about the topic.

3

The text usually provides important, accurate information about the subject. Some irrelevant information may appear. Most illustrations support the information in the text. Several errors in writing conventions appear.

2

The text may provide partial information, or some information is inaccurate or irrelevant. Some illustrations do not support the information in the text. Some mistakes in writing conventions appear.

1

Much information is inaccurate or irrelevant. Many illustrations do not support the information in the text. The errors may impede the meaning of the text.

Self-assessment

The students use the developed rubric for self-assessment. This needs to be justified to the teacher.



A-6.3

PERSONAL ENJOYMENT

Students will be able to:

- a. use the language for personal enjoyment; e.g., watch films or television programs

Sample Teaching and Learning Activities

- The students view a short film selection without the sound. They then create dialogue for the film. The students then view the film with sound to see how closely their dialogue matches the actual dialogue in the film.
- The students view pictures of their family outings. Working in small groups, the students create a guided tour of the pictures they brought by writing captions for each one. They present their guided tour in the form of an oral presentation to the class. They can also create their own video.

Resources and Materials

- Resource Appendix—Video
- Video camera
- Family photographs

Assessment

Focus for Assessment

Does the student:

- use Cree for personal enjoyment?

Sample Assessment Strategies

Observations

When students present the guided tours they have prepared, the teacher observes and notes the extent to which students:

- use correct pronunciation and enunciation
- use appropriate vocabulary and grammatical structures
- express and support a consistent point of view.

Checklists

The teacher and students create a checklist. Part of the checklist requires that the student:

	<i>Tahki</i> (Often)	<i>Âskaw</i> (Sometimes)	<i>Namôya mwâse</i> (Seldom)
peyak kîkway atoskâta (remain on topic)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
pakaski pîkiskwe (speak clearly)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
âpacihtâ kwayask Nehiyawewin pîkiskewewinisa (use appropriate Cree vocabulary)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
itwe tipeyaw opîkiskwewinihk (use expressions in his or her voice)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
kiskeyihtâ kîkway kâ pîkiskwâtaman (know what you are talking about)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
kwayask wâpahtehiwe (make the presentation flow smoothly.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The students may provide positive feedback to their peers.



LANGUAGE COMPETENCE

*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.)

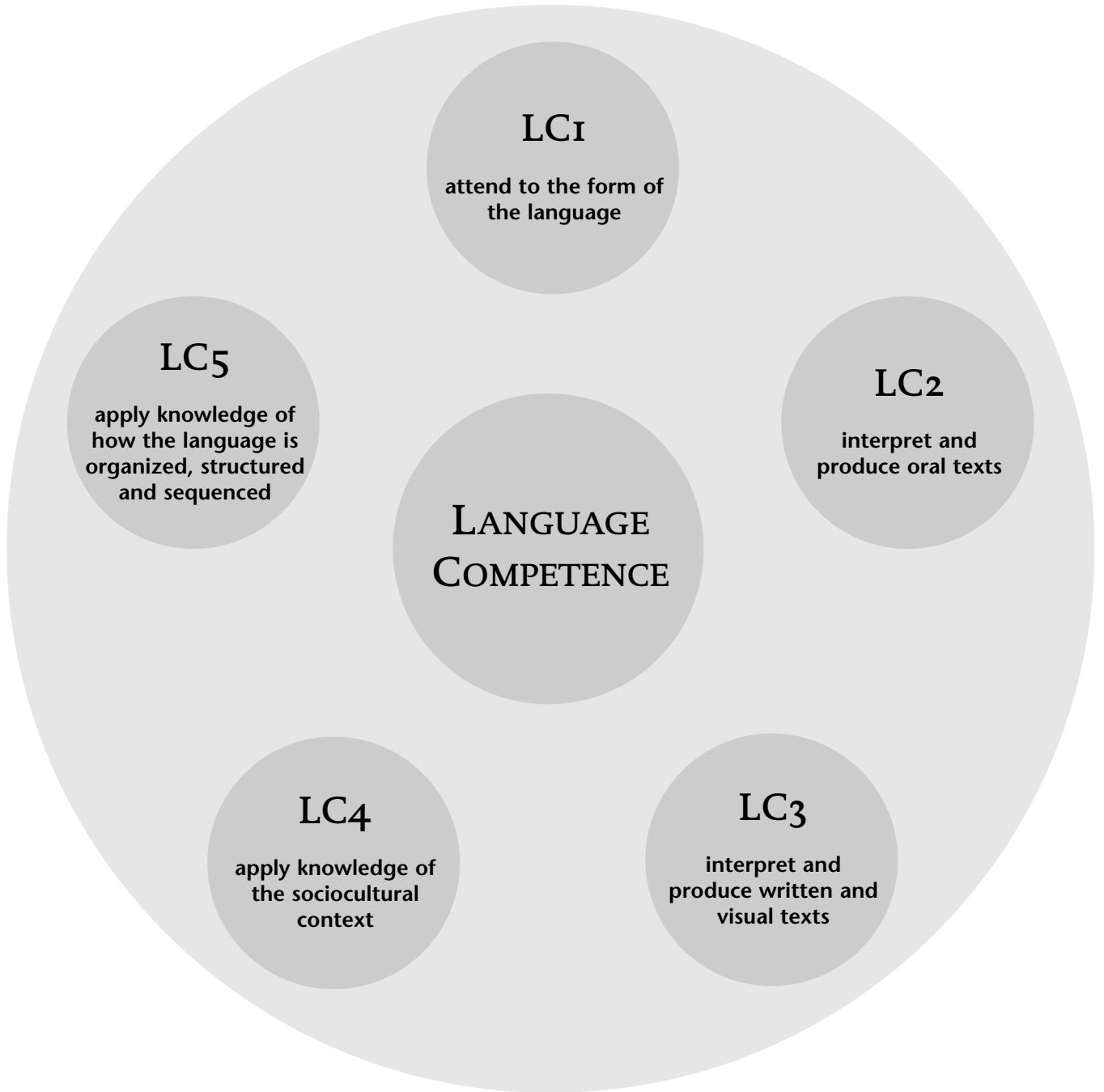
LANGUAGE COMPETENCE

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

LC₁

Attend to the form of the language

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

LC₂

Interpret and produce oral texts

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

LC₃

Interpret and produce written and visual texts

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

LC₄

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

LC₅

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

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. produce, with ease and spontaneity, the essential sounds, stress, rhythm and intonation patterns

Sample Teaching and Learning Activities

- The students use new vocabulary they learned from reading Aboriginal magazines, such as *Wind Speaker*. They take one article from this newspaper for class discussion.
- The students do a Cloze activity and fill in the missing words from a dictated text.
- The students quietly read a written text with unfamiliar words. Then they read it to a partner. They experiment with stress, rhythm and intonation patterns to make the words sound right. Then they verify with the teacher or a fluent speaker to make sure they have read the words correctly.
- The students create their own Cree pronunciation booklets.

Resources and Materials

- Resource Appendix—Stories and Legends

Assessment

Focus for Assessment

Does the student, where rehearsal is possible, produce the essential:

- sounds of Cree?
- stress of Cree?
- rhythm of Cree?
- intonation patterns of Cree?

Sample Assessment Strategies

Quizzes

The teacher develops oral quizzes to note student ability to produce the essential sounds, stress, rhythm and intonation patterns of Cree.

Learning Logs

The students participate in a new-word-a-day activity. This should be a word that can be used in every day conversation. The students track the word use and the teacher provides periodic feedback.

Date	Word/Meaning	How word was used (sentence, spoken)	Word used again		

Read Aloud Checklists

The teacher observes students to determine how they perform when reading Cree and uses the information to provide feedback and conferences:

	<i>Tahki</i> (Often)	<i>Âskaw</i> (Sometimes)	<i>Namôya mwase</i> (Seldom)
Tries to self-correct if word doesn't make sense or sound right			
Reads smoothly without frequent pauses			
Produces essential sounds			
Reads with rhythm			
Reads with intonation.			



LC-1.2

ORTHOGRAPHY

Students will be able to:

- a. read and write Roman and/or syllabic orthography consistently and accurately

Sample Teaching and Learning Activities

- With the help of a peer, the students edit their work for spelling. The students verify the correct spelling with the list posted in the classroom or from personal dictionaries.
- The students read a Cree story and compare it with a syllabics version.
- The students are given an English word and must find the Cree translation in various dictionaries. They note the various spelling in Standard Roman Orthography (SRO) and syllabics. Student groups or individuals present their findings to the class and a chart is created to show spelling variations.

Resources and Materials

- Resource Appendix—Stories and Legends

Assessment

Focus for Assessment

Does the student:

- spell some words correctly with uncommon spelling patterns?
- spell some words correctly with irregular spelling?

Sample Assessment Strategies

Conferences

The teacher holds discussions with students to provide feedback, guidance and encouragement on spelling.

Word Book

The students keep a list of challenging words. The students track the number of times the words were checked. Periodically the students highlight words that no longer need to be checked or mastery of the spelling has been achieved. The teacher reviews the lists periodically.

Note: book may require letter or symbol pages for ease of finding. This may also be done on the computer.

<i>Kisikâw</i> (Date)	<i>Pikiskwewinis</i> (Word)	<i>Cahkasinahikâ tew</i> (Checked)	<i>Kaskihkâtânayiw</i> (Mastery)



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:
 - *otâcimowak* (media)
 - *kîhokâtonânayiw* (social life)
 - *mâcîwin ekwa nînâwinihkewin, nôcihcikewin/wanehikewin ekwa nôcikinosewewin* (hunting and gathering, trapping and fishing)
 - *atâwewin* (consumerism)
 - *kotaka peyakwan kâ itwemakahki/kwâw kâ eyihikocik/twâw* (any other lexical fields that meet their needs and interests.)

Sample Teaching and Learning Activities

- The students use a repertoire of vocabulary and expressions in familiar context to write descriptive paragraphs, letters, invitations.
- The students use vocabulary to write dialogues, captions for pictures, song lyrics.

The teacher shows students how suffixes attach to various root words in Cree. The suffixes denote the meanings as in the examples below:

<i>âpisk</i>	(metal)
<i>âpoy</i>	(liquid)
<i>kamik</i>	(building or house)
<i>âhtik</i>	(wood or wooden)
<i>â/ohkân</i>	(fake or artificial)
<i>tim</i>	(dog- or horse-like)
<i>kosân</i>	(progeny or son of)
<i>o-tâpânâsk</i>	(vehicle)
<i>o/i-sk</i>	(characteristic) e.g.: <i>mâtosk</i> (cry-baby); <i>okîyâskisk</i> (liar)

<i>âkay</i>	(coat/jacket)
<i>askisin</i>	(shoe)
<i>stis</i>	(glove or mitten)
<i>stotin</i>	(hat or cap)
<i>nâkos</i>	(looks like— <u>animate</u>)
<i>nâkwan</i>	(looks like— <u>inanimate</u>)
<i>mâkos</i>	(smells like)
<i>ispayit</i>	(turn to— <u>animate</u>)
<i>payik</i>	(turn to— <u>inanimate</u>)
<i>asakay</i>	(skin)

Resources and Materials

- Resource Appendix—Books - Language and Vocabulary

Assessment

Focus for Assessment

Does the student:

- understand a repertoire of vocabulary and expressions in familiar contexts?
- use a repertoire of vocabulary and expression in familiar contexts?

Sample Assessment Strategies

Portfolios

The students compile a Portfolio containing various writing assignments. They discuss these assignments with the teacher. The teacher gives feedback.

Journals

The students keep brief Journal entries that focus on vocabulary for recommended topics as well as topics of interest. The students write and use a variety of vocabulary specific to a topic. The teacher notes the variety of vocabulary and topics in the student's writing.

Writing Checklist

Kâ masinahiskeyân mâna wîyeyitamôwina (When I write):

Nimâmitoneyihten takahki oyhtamowina ekwa kakwecihkemowina ta masinahamân.

(I think of interesting ideas and questions to write about)

Nikastân kîkway kaki ispayân nipimât'siwinihk.

(I connect to something that has happened to me.)

Nitâpacitâwân otâcimo âtiht kâ kâhtinaman ohcih omasinakewinihk

(I use some writing techniques I learned from the author.)

Ni mâmskôten anima kâ nahetâwipayik ekwa tanisi kesih nôcitâhk.

(I describe the problem and its resolution.)

Nitâpacihtân anihî pikiskwewinisa kaki kiskinohamâkaweyân.

(I use the vocabulary introduced.)

Nimasinahen anima kîhcinâ kâ ayamôtamihk/âtotamihk.

(I write about a main theme.)

Nimâmiskôten tân'te âcimowin kaki ispayik.

(I describe the story's setting.)

Niwîhten tân'si ana kâ âcimiht esimîskocipayit ekwa tânihki

(I tell how a character changed and give reasons for the change.)



LC-1.4

GRAMMATICAL ELEMENTS

Students will be able to:

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

- 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 *sta-mâso atoskestamâso*
- (VAI-->VTA) changing an action only word to an action word involving 3S object/goal by using the element *wîci-* and with 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); *wîatoskem* (work with him or her)
- benefactive (VAI-->VTA) someone doing an action for someone: for action only words the element *sta* and the suffix marker *maw* are added to the action word (VAI) and this changes the meaning to an action word involving a 3S object/goal (VTA) *nikamôstamaw* (sing for him or her); *atoskestamaw* (work for him or her)
- change in discourse: sentences that indicate who is doing a certain action or specify a particular noun with the help of demonstrative pronouns known as a relative clause *n'taw'miy ana nâpew kê nikamot* (go give it to that man who is singing); *petamawin anima masinahikan kê mihkwâk* (bring that book to me that is red)

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. For example:

- The students, with teacher guidance, approach *Kihteyaya* or a singer/drummer to learn traditional powwow or round dance songs. They practise the protocol. The students will notice the difference in the two approaches:

Student #1: *Kakî wîcinikamômitinâwâw cî*
(Can I sing with you?)

Student #2: *Nika miywehten kêspin takî wîcinikamômitakwâw*
(I would be happy to be able to sing with you.)

Students will be able to:

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

- (VTA) declarative simple sentences involving an object/goal for we (1P-->3S), all of us (2I-->3S), all of you (2P-->3S), they (3P-->3') subject markers along with an action word involving an animate (NA) his or her (3S) object/goal *niwâpamânân minôs* (we see that cat—exclusive), *kiwâpamâwâw minôs* (you see the cat—plural) and progressive form *ewâpamâyâhk minôs* (we are seeing the cat—exclusive), *ewâpamâyahk minôs* (we are seeing the cat—inclusive), *ewâpamâyek minôs* (you are seeing the cat— plural), *ewâpamâcik/twâw minôsa* (they are seeing the cat)
- indefinite actor form sentences that illustrate all/everyone partaking in an action and is used to capture events or activities in action only words (VAI) *mîcisonâniwiw* (they eat), *emîcisohk* (eating is happening)
- benefactive (VTI/VTA) someone doing an action for someone: only words involving animate or inanimate objects/goals and the suffix marker *maw* are added to the action word and this changes the meaning to an action word involving a 3S object/goal (VTA) (VTI-->VTA): *peyih̄tis̄inamaw* (pass to him or her), *petamaw* (bring it to him or her), *nâtamaw* (fetch it for him or her)
- (VAI) (benefactive) someone doing an action for someone: for action only words the element *sta* and the suffix marker *maw* are added to the action word and this changes the meaning to an action word involving a 3S object/goal *nikamôstamaw* (sing for him or her); *atoskestamaw* (work for him or her); *nikamôstamawâw* (I sing for him or her), *enikamôstamawak* (I am singing for him or her) *nitatoskestamawâw* (I work for him or her), *ehatoskestamawak* (I am working for him or her)
- change in discourse: relative clause in object noun phrase
- sentences that indicate who is doing a certain action or specify a particular noun with the help of demonstrative pronouns known as a relative clause *n'taw'miy ana nâpew kânikamot* (go give it to that man who is singing); *petamawin anima masinahikan kâmihk wâk* (bring me that book that is red)

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. For example:

- The students role-play having supper and using the appropriate terms for the situation:

Mahti kakî peyit'sinamôwin cî pahkwesikan

(Please pass me the bannock.)

Mahti pe it'sinamaw Kôhkom pahkwesitana

(Please pass your grandmother some bannock.)

Students will be able to:

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

- descriptive words (VII) for inanimate objects
apisâsin/ehapisâsik tehtapiwin (the chair is small/the chair is being small) *apisâsinwa/ ehapisâsiki tehtapiwina* (the chairs are small/the chairs are being small), *apisâsiniyiw/ehapisâsiniyik otehtapiwin* (his or her chair is small/his or her chair is being small), *apisâsiniyiwa/ ehapisâsiniyiki otehtapiwina* (his or her chairs are small/his or her chairs are being small)
- emphasize continuous action by using reduplicative prefix marker; replaces the use of particles always and forever
ninânestosin (I am always tired); *ninitâhitohtân otenâhk* (I go to town all the time); *nitâhiteyihten* (I always think)

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. For example:

- The teacher and students set up the classroom for a play or a community activity. They then practise speaking to each other with phrases or sentences such as:

Mahti nâta anihî tehtapiwina kâ apisâsiki/kwâw

(Please fetch those small chairs.)

Aspin e nâtahk anihî tehtapiwina kâ apisâsineyiki/kwâw

(He or she went to fetch those small chairs.)

Resources and Materials

- *Kihtheyaya*
- Local singer/drummer

Assessment

Focus for Assessment

Does the student:

- use some simple grammatical structures?
- use some complex grammatical structures?

Sample Assessment Strategies

Student Work

The teacher takes in samples of student work or gives short quizzes to check that outcomes are being met.

Observations

The teacher observes students during discussions and in work settings with a focus on grammatical structures. The observations may be part of a teacher/student conference.

LC-2 SPECIFIC OUTCOME

Interpret and produce oral texts



LC-2.1 LISTENING

Students will be able to:

- understand a variety of lengthy oral texts on familiar topics, in guided situations

Sample Teaching and Learning Activities

- The students listen to a message from *Kihteyaya* about having homework done on time and they summarize the key ideas. They make a checklist and use it to help them hand in homework on time. Example of a checklist:
 - I set aside at least an hour per night for homework
 - I don't do anything else when I am doing my homework
 - I make sure I put the homework in my school bag before I go to bed.
- The students invite Cree guest speakers to the classroom to talk about environmental issues. Before their arrival, the students prepare a list of questions related to the topic. During the presentation, the students take notes on key points and make sure they get their questions answered.

- The students invite a storyteller to share a story. Following the story, the students orally share the key points with their classmates.
- The students listen to Cree stories over the Internet and report orally back to the class on what they heard.

Resources and Materials

- *Kihteyaya*
- Storyteller
- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

understand a variety of lengthy texts on familiar topics in guided situations?

prepare a list of questions for clarification or to expand on the topic?

Sample Assessment Strategies

Journals

The students keep a Journal on presentations. The teacher looks for evidence that students have

- completed an entry
- identified what they understood from each presentation
- matched content, audience and purpose.

Pop Quiz

The teacher gives students quizzes that demonstrate an understanding of texts. The quizzes may provide feedback to the teacher about the overall appropriateness of the text vocabulary.

Checklist for Oral Summaries

The student is able to:

- demonstrate understanding of the main points /10
- include interesting details or features /10
- use a variety of vocabulary and language structures /10
- provide relevant and appropriate information. /10



SPEAKING

Students will be able to:

- a. produce lengthy oral texts on a variety of familiar topics, providing some details to support the main point, in guided and unguided situations

Sample Teaching and Learning Activities

- The students prepare a short speech or a talk from notes or memory on their chosen topic.
- The students brainstorm about topics or events that interest them.
- The students participate regularly in discussions on topics, such as Aboriginal land claims. The students give reasons and information to support their points of view.
- The students prepare and relate an oral story. The class provides feedback.
- The students work in pairs to prepare dialogues on topics, such as:

Metawewina/kotaskatowina (sports)

Internet âcimisowina (Internet blogs)

Ewîkwâsoht/wîkwâsowin (fashion)

pimohtewina/âhcipiciwin (travel)

- The students prepare a skit, drama, role-play or puppet show based on a Cree legend in a modern context.
- The students, in a circle, share Cree jokes or do an imitation of a well-known Cree comedian or celebrity.
- The students present an oral biography on a famous Cree-speaking person. In small groups, students brainstorm elements that should be included in the biography.

Resources and Materials

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

Assessment

Focus for Assessment

Does the student:

produce lengthy texts on a variety of familiar topics in guided situations?

provide details to support the main point in guided situations?

Sample Assessment Strategies

Conferences

Using teacher prompts, students discuss their speaking skills. The teacher may encourage students to keep and monitor two or three short-term language goals. The teacher also monitors student progress.

Learning Logs

The students use (a) making notes or (b) recording key points as a skill to identify the main points of a longer text. The students use their Learning Logs to record these notes or key points. The teacher may select a set of notes and ask the student to discuss the main point. The teacher makes observations as to whether student understanding of the use of notes leads to the creation of longer-speaking texts.

Note-Making Checklist

Do my notes:	<i>ehâ/ihî</i>	<i>namôya</i>
answer the inquiry questions?	<input type="checkbox"/>	<input type="checkbox"/>
provide reliable information?	<input type="checkbox"/>	<input type="checkbox"/>
provide useful information	<input type="checkbox"/>	<input type="checkbox"/>
provide sufficient information?	<input type="checkbox"/>	<input type="checkbox"/>
provide correct information?	<input type="checkbox"/>	<input type="checkbox"/>



LC-2.3

INTERACTIVE FLUENCY

Students will be able to:

- a. converse, spontaneously, on unfamiliar and familiar topics, and participate in discussions

Sample Teaching and Learning Activities

- The students understand and interpret narratives of the history of the Cree people. They check their sources of information and make necessary changes before presenting to the class.
- The students present an oral narrative in another form, such as a display or poster. The students have a trial run to the class to gather feedback for improvement.
- The students, in pairs, orally give ten questions and answers on assigned topics.
- The teacher prepares two containers. One holds cards on unfamiliar topics, the other on familiar topics. The students each choose one card from each container. With a partner, they discuss, in Cree, the topics on the cards.
- The students do a telephone call simulation:

Miciwin nitocikewin (order food)

pimohtewina/âhcipiciwin wihcikewin (travel information)

ihâtwin isihcikewina (community events)

Resources and Materials

- Resource Appendix—Books-Culture

Assessment

Focus for Assessment

Does the student:

sustain lengthy, understandable interactions with pauses for planning?

sustain lengthy, understandable interactions with pauses for correction?

Sample Assessment Strategies

Conferences

The students and teacher conference throughout the working process of creating a lengthy interaction. The teacher provides feedback and guidance.

Learning Logs

After a brainstorming session about ways they can plan and correct their work, the students enter their conclusions in their Learning Logs as a basis for planning. The students reflect on their choice of strategies. Reflections may include:

Nikîkocihtân ...
(I tried ...)

Tân'sîsi ispayin
(How did it work?)

Kîkwây ekwa nika kocîhtân.
(What might I try now?)

LC-3 SPECIFIC OUTCOME

Interpret and produce written and visual texts



READING

Students will be able to:

- a. understand a variety of lengthy written texts on unfamiliar topics, in guided situations

Sample Teaching and Learning Activities

- With teacher guidance, the students prepare a vocabulary list and questions to help them prepare for reading a variety of texts on a familiar topic.
- Before reading a literary selection, the students study the illustrations and come up with ideas about the content and setting of the *âcimowin* (story). After reading the *âcimowin*, the students:
 - reflect on whether the content matched their expectations, based on their impression of the illustrations
 - discuss how the illustrations relate to the actual content
 - answer any questions related to the content.

- The students, with teacher guidance, print out Cree texts from the Internet. They read the texts and give an oral summary.

Resources and Materials

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

Assessment

Focus for Assessment

Does the student, on unfamiliar topics in guided situations:

- understand a variety of lengthy texts?
- understand the main points and supporting details?
- make use of the illustrations to hypothesize about a story plot?

Sample Assessment Strategies

Checklists

The teacher develops a checklist to assess student comprehension of Cree texts. The teacher dates and notes the context of all observations. The teacher reviews the checklist on occasion to note student progress over time.

Student Reflection

The students reflect on their ideas about the story based on the illustrations:

<i>Niteyihtamowina</i> (My Ideas)	<i>Nimiskâcikewina</i> (My Findings)

What big surprise did I find?



LC-3.2

WRITING

Students will be able to:

- a. produce a variety of lengthy written texts on familiar topics, in guided situations

Sample Teaching and Learning Activities

- The students gather information on self-government and how it relates to their community. The report can include some visuals such as graphs, pictures, and photographs. The report is presented to the class. The visual text should be used to support the main points of the report.
- The students write a short family history:

awâsikiskisiwina
(childhood memories)

wanaskewina ekwa pimohtewina
(vacations and travel)

pwât'simowin itahkamikisiwina
(a powwow experience)

nistam kîkway ekocihtâhk:
(first time doing or experiencing something):

nôcihkinosewewin/pakihtahwâwin
(fishing)

mâcîwin
(hunting)

etehtapihk mistatimwak
(riding horses)

piminawasowin
(cooking)

- The students write about various favourites:

kitohcikewin (music)

web ayâwina (Web sites)

metawewina (games)

kotaskatowina (sports)

masinahikana (books)

míciwina (foods)

- The students create subtitles for a scene from a movie or TV series.

Resources and Materials

- Resource Appendix—Video, Web sites

Assessment

Focus for Assessment

Does the student, in guided situations:

- produce lengthy texts on a variety of familiar topics?
- provide some details to support the main point?

Sample Assessment Strategies

Conferences

The teacher conferences with students at various stages of the writing process to provide feedback, guidance and encouragement. The students bring samples of their writing to these conferences to discuss.

Rubric/Self-assessment

The teacher and/or students create a rubric for the research project. The students use the rubric to check if all criteria are met and as a self-assessment. The students need to justify their assessment.

Report Checklist

Does the student:

- review all the information?
- add detail or delete repeated information as necessary?
- choose a title for the report?
- choose headings for the paragraphs?
- organize the information?
- create an interesting sentence to introduce the topic?
- use interesting visuals?
- give examples or add details to make interesting paragraphs?



VIEWING

Students will be able to:

- a. identify some of the techniques and conventions used in a variety of visual media, in guided and unguided situations

Sample Teaching and Learning Activities

- The students look at illustrations of an *âcimowin* (story) and identify some of the techniques and conventions used; e.g., stormy weather, dark step, rain falling, leaves flying.
- The students prepare to shoot their own video documentary. They invite a resource person to the class to discuss techniques such as close-ups, long shots, camera angles, music, lighting, props, sound, editing.
- The students create a school Web site or Cree chat room.
- The students analyze Cree paintings of artists such as Dale Auger, George Littlechild, Jane Poitras. They look for and note the use of colour and symbolism.

Resources and Materials

- Video camera
- Paintings by *Dale Auger, George Littlechild, Jane Poitras*
- Resource Appendix—Stories and Legends, Web sites

Assessment

Focus for Assessment

Does the student:

identify some of the techniques and conventions used in a variety of visual media in guided and unguided situations?

Sample Assessment Strategies

Observations

The teacher observes students as they work in groups to write about the lifestyles of people in the Cree community. The teacher looks for the following:

- does the student provide/offer complete, detailed information?
- use information that is accurate and appropriate?
- incorporate useful vocabulary and expressions?

Learning Logs

After doing the video activity, the students reflect on what they have learned. The teacher and/or resource person provides feedback.



REPRESENTING

Students will be able to:

- a. communicate thoughts, ideas and feelings for specific purposes and audiences, through a variety of visual media, in guided and unguided situations

Sample Teaching and Learning Activities

- The students transpose their written work into a dialogue, a play, an interview and present to *Kihteyayak*, other school and community audiences.
- Based on a text they studied, the students produce a visual representation, such as a model or diorama, for a younger grade.
- The students take a newspaper headline or article and create a dialogue, or play about it, to present to the class.
- The students view artwork or a video and write a review about it. They present the review to their classmates. They can also place the review in the school or community newsletter or Web site.
- The students create artwork to represent ideas and feelings about personal concerns:

akoseskwahikana (posters)

wâpahtehihwewina (dioramas)

tâpasinahikewina (paintings)

waweyes/waweyas'

tâpasinahikewina (cartoons)

These are presented at a community art show, school open house, or in administration and community health offices.

Resources and Materials

- Resource Appendix—Video, Web sites

Assessment

Focus for Assessment

Does the student:

communicate thoughts, ideas and feelings for specific audiences through a variety of visual media in both guided and unguided situations?

Sample Assessment Strategies

Reflection

Using teacher prompts, students reflect on their progress in communicating thoughts, ideas and feelings in Cree. The teacher may encourage students to keep and monitor their own work.

Checklists

The teacher and students create a list of visual media as well as other text forms. As the students use a experience, text or media form, the checklist is marked. The students may keep their own record as well as tracking the class checklist.

LC-4 SPECIFIC OUTCOME

Apply knowledge of the sociocultural context



LC-4.1

REGISTER

Students will be able to:

- a. adjust language to suit audience and purpose

Sample Teaching and Learning Activities

- The students prepare an advertisement/poster to promote the Cree language.
- Throughout the school year, the students make Cree presentations to different groups of people with different degrees of formality. Such groups could include:
 - students
 - teachers
 - *Kihteyayak*

- The students write letters and/or e-mails throughout the year to:

Otôtemak ekwa wâhkômâkanak
(friends and family)

Masinahikewotôtem
(pen pal)

Âcimowasinahikan okimâw
(newspaper editor)

Onîkânîwak
(politicians)

Omamihcihwewak/ka kisteyitâkosicik
(celebrities)

- The students write a letter on the same topic to:

Onîkânîw (a politician)

Otôtem (a friend.)

- The students prepare a brief presentation on a topic that will be given to a particular audience:

pimipayihcikewin (administration)

Kihteyayak (Elders)

Peyak ôskân (family)

Otôtemak/ototemihtôwin (friends)

Assessment

Focus for Assessment

Does the student:

adjust language to suit audience?

adjust language to suit purpose?

demonstrate a sensitivity to using appropriate language in a variety of situations?

Sample Assessment Strategies

Portfolios

The teacher collects samples of student letters to assess their ability to:

- follow standard writing format
- use correct forms of address
- use appropriate language, such as polite expressions
- use Cree vocabulary and expressions appropriately
- apply correct grammar structures

Learning Logs

The students keep an ongoing checklist of text forms they have used. The students reflect on their experience with each form.



EXPRESSIONS

Students will be able to:

- a. explore and interpret idiomatic expressions in popular, contemporary culture

Sample Teaching and Learning Activities

- The students familiarize themselves with sources of language and expressions used in Cree communities.
- The students explore and interpret the meaning of expressions in the Cree culture, such as:

mâ wâcistakâc! (Oh, my gosh!)

mâmaskâc! (It's a miracle!)

tâpwe nâ (Is that right?)

Resources and Materials

- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

- explore expressions in popular, contemporary culture?
- interpret expressions in popular, contemporary culture?

Sample Assessment Strategies

Checklist

The teacher creates a checklist based on the Focus for Assessment criteria. When students read Cree materials, the teacher considers the extent to which the students are able to:

- identify content that reflects the culture
- identify stylistic features that are unique to the culture
- show interest.

Learning Logs

The students keep an ongoing Log of favourite Cree expressions as well as important, contemporary expressions in Cree.

<i>Nehiyawewin Maskâcimowina</i> (Contemporary Cree Expressions)		
<i>Kîsikâw</i> (Date)	<i>Mâwawaci miywehtamôwin</i> (Favourite)	<i>Emistakihtek</i> (Important)



LC-4.3

VARIATIONS IN LANGUAGE

Students will be able to:

- a. experiment with some variations in language

Sample Teaching and Learning Activities

- The students interview a Cree-speaking member of their family or community to research variations in terminology for foods, clothing.
- The students e-mail students in other communities to compare variations in the Cree language.
- The students select Cree literature from different regions. They read to identify variations in language, then write a short story experimenting with the language.
- The students do their own research on terminology and phrases that are new to them. The students monitor their use of new words and are encouraged to use these new words frequently to retain them in memory.

- The students review variations in the Cree language in various regions in Alberta. The students then create a Cree language map on which they mark examples of language variations (different accents, different words used).

Resources and Materials

- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

experiment with some variations in language?

Sample Assessment Strategies

Journals

The students record the variations in language in their Journals. They compare these variations with what other students have found, perhaps in another Cree-speaking class.

Observations

The teacher observes students in discussion and in work sessions. He or she notes their use of or familiarity with variations in the language. The teacher may use the observations as part of a conference.



SOCIAL CONVENTIONS

Students will be able to:

- a. use politeness conventions in a variety of contexts; e.g., interrupt politely in a conversation

Sample Teaching and Learning Activities

- The students role-play a greeting of a Cree dignitary in a formal setting.

- With teacher guidance, the students discuss specific polite conventions, such as:

Nikakî ____. (may I)

Mahti pita (excuse me)

Mahti esa (please)

- The students practise introducing and thanking a classroom guest.

Assessment

Focus for Assessment

Does the student:

use politeness conventions in a variety of contexts?

Sample Assessment Strategies

Observations

The teacher observes the students and notes their use of politeness conventions throughout the year. The observations may be used during a teacher/student conference.

Checklists

The teacher and students create a checklist of politeness conventions. The students can date and check their use of the conventions.

<i>Kîsikâw</i> (Date)	<i>Manâcimitôwin</i> (Politeness Convention)	<i>e kî pewâpatahk</i> (Observed or Experienced)	<i>Tipeyaw kî âpacihtâw</i> (Used Personally)



NONVERBAL COMMUNICATION

Students will be able to:

- a. use nonverbal communication techniques appropriately in a variety of contexts

Sample Teaching and Learning Activities

- The students perform skits incorporating the correct forms of nonverbal behaviours; e.g., universally understood gestures:

wâstahike (wave hello)

ohpinam otihimana (shrug shoulders)

isih toneyih (use of mouth to indicate direction)

- The teacher and students create a checklist of nonverbal communication techniques. The checklist is posted in the classroom.
- The students brainstorm a list of when nonverbal communication is important:

isihtwâwina/isihcikewina (ceremonies)

mâcîwin (hunting)

pimit'sahamowin (discipline)

tâptaw pimpayiwin (traffic)

- The students explore the use of sign language.
- The students explore nonverbal communication in dance and mime. They share the information and demonstrate to the class, or perhaps to a younger Cree class.

Assessment

Focus for Assessment

Does the student:

appropriately use nonverbal communication techniques in a variety of contexts?

Sample Assessment Strategies

Checklists

While viewing the skits presented by classmates, the students complete a checklist including:

- the nonverbal forms used
- the success or failure of communicating the intended message using nonverbal communication techniques.

Observations

The teacher observes students in discussions, in their skits and/or activities, and notes their use of nonverbal techniques.

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 appropriate words and phrases to show a variety of relationships within texts

Sample Teaching and Learning Activities

- The students use complex and compound sentences to combine ideas.
- The students use linking devices such as *ekwa* (and), *mâka* (but), *kîspin* (if), *âta* (although) in writing and speaking to create a sense of flow and coherence.
- The students use words such as *ekwa* in a sentence. For example:

Jane ekwa Nîya nin'kamowin'nâna
(Our songs, Jane and I)

Resources and Materials

- Resource Appendix—Audiocassettes and CDs

Assessment

Focus for Assessment

Does the student:

use appropriate words and phrases to show a variety of relationships within texts?

Sample Assessment Strategies

Learning Logs

The teacher asks students to reflect in their Learning Logs on using appropriate words and phrases to show a variety of relationships within texts.

Observations

The teacher reviews student work and notes the use of appropriate vocabulary in conversations. The observations may be used as a part of a student-teacher conference.



TEXT FORMS

Students will be able to:

- a. analyze the way different media and purposes lead to differences in the way texts are organized and presented

Sample Teaching and Learning Activities

- Groups of students prepare a skit regarding treaty negotiations using their own interpretations. After performing the skit, students are given an opportunity to discuss and compare interpretations.
- The students brainstorm and record a list of text forms. The students then find an example for each text form in Cree. The students work in partners and note the features of each text form.
- The students analyze Web sites:
 - Who is the audience for this Web site?
 - Does this Web site work?

The students next proceed to create a school or personal Web site, keeping in mind what they have learned in their analysis of existing sites.

- The students analyze a variety of posters and book jackets and present their findings on the effectiveness of these text forms to do the purpose intended.
- The students, with teacher guidance, analyze the effectiveness of movie advertising in newspapers compared to the use of trailers on television and the Internet. They discuss the effectiveness of these texts and how they are organized.

Resources and Materials

- Resource Appendix—Video, Web sites
- Newspapers

Assessment

Focus for Assessment

Does the student analyze the way in which:

different media lead to differences in the way texts are organized and presented?

different purposes lead to differences in the way texts are organized and presented?

Sample Assessment Strategies

Learning Logs

The students reflect in their Learning Logs on which expressions of the theme they found most enjoyable and why.

Portfolios

The teacher has students submit their analysis of texts and choose one to place in their Portfolios. The teacher discusses the choices with the students.



PATTERNS OF SOCIAL INTERACTION

Students will be able to:

- a. use a wide range of simple social interaction patterns flexibly to deal with transactions and interactions

Sample Teaching and Learning Activities

- The students carry on a simple conversation, in Cree, in various situations:

Ehatâwehk atâwew'kamikohk
(purchasing in a store)

Enitocikehk mîcisowikamikohk
(ordering in a restaurant)

Epîkiskwehk kâ cahkonasihk sîwepicikâkan
(talking on a cell phone.)

- The students, as a role-play, explain to a family member how to use:

kâ cahkonasihk
(a cell phone)

kâ îyinîsîmakahk masinatahikâkan
(a computer)

cikâstepayihcikâkan
(DVD player)

- The students give directions on how to find a location in the city and in the country.

Assessment

Focus for Assessment

Does the student:

use a wide range of simple social interaction patterns to deal flexibly with transactions?

use a wide range of simple social interaction patterns to deal flexibly with interactions?

Sample Assessment Strategies

Conferences

The teacher asks the students to give oral updates reviewing the patterns they used to deal with transactions and interactions.

Checklists

The teacher creates a checklist of simple interaction patterns. The teacher dates and notes the context of each observation. The observations may be used as part of a teacher/student conference.

Checklists for using Cree in Various Situations

Does the student:

	<i>ehâ/ihî</i>	<i>namôya</i>
demonstrate enthusiasm when interacting with another person using Cree?	<input type="checkbox"/>	<input type="checkbox"/>
speak loudly enough to be heard?	<input type="checkbox"/>	<input type="checkbox"/>
use clear pronunciation and enunciation?	<input type="checkbox"/>	<input type="checkbox"/>
use different pace and volume to add emphasis or interest to the conversation?	<input type="checkbox"/>	<input type="checkbox"/>
ask relevant questions?	<input type="checkbox"/>	<input type="checkbox"/>



COMMUNITY MEMBERSHIP

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

(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.)

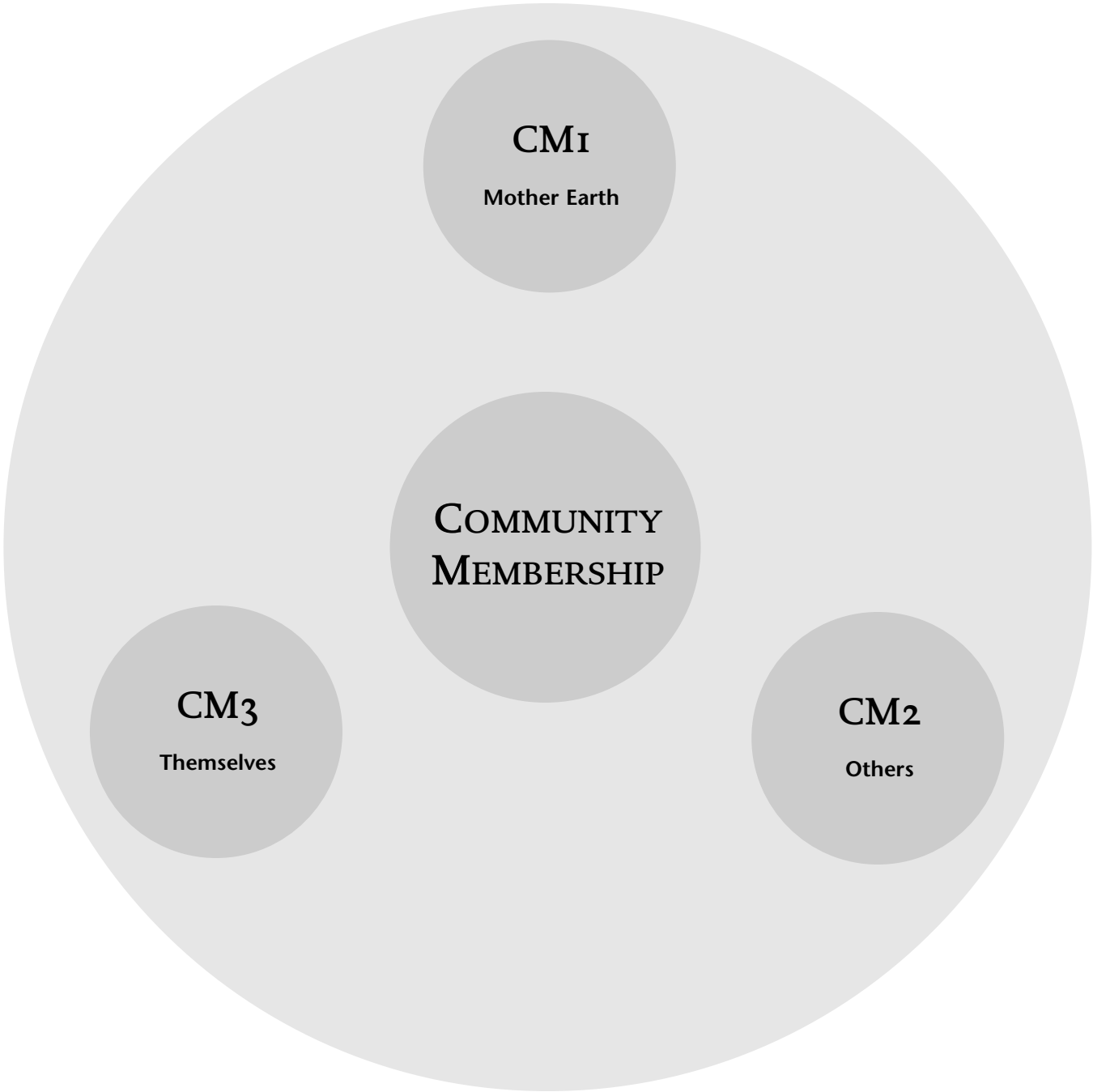
COMMUNITY MEMBERSHIP

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

CM_I

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

CM₂

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

CM₃

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. reflect on personal beliefs, attitudes, understandings and practices related to Mother Earth

Sample Teaching and Learning Activities

- The students view documentary programs that deal with environmental issues, including David Suzuki's *Footprints in the Delta*. The students:
 - discuss the issues raised in each documentary they see
 - discuss the impact of human activity on the environment
 - reflect on their personal beliefs, attitudes and practices concerning the environment
 - prepare posters in Cree as a part of a school-wide awareness campaign.

The students then prepare a short, simple oral presentation on what they have seen and discussed and share it in class. The teacher may provide language support in the way of sentence starters or templates.

Resources and Materials

- *Footprints in the Delta*, National Film Board of Canada, 1999.

Assessment

Focus for Assessment

Does the student:

reflect on personal beliefs and attitudes related to Mother Earth/environment?

reflect on personal understanding and practices related to Mother Earth/environment?

Sample Strategies

Rubrics/Self-assessment

The teacher and students create a rubric for the presentation. The rubric can help the students in their planning, clearly stating the expectations and providing criteria for self-assessment.

Anecdotal Notes

The teacher keeps notes of student work and classroom discussion. These may be part of a student-teacher conference.

Viewing Project Scoring Guide Rubrics

(choice of poster, videotapes, reading journals)

3

Content: The project demonstrates very good understanding of the topic. The finished product is fully developed and well organized

Appearance: The final form of the project is neatly presented with few or no errors (spelling, punctuation).

2

Content: The project demonstrates good understanding of the topic. Some details are missing, but the project is adequately developed and organized.

Appearance: The final form of the project is acceptably presented with some errors.

1

Content: The project demonstrates fair understanding of the topic. The project is minimally developed and may be disorganized.

Appearance: May be sloppy, with many errors.



KNOWLEDGE OF PAST AND PRESENT

Students will be able to:

- a. reflect on past traditional treatment of Mother Earth

Sample Teaching and Learning Activities

- The students select a Cree practice to research, such as traditional, seasonal hunting, fishing techniques, procedures to store food, and use of all parts of an animal. The students gather information on a chart and share their information in class in the form of a presentation.
- Working in small groups, the students reflect on traditional Cree practices and their impact on Mother Earth/environment. They complete the first two columns of a K–W–L chart to record what they know, and what they want to learn about this topic. As they research Cree practices and their impact on Mother Earth/environment, they record their findings in the last column of the K–W–L chart.

The Impact of Traditional Cree Practices		
<i>Kiskeyihtamowin</i> (Know) <i>Kîkwây kâ kiskeyihtamân</i> (What I know)	<i>Nitaweyihtamowin</i> (Want) <i>Kîkwây kâ nohte kiskeyihtamân</i> (What I want to know)	<i>Kiskinohamâtowin</i> (Learn) <i>Kîkwây kâ kiskinohamâkaweyân</i> (What I learned)

- The teacher invites an RCMP officer, and other resources personnel, to talk to students about the gun registry and safe hunting practices.

Resources and Materials

- Maps outlining Treaty areas.
- Resource Appendix—Books-Culture
- RCMP Officer
- Provincial Fish & Wildlife Officers
- Resource Appendix—Video

Assessment

Focus for Assessment

Does the student:

identify the impact of past traditional treatment of Mother Earth/environment?

Sample Strategies

Observation/Anecdotal Notes

The teacher notes as students communicate or discuss past traditional treatments of Mother Earth.

Reflection

After completing the K–W–L chart, the students reflect on the following:

- information that most impressed them
- information that caused them to act or think differently
- what they found the most interesting.

Checklists

	<i>ehâ/ihi</i>	<i>namôya</i>	<i>âskaw</i>
I am able to identify new ways to organize ideas and information.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am able to show evidence of extended understanding with the closed organizational method.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am able to demonstrate acceptability to new information.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I recognize that ambiguity and uncertainty are a part of the learning process.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



CM-1.3

PRACTICES AND PRODUCTS

Students will be able to:

- a. understand and value the meaning of protocols related to Mother Earth

Sample Teaching and Learning Activities

- The teacher prepares students by providing vocabulary that is used in ceremonies. The lists of vocabulary are made available to the students.
- The teacher invites *Kihteyayak* to teach and guide students in the protocol involved with a ceremony. Girls go to a *Kihteyaya* woman, boys to a *Kihteyaya* man.
- The students research the meaning and rationale for protocols. What are the variations? Do they vary by location?

Resources and Materials

- *Kihteyayak*
- Community experts in specific areas
- Forestry experts

Assessment

Focus for Assessment

Does the student:

understand the meaning of protocols related to Mother Earth/environment?

value the meaning of protocols related to Mother Earth/environment?

Sample Strategies

Checklists

The teacher creates a checklist of the protocols related to Mother Earth. The teacher observes students and notes the date and context of the observation.

Learning Logs

After learning about ceremonial protocols from respected community members, the students reflect on:

Nikíkiskeyihten kíkway ôma ohci ...

(I knew something about ...)

Ayiwâk nikiskinohamâkawin kíkway ôma ohci ...

(I learned more about ...)

Ayiwâk ninohte kiskeyiten kíkway ôma ohci ...

(I want to learn more about ...)



PAST AND PRESENT PERSPECTIVES

Students will be able to:

- a. identify and celebrate positive perspectives related to Mother Earth

Sample Teaching and Learning Activities

- The teacher leads a brainstorming/discussion activity on identifying positive ways people respect Mother Earth/environment. The students share their ideas with the class.
- The students explore the question, How do Cree people respect Mother Earth/environment? The students are asked to think about the Natural Laws and how caring, sharing respect and honesty fit with their perspective of Mother Earth.

Resources and Materials

- *Nature's Laws* by Chief Wayne Roan
- Resource Appendix—Video

Assessment

Focus for Assessment

Does the student:

- identify positive perspectives related to Mother Earth/environment?
- celebrate positive perspectives related to Mother Earth/environment?

Sample Strategies

Checklists

The teacher may create a checklist that focuses on the students' ability to identify and celebrate positive perspectives related to Mother Earth/environment. The teacher dates and notes the observations.

Learning Logs

The students identify personal ways that they show respect for Mother Earth/environment. Their Logs might include:

Ôhi âtiht tâ'n'si tâ isi manâcihowehk/ manacihiwek
(these are some ways to show respect)

Ôhi âtiht ni kakîtôten ...
(these are some of the ways I could do ...)

Ômîsîsi eteyitamân, kîkwây ta itôtamân, tânispi ta nika itôten
(this is my plan, what I will do, when I will do it)

Tân'sîsi ekî tôtamân
(how I did.)



DIVERSITY

Students will be able to:

- a. value and respect others' diverse viewpoints related to Mother Earth

Sample Teaching and Learning Activities

- The students select North American cultures, such as:
 - Ojibwa, Sioux, Blackfoot, Inuit, Chipewyan, Haida and Iroquois

The students then select other cultures such as Maori (New Zealand), Aboriginal (Australia), Ainu (Japan) and Sami (Lapland).

The students then:

- record similarities of these cultures with their own community
- share their findings with the class.

The teacher scribes the practices of various cultures on a flipchart and students note the information on the *Want to Know* column of a K-W-L chart. Using the charted data, the teacher asks students to respond to the following question in the form of a written report:

Is there anything Cree people should consider using from other cultures to make our world a better place to live?

- As a class, the students research how some products and practices show up in another culture but not in their own. For example:

Ayiwinisihkewin, tâpiskôc pahkekinweskisina
(clothing design, such as moccasins)

Âpacihcikana ohci nôcikinosewewin ekwa mâcîwin
(tools for fishing and hunting)

Ta osîhtâhk âcimowina
(the creation of stories.)

The students can take the design of moccasins used in one culture, as well as their own, and post both designs in the classroom for discussion.

Resources and Materials

- Craft books & films of designs from different areas; e.g., Haida, Ojibwa
- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

value others' diverse viewpoints related to Mother Earth/environment?

respect others' diverse viewpoints related to Mother Earth/environment?

Sample Strategies

Rubrics

The teacher and/or students create a rubric for the research project. The teacher uses the rubric and observes students during the various stages of the project

Self-assessment/Reflection

The students use the rubric for a self-assessment and justify their mark based on the rubric. The students may add a reflection:

Kikway metoni esimiyopayik niya ohci

(something that worked very well for me)

Kikway pîtos nikakî itôten

(something I could change)

Research Report Writing Checklists

	<i>ehâ/ihi</i>	<i>namôya</i>	<i>âskaw</i>
I understood the topic.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I used various sources of information.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I verified the sources of information.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I filled in information gaps when I reviewed the information.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I wrote an interesting introduction for the topic.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I developed my ideas clearly with explanations, details and examples.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I organized my information in paragraphs. I indented the first line of a new paragraph	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I used descriptive language, story verbs, and specific nouns.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I knew how to write a complete sentence.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I wrote an ending that summed up my ideas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I made a bibliography that listed the books I read.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I could improve on ...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

CM–2 SPECIFIC OUTCOME

Others



RELATIONSHIPS

Students will be able to:

- a. show leadership and mutual support

Sample Teaching and Learning Activities

- The students show leadership and support by working with younger students on Cree language concepts, such as colours and body parts.
- The students write a letter to Chief and Council or local school board highlighting the significance of learning the Cree language and culture and how this learning has enhanced their understanding and association with Cree culture.
- The students influence younger students by being role models and speaking Cree.
- The students organize a Cree language and culture day at school.

Resources and Materials

- Resource Appendix—Books - Language and Vocabulary

Assessment

Focus for Assessment

Does the student:

- show leadership?
- show mutual support?

Sample Strategies

Checklists

The teacher creates a checklist that focuses on how students show leadership and how they mutually support each other. The dates and context of the observation are noted.

Student Checklist

The teacher and students create a checklist of actions that demonstrate leadership and mutual support. Over the school year or for a set period of time, the students track their own experiences and actions. The teacher provides feedback and may conference with the students.

Date:	Leadership/Mutual Support	Things I Saw/ Experienced	My Own Actions



KNOWLEDGE OF PAST AND PRESENT

Students will be able to:

- a. identify the impact of historical and contemporary Cree events, figures and developments on the immediate community; e.g., residential schools

Sample Teaching and Learning Activities

- As a class, the students develop a questionnaire to use to interview community members regarding the impact of historical events on contemporary Cree communities:
 - select a topic of interest through brainstorming and consensus
 - create and agree on questions
 - gather data
 - share data in a graph, pictorial, or as an insert of information in a newsletter.
- The students use collected information about historical and contemporary events to create role-plays or dialogues, then present to the class.
- The students investigate the legislation (Indian Act) that established residential schools. How was language learning and culture impacted? The students present an oral report.
- The students explore the contributions of contemporary Cree role models and how they have impacted the community or the student personally. They write a short report in Cree and present it orally to the class.

- The students explore historical and contemporary dissidents. What happens nationally? What happens locally? What are the repercussions today? They write a report, and then present it orally for class discussion.

Resources and Materials

- Resource Appendix—Web sites
- Resource Appendix—Books-Culture

Assessment

Focus for Assessment

Does the student:

identify the impact of historical Cree events, figures and developments on the immediate community?

identify the impact of contemporary Cree events, figures and developments on the immediate community?

Sample Strategies

Learning Logs

The students record some of their learning from the role-plays or dialogues done by their classmates:

Kikway ekî pihtamân

(Something I heard)

Kikway ayiwâk enohte kiskeyihtamân

(Something I want to learn more about.)

Interview Checklist

*Nipapehâw ana kâ kakwecimak ta mâmtoneyitahk kakwecikemôna
pamayes kita naskwewasitahk*

(I give the interviewee time to think about the questions before he or she answers.)

Nikawecihkemon ehâpatakik kakwecikemôna

(I ask relevant questions.)

Namôya nikawecihkemon kec'sk namôya ahpô ehâ/ihî kakwecihkemowina

(I don't ask yes or no questions.)

Ni kakwecimâw kîkwaya tânsîsîh e pesi kiskeyitamât

(I ask questions that the interviewee can refer to his or her own background knowledge.)

Ni kakwecimâw kîkwaya ohcih kayateh e naskwewasitahk

(I build questions based on previous answers.)

Nimasinahen kâ pîkiskweheweyân

(I take notes during the interview.)

Ni kihtwân ayamihtansemâk anihîh kîkwaya ka pîkiskwatahk

(I review the notes immediately after the interview.)



CM-2.3

PRACTICES AND PRODUCTS

Students will be able to:

- a. examine the meaning and significance of a variety of Cree cultural practices and products to Cree peoples

Sample Teaching and Learning Activities

- The students learn about providing lodging, meals to visitors who are not part of the community. They learn that upon receiving a guest, they always say:

tân'sî, miywâsin epe takosîyan kinohteminihkwan cî kîkway.

The class discusses why these things are important to Cree people.

- The students examine Cree ways and cultural behaviours; e.g., finding out kinship ties when you meet someone from another community.
- The students examine why Cree people pray before meetings or at other times. The students may discuss their own experiences with this practice.

- The students prepare two or three traditional food dishes and share them with the class.
- The students prepare a recipe book with information on:
 - Pân'sâwewin/kâhkewakohkewin* (drying meat)
 - Maskihkowâhtikwa (NPC)/
maskihkîya (SPC)* (herbs)
 - Nitâmisiwin* (berry picking)
- The students examine items that are significant for ceremonies, such as:
 - drums
 - rattles
 - regalia/clothing
- The students create a mind map of all the products that come from:
 - a moose
 - a bison

Resources and Materials

- Video of hide-tanning
- BLM Family Tree Genealogy Chart
- www.genealogy.com

Assessment

Focus for Assessment

Does the student:

examine the meaning and significance of a variety of Cree cultural practices and products to Cree people?

Sample Strategies

Checklists

The teacher creates a checklist that focuses on the students' demonstration of the significance of Cree practices and products. The date and context of the observation are noted.

Learning Logs

The students keep an ongoing Learning Log.

Date	Cultural Practices or Products	My Thoughts
		<ul style="list-style-type: none"> - <i>Namôya ôma nitôhcikiskeyihten</i> (I never knew this before.) - <i>Nikî wâpahten ôma etôtçikâtehk nisis wîkowâhk</i> (I saw this done at my uncle's.) - <i>Nitôten ôma kê wâpamak nîscâs</i> (I did this when I saw my cousin.)



CM-2.4

PAST AND PRESENT PERSPECTIVES

Students will be able to:

- a. recognize and appreciate traditional values and perspectives, and understand that Cree culture has evolved

Sample Teaching and Learning Activities

- The students brainstorm traditional values, then post the list on the board:

<i>nanahita</i>	(to obey)
<i>kisteyim –</i>	(to have respect for him or her)
<i>tapahteyimiso</i>	(to be humble)
<i>miyweyihta</i>	(to be happy)
<i>sâkihiwe</i>	(to love everyone)
<i>tâpowakeyihta</i>	(to have faith)
<i>itâhkômo/wâhkôhtam</i>	(to have kinship)
<i>nanâskomo</i>	(to be thankful)
<i>mâtinamâke/wîchihitâso</i>	(to share or to help)
<i>maskawâtisi</i>	(to be strong— <u>character</u>)
<i>kakeskimâwaso</i>	(to counsel your children wisely)
<i>pakoseyimo</i>	(to have hope)

<i>miyohtwâ</i>	(to be kind)
<i>kâkesimo</i>	(to pray)
<i>ayamihâ</i>	(to pray)
<i>nitohtaw</i>	(to listen to him or her)

- The class discusses how these values were represented in the past and show how they may have changed over time. The students write out scenarios in which they practise those values today.
- The students have to respond to the question. Do you think that kinship has changed over past 100 years? If so, or if not, explain. The students interview community members and invite *Kihtheyaya* to the classroom for input to the question:
 - How was kinship practised 100 years ago?
 - How is it practised today?

The students do their research then create a booklet or chart with the information.
- The students examine Cree dances and songs. How have these changed and merged with others? The students give an oral or visual presentation. Some students may give a dance performance.

Resources and Materials

- Tipi Teachings
- Backgrounder Appendix B26

Assessment

Focus for Assessment

Does the student:

- recognize and appreciate traditional Cree values?
- recognize and appreciate traditional Cree perspectives?
- understand that Cree culture has evolved?

Sample Strategies

Reflection

The students use the class-generated list of values. The students periodically reflect on something they feel good about or something they learned. The teacher provides feedback and may use the list as part of a conference.

<i>Kisikâw</i> (Date:)	<i>miyopimât'siwin</i> (Value)	<i>Tân'sisi kâ isi</i> <i>pimit'sahamân</i> (How I Practise It)	<i>Tân'si esi</i> <i>mînwasimkoyân</i> <i>ni pimâtisiwinhk</i> (How Does it Improve my Life?)



DIVERSITY

Students will be able to:

- a. value and respect others' diverse viewpoints, practices and characteristics

Sample Teaching and Learning Activities

- The students select a Cree community in Alberta through the Internet and find out as much as they can about it. They look for similarities and differences from their own community. The teacher asks students to think about what the other community does differently and how to value and respect those differences.
- The students create role-plays and dialogues that show differences and demonstrate respect.
- The students listen to legends from *Kihtheyayak* and storytellers that contain the teaching of values and respecting others' viewpoints, practices and characteristics. The students note situations when and where this happened. The students can then:
 - write a narrative paragraph about the diversity of the legend
 - write to a friend about the diversity of the legend
 - write to one of the characters in the legend about the diversity in the text.
- The students do a simulation/role-play on negotiating a controversial issue.

The issue scenarios could include:

- oil and gas pipeline
- water usage
- open pit mining
- golf courses.

The roles could include:

- politicians
- environmental groups and other non profit organizations
- First Nations corporations
- customers.

The students take the roles of all sides and present the issue in class.

- The students research then discuss past and present leadership characteristics. They examine how to respect diverse and controversial leadership styles.

Resources and Materials

- Resource Appendix—Web sites
- *Kihteyayak*

Assessment

Focus for Assessment

Does the student:

- value others' diverse viewpoints, practices, and characteristics?
- respect others' diverse viewpoints, practices, and characteristics?

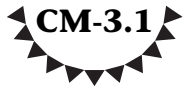
Sample Strategies

Learning Logs

The students record ways that they can show respect and value other people. The list can be ongoing with period review and feedback from the teacher.

CM-3 SPECIFIC OUTCOME

Themselves



RELATIONSHIPS

Students will be able to:

- a. understand that self identity and self concept can change over time, in various contexts and for various reasons

Sample Teaching and Learning Activities

- The students invite *Kihtheyaya* to give information on the Medicine Wheel. The teacher then asks students to do a self-inventory on themselves using the four aspects of the Medicine Wheel. The students fill the charts on a daily or weekly basis, and highlight changes in particular situations.
- Working in small groups, the students create a skit that reflects how self-concept can be changed. The skits are presented to the class.
- The students explain how gender roles have changed. What are the mitigating circumstances?
 - welfare
 - Indian Act
 - education.

They present a written or oral report to the class.

- The students examine the concept of self-identity. In a Sharing Circle they share their perception of self-identity, its importance, and how their perception of self-identity may have changed.
- The students explore the question of Who are you? They explore their family, their roots and their gifts and talents. They create a personal Internet blog or write a personal profile.

Resources and Materials

- Backgrounder Appendix—Medicine Wheel

Assessment

Focus for Assessment

Does the student understand that self-identity and self-concept can:

- change over time?
- change in various contexts?
- change for various reasons?

Sample Strategies

Anecdotal Notes

The teacher keeps anecdotal notes as students demonstrate understanding that their self-identity and self-concept can change. The notes may be used to show growth over time.

Learning Logs/Reflection

After viewing the skits, the students answer reflective questions that may include:

*Ispî kê kanawâhtamwak _____ ometawewin
ninâkatâpahten _____.*
(When watching _____'s skits I noticed _____.)

Nikiskisihikon _____.
(It made me think about ...)

Ôma niwî pîtos itôten nipimât'siwinihk
(This is what I might change in my life.)

The teacher provides feedback.



KNOWLEDGE OF PAST AND PRESENT

Students will be able to:

- a. express understanding of themselves through their own cultural knowledge of the past and present

Sample Teaching and Learning Activities

- The students think about the following question:

Aspin kê mâci nehîyaweyân, ninâkatôhkân cî nawac ayiwak ka nistohtamân Nehîyaweyân.ekwa nistohtamân Nehîyahôwin

(Since being in the Cree program, have I noticed a growth in my language and understanding of the Cree way?)

Ninehiyâwinihk, ayiwâk cî ninâkatôhkân tâpowakeyihtamôwina, nitôtamowin tahto kîsikâw, tân'si esi wîcâyamakik/wâw kotakak.

(What about the cultural side of myself; have I become more aware about my beliefs, my daily routines, my interaction with others?)

The students express their understanding by writing in their Journals or presenting orally to the class.

- The students create and present a representation like a poster, diorama or collage that demonstrates their cultural knowledge of the past and present.
- The students plan a mini Youth & Elders Conference. They brainstorm questions to ask *Kihtheyayak*. The students document the event and write a short article in Cree for the community newsletter.
- The students consult with *Kihtheyayak* about past cultural knowledge. The students write a report on how this applies to the present. They share with a partner or in class.

Resources and Materials

- *Kihtheyayak*

Assessment

Focus for Assessment

Does the student:

express understanding of self through own cultural knowledge of the past?

express understanding of self through own cultural knowledge of present?

Sample Strategies

Rubric

The teacher creates a rubric for the students' representations. The students may use the rubric for organizing this work and as a self-assessment.

Journals

The students record their views about their personal growth in regard to:

- Cree language
- understanding Cree beliefs
- incorporating Cree into their daily routines
- incorporating Cree in their interactions.

The teacher provides feedback and may conference with students.



CM-3.3

PRACTICES AND PRODUCTS

Students will be able to:

- a. examine the personal meaning and significance of a variety of Cree cultural practices and products

Sample Teaching and Learning Activities

- The students examine traditional cultural behaviours used in the past and what is happening today by asking *Kihteyayak* and respected community members. The students compare the past with today and discuss why things may have changed.
- The students are divided into groups and list on a chart the traditional beliefs that were practised in the past. They present their findings orally in class.

- The students can brainstorm and ask grandparents, parents or others how the Cree people lived long ago, before there were any stores, power or running water.
- The students can learn traditional survival skills from experienced community members and get some hands-on practice:

<i>Mânokewin</i>	(creating a camp)
<i>Tipinawâhowin</i>	(shelter)
<i>Pônikewin</i>	(making a fire)
<i>Nistawina maskihkowâhtikwa/ maskihkîya</i>	(identifying edible plants and medicines)
<i>Nâtahwehona pâtos</i>	(field first aid)

- The students attend a one-day Cree cultural camp

Tân'si cîkahikan ta isi âpacihtâhk
(how to handle an axe)

Tân'si ka itôten âmô cîsoski
(what to do if you get a bee sting)

Tân'si ketoten wansinîyinih
(What do you do if you get lost?)

Tân'si ketoten piko tâpaskweyinih pipokih
(What if your vehicle breaks down in winter?)

Some of the activities might include:

kinosew pîyahikana osîhcikewina (fish scale art)

Kayâs metawewina (traditional games)

Mîkisihkacikewin (beading)

The one-day camp can gradually be expanded to a longer period.

Resources and Materials

- Knowledgeable community members
- *Kihteyayak*

Assessment

Focus for Assessment

Does the student:

examine the meaning and significance of a variety of Cree cultural practices and products to himself or herself?

Sample Strategies

Group Checklist for an Oral Presentation

The students may complete a self-assessment questionnaire in English after reflecting on their oral presentation in class.

Group Checklist for Oral Presentation

Name: _____ Date: _____

Title of presentation: _____

Group Members: _____

Circle One

- | | | |
|---|-----|----|
| 1. We had a plan for doing our presentation. | Yes | No |
| 2. We kept our work in one place. | Yes | No |
| 3. Our work in progress was well organized. | Yes | No |
| 4. We practiced what we planned to say. | Yes | No |
| 5. We included a visual like illustrations, graphics, or artifacts. | Yes | No |
| 6. We included sound effects (where appropriate). | Yes | No |
| 7. Our audience was interested in our presentation. | Yes | No |
| 8. Our audience listened to what we had to say. | Yes | No |
| 9. We answered questions from the audience. | Yes | No |
| 10. The best thing about our presentation was _____ | | |

11. One thing we could do better next time is _____

12. One thing we would do the same next time is _____

13. Overall I would rate our presentation as _____

Observations

The teacher observes students as they are involved in various activities that examine the meaning and significance of a variety of Cree practices and products. How do these affect each student? The teacher dates and notes the context of the observation. The observation may be part of a student conference.



PAST AND PRESENT PERSPECTIVES

Students will be able to:

- a. identify with the Cree language and culture

Sample Teaching and Learning Activities

- The students are asked to think about traditional teaching values as in Tipi teachings. The students are asked:

Kiteyihten cî kapimit'sahen ôhi tâpôkeyitamôwina

(Do you think that you will follow these teachings?)

Tân'si ka isi wâpahtehiwân ôhi tâpôkeyitamôwina

(How do you demonstrate these teachings?)

The discussion continues around the idea that being Cree is what we feel inside and our connection to ourselves, others, the outside world and the Creator. The students communicate about how they connect with themselves, others and the outside world by writing a short essay or by sharing in a Talking Circle.

- The students create a poster or picture that illustrates their connection to Cree language and culture.
- The students can create a story, song or Web page to illustrate their connection to Cree language and culture.
- The students fill in an extended family kinship chart.

- The students explore how they identify with Cree language and culture. To express themselves, they creatively use:
 - storytelling
 - song
 - poem
 - cartoon
 - sculpture
 - skit
 - drumming
- The students, in groups, create a radio program or music video representing Cree language and culture.
- The students identify Cree role models that have influenced their lives and views of Cree language and culture; i.e., *Kihteyayak*, family, leaders, entertainers, respected community members, mentors. The students share their influencers in a Sharing Circle.

Resources and Materials

- Backgrounder Appendix—Tipi Teachings B26
- Video camera
- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

identify with the Cree language and culture?

Sample Strategies

Observations

The teacher observes the student during a Sharing Circle and reviews the work the student produces that demonstrate how he or she identifies with the Cree language and culture.

Poster Checklist				
Aspect	Strong	Complete	Partial	Not Demonstrated
Illustration and labelling reflect the meaning of the concepts learned.				
Illustrations reflect the context of the concept.				
The poster is carefully constructed.				
It is visually appealing.				
The background drawing conveys important information about the concept.				
Colours are used for effect.				



DIVERSITY

Students will be able to:

- a. identify and celebrate their own unique understanding of their cultural heritage

Sample Teaching and Learning Activities

- The class creates a mural made up of individual posters that represent their understanding of their Cree heritage. The posters are displayed in the school hallway.
- The students organize a Cree day at school where they are only allowed to speak Cree and serve traditional Cree food. Members of the community are invited to share in the celebration.
- The students, working in groups, create a game that reflects their understanding of Cree culture. Each group presents their game to the class.
- The students orally present a story they have heard, or they create one.
- The students create a song to celebrate Cree culture and its diversity.

Resources and Materials

- Resource Appendix—Stories and Legends
- Backgrounder Appendix—Games

Assessment

Focus for Assessment

Does the student:

identify his or her unique understanding of his or her cultural heritage?

celebrate his or her unique understanding of his or her cultural heritage?

Sample Strategies

Observations

The teacher observes how students identify with their Cree cultural heritage. The date and context of the observation are noted. The teacher may choose to do the observation in the form of a checklist.

Learning Logs

The students write about the meaning of their mural:

Kîkwây nitâpasinahikewin etwemakan

(What my mural means.)

After viewing the murals of other students, the students identify what they think some of the other murals are about:

Niteyihten nitâpasinahikewin _____ nôkohtâw ...

(I think (name)'s mural shows/is about ...)

The teacher provides feedback.

Peer Assessment

The students assess one another's stories and provide appropriate feedback.

STRATEGIES



*Âtiht ôhi isihcikewina pokô 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.)

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



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 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. use appropriate strategies effectively to enhance language learning in a variety of situations

Sample Teaching and Learning Activities

- The students maintain a Journal/Personal Dictionary of new words and useful terms they can refer to when they engage in writing activities. The students can gather vocabulary terms used at home in the following categories:

<i>pisikiwak</i>	(animals)
<i>kâ meskocipayiki askîya</i>	(seasons)
<i>ayawinisa</i>	(clothing)
<i>wâhkôhtowin</i>	(kinship)
<i>miyaw</i>	(body parts)

- The students use reference materials or a fluent Cree speaker to verify or help in difficult areas of the language.
- The students select a mentor, using proper protocol. The mentor will help them learn the Cree language and Cree cultural practices outside the classroom.
- The students join a powwow group, or drum group, to enhance their Cree language learning.
- The students learn or create a Cree song.
- The students use Cree phrases to develop a chant.

Resources and Materials

- Resource Appendix—Audiocassettes and CDs

Assessment

Focus for Assessment

Does the student:

- effectively use appropriate strategies to enhance language learning in a variety of situations?

Sample Assessment Strategies

Checklists

The students use prepared checklists to monitor the accuracy of their writing.

Learning Logs

The teacher and students have created checklists of strategies for language learning. On an ongoing basis, the students check the strategy they have used to aid their learning. The teacher provides periodic feedback.

Personal Dictionaries Checklist

Does the student:

- add an increasing variety of words?
- correctly match pictures and labels?
- organize words and phrases in logical ways?
- focus on words that are useful or interesting to them?

S–2 SPECIFIC OUTCOME

Language use



S-2.1

LANGUAGE USE

Students will be able to:

- use appropriate strategies effectively to enhance language use in a variety of situations

Sample Teaching and Learning Activities

- The students refer to previously-learned materials to verify, enhance or compare new materials.

- The students use a Cree dictionary by Dr. Anne Anderson, a grammar resource or wall chart to verify spelling and grammatical accuracy.
- The students perform the song they learned or created.
- The students plan a Cree language performance night:
 - nikamowina* (songs)
 - metawewina* (skits)
 - âcimowina* (stories)
 - akohtakahikewina* (posters)
- The students build their own vocabulary lists.

Resources and Materials

- *Cree Dictionary* by Dr. Anne Anderson, Duval House Publishing
- *Nehiyaw Itwewina* by Arok Wolvengrey and Jean Okamasis, First Nations University of Canada
- *Alberta Elder's Dictionary* by Dr. Earl Waugh, University of Alberta

Assessment

Focus for Assessment

Does the student:

effectively use appropriate strategies to enhance language use in a variety of situations?

Sample Assessment Strategies

Journals

The teacher asks students to reflect in their Journals on what they have discovered about effectively using appropriate strategies to enhance their use of Cree—in a variety of situations.

Checklists

The teacher creates a checklist of strategies that enhance language use. As the teacher or students identify a strategy the teacher notes and dates the situation.

Editing Checklist

The students use the following checklist as a guide to how they should go over their finished work:

- Nikitâpahten nimasinahikewin kîspin ta kîsihtâyân.*
(I checked for the completeness of my writing.)
- Nikitâpahten nitatoskewin kîspin kwayask ta masinahamân.*
(I checked my spelling, marking words that did not look right.)
- Nikisewe ayamihtamâson nimasinahikewin.*
(I read my writing aloud to myself.)
- Nitakwastân oski kiskeyihtamâwin ekwa iteyihtamowina.*
(I added new information and ideas.)
- Nikweskastân kiskeyihtamâwin mâcika nistohtâcikâtew.*
(I changed the order (sequence) of information to make sense.)
- Nikîhkihtân nimasinahikewin.*
(I made my writing interesting.)
- Nitotenen ekâ kâ nistohtâkwak kiskeyihtamâwin.*
(I took out unnecessary information.)
- Kwayask ninawasônen pîkiskwewinisa.*
(I made good word choices.)

S-3 SPECIFIC OUTCOME

Cultural learning



S-3.1

CULTURAL LEARNING

Students will be able to:

- a. use appropriate strategies effectively to enhance cultural learning in a variety of situations

Sample Teaching and Learning Activities

- The students use the Inside Outside Circle to practise greetings:
 - invitations
 - dialogues.
- The students role-play how to invite *Kihteyayak* and other distinguished visitors to the classroom.

- The students attend various cultural functions in the community. They make a commitment to use Cree whenever possible.
- The students prepare a Cree language and culture presentation for a non-Cree audience.
- The students establish a Cree buddy with a student from a Cree class in a lower grade.
- The students establish a Cree chat room or online forum with another Cree school. They choose a monitor for the chat room.

Note to the teacher: A **forum** is where students can post a comment, review on a specific site. There is not necessarily back and forth interaction. A **chat room** is live where participants can interact with each other's comments in real time.

Resources and Materials

- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

effectively use appropriate strategies to enhance cultural learning in a variety of situations?

Sample Assessment Strategies

Checklists

The teacher develops a checklist on strategies the students use to enhance cultural learning in a variety of situations.

Learning Logs

The students identify or list a number of strategies that they have tried or used:

- 1.
- 2.
- 3.

Metoni kwayask oyehtamowin _____ osâm ...

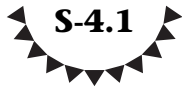
(The most successful strategy was ...because ...)

Tânima nawac oyehtamowin asamîna nika kocihâtan ...

(Which strategy might I like to try again...)

S-4 SPECIFIC OUTCOME

General learning



GENERAL LEARNING

Students will be able to:

- a. use appropriate strategies effectively to enhance general in a variety of situations

Sample Teaching and Learning Activities

- The students research what the term moccasin telegraph means by asking community members and reporting back to the class.
- The students guess at the meaning of a symbol or art piece. They can then verify the meaning by asking questions when opportunities arise.
- The students work with the teacher to identify areas of personal difficulty. They then decide on a plan as to how to work on the problem.
- The students play the Whispering Game where the first student whispers something to a second student. The second student passes the whisper on to a third until the last person has been reached. They then check to see how accurately the whisper from the first student has been received by the last student.

Resources and Materials

- Resouce Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

effectively use appropriate strategies to enhance general learning in a variety of situations?

Sample Assessment Strategies

Rubric

The teacher evaluates assigned projects by creating a rubric that includes completeness, accuracy and presentation

Learning Logs

The students keep an ongoing checklist of strategies for general learning. The teacher provides feedback and guidance where needed.

Owîyeyitamôwin (Strategy)	Kîsikâw (Date)	Nehiyawewin (Use)	Îteyitamôwina (Comments)

Ni masinahen tânsih e witasinahikyân
(My Writing Plan)

Ni wî âtohten _____.
(My story is about _____.)

Tansi kesihkâkekih ni t'âcimowina _____.
(Ideas for titles _____.)

Tansi ewîsîh mâcihtâyân nitâcimôwin _____
(How my story will begin: _____)

Ispayôwina ekwa wîyeyicikewina nika masinahen anita kecina kâyispak nitâcimôwinihk: _____.
(Events and ideas I will write about in the main part of my story:
_____.)

Tân'si kâwî isi nakihtihk nitâcimowin
(How my story will end)

Ni masinahen tânsih eteyitamân esih atoskeyân
(Rubrics for individual assessment)

Kecina anihîh atoskâcikewina:

(Key elements of tasks: _____)

OUTCOMES CHECKLIST

A-1 to share information – Grade 11

A-1.1 share factual information	a. explain factual information for a variety of audiences				
---	---	--	--	--	--

A-2 to express emotions and personal perspectives – Grade 11

A-2.1 share ideas, thoughts, preferences	a. exchange and compare opinions in a variety of situations				
A-2.2 share emotions, feelings	a. discuss the expression of emotions and feelings in a variety of media				

A-3 to get things done – Grade 11

A-3.1 guide actions of others	a. describe several courses of action				
A-3.2 state personal actions	a. state and describe their own hopes, plans and goals				
A-3.3 manage group actions	a. contribute to group activities, by clarifying task goals, negotiating roles and suggesting procedures				

A-4 to form, maintain and change interpersonal relationships – Grade 11

A-4.1 manage personal relationships	a. participate in social exchanges in formal situations				
---	---	--	--	--	--

A-5 to enhance their knowledge of the world – Grade 11

A-5.1 discover and explore	a. compare their own insights and understandings with those of classmates				
A-5.2 gather and organize information	a. organize information to demonstrate relationships between ideas and sources				
A-5.3 solve problems	a. apply problem-solving skills in the resolution of real-life problems				
A-5.4 explore perspectives and values	a. explore the portrayal of Aboriginal culture to understand the underlying values and perspectives				

A-6 for imaginative purposes and personal enjoyment – Grade 11

A-6.1 humour/fun	a. use the language for fun and to interpret and express humour with different audiences				
A-6.2 creative/aesthetic purposes	a. use the language creatively and for aesthetic purposes; e.g., create a multimedia production on a familiar topic				
A-6.3 personal enjoyment	a. use the language for personal enjoyment; e.g., watch films or television programs				

LC-1 attend to the form of the language – Grade 11

<p>LC-1.1 phonology</p>	<p>a. produce, with ease and spontaneity, the essential sounds, stress, rhythm and intonation patterns</p>				
<p>LC-1.2 orthography</p>	<p>a. read and write Roman and/or syllabic orthography consistently and accurately</p>				
<p>LC-1.3 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"> • media • social life • hunting and gathering, trapping and fishing • consumerism • any other lexical fields that meet their needs and interests 				
<p>LC-1.4 grammatical elements</p>	<p>a. use, in modelled situations, the following grammatical elements:</p> <ul style="list-style-type: none"> • (VTA) declarative simple sentences involving an object/goal for we (1P?3S), all of us (2I?3S), all of you (2P?3S), they (3P?3') subject markers along with an action word involving an animate (NA) his/her (3S) object/goal <i>niwâpamânân minôs, kiwâpamânaw minôs, kiwâpamâwâw minôs</i> and progressive form <i>ewâpamâyâhk minôs, ewâpamâyahk minôs, ewâpamâyek minôs ewâpamâcik minôsa</i> • indefinite actor form sentences that illustrate all/everyone partaking in an action and is used to capture events or activities in action only words (VAI) <i>mîcisonâniwîw/emîcîsohk</i> • benefactive (VTI/VTA) someone doing an action for someone: only words involving animate or inanimate objects/goals and the suffix marker <i>maw</i> are added to the action word and this changes the meaning to an action word involving a 3S object/goal (VTA) (VTI?VTA): <i>peyihîsinamaw, petamaw, nâtamaw</i> 				

LC-1 attend to the form of the language – Grade 11 *continued*

<p>LC-1.4 grammatical elements</p>	<p>b. use, in structured situations, the following grammatical elements:</p> <ul style="list-style-type: none"> • past/future time passage/ conditional markers • weather verbs in the past tense <i>nikikiwân kâkimowahk, kikiwew kâkimowaniyik</i>; if is used for future tense <i>nikakiwân kîspin sâkasteki, kakîwew kîspin sâkasteyiki</i> • (VTA) simple sentence involving an object/goal for I, you, him/her subject markers along with an action word involving an animate his/her object/goal in declarative form <i>niwâpamâw minôs, kiwâpamâw minôs, wâpamew minôs, kiwâpamitin, kiwâpamin</i> and progressive form <i>ewâpamat minôs ewâpamak minôs, ewâpamât minôs, ewâpamitân, ewâpamiyan</i> • reflexive marker (VAI) doing an action for oneself for action only for I, you, he/she, we, all of us, all of you, they using “<i>stamâso</i>” <i>atoskestamâso</i> • (VAI?VTA) benefactive changing an action only word to an action word involving 3S object/goal by using the element <i>wîci-</i> and relational suffix <i>-m</i>. When these affixes are used the verb must be conjugated and placed in the action word involving a 3S object/goal (VTA) model <i>wîcinikamôm; wîtatokem</i> • (VAI) (benefactive) someone doing an action for someone: for action only words the element <i>sta</i> and the suffix marker <i>maw</i> are added to the action word and this changes the meaning to an action word involving a 3S object/goal <i>nikamôstamaw; atoskestamaw; ninikamôstamawâw/ enikamôstamawâk nitatoskestamawâw/ ehatoskestamawâk</i> • change in discourse: relative clause in object noun phrase 				
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LC-1 attend to the form of the language – Grade 11 *continued*

<p>LC-1.4 grammatical elements</p>	<ul style="list-style-type: none"> • sentences that indicate who is doing a certain action or specify 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> c. use, independently and consistently, the following grammatical elements: <ul style="list-style-type: none"> • descriptive words (VII) for inanimate objects <i>apisâsin/ehapisâasik tehtapiwin apisâsinwa/ehapisâsiki tehtapiwin apisâsiniyw/ehapisâsiniyik otehtapiwin apisâsiniyiwa/ehapisâsiniyiki otehtapiwina</i> • emphasize continuous action by using reduplicative prefix marker; replaces the use of particles always and forever <i>ninânestosin; nitâhitohtân otenâhk; nitâhiteyihnten</i> 				
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LC-2 interpret and produce oral texts – Grade 11

<p>LC-2.1 listening</p>	<p>a. understand a variety of lengthy oral texts on familiar topics, in guided situations</p>				
<p>LC-2.2 speaking</p>	<p>a. produce lengthy oral texts on a variety of familiar topics, providing some details to support the main point, in guided and unguided situations</p>				
<p>LC-2.3 interactive fluency</p>	<p>a. converse, spontaneously, on unfamiliar and familiar topics, and participate in discussions</p>				

LC-3 interpret and produce written and visual texts – Grade 11

LC-3.1 reading	a. understand a variety of lengthy written texts on unfamiliar topics, in guided situations				
LC-3.2 writing	a. produce a variety of lengthy written texts on familiar topics, in guided situations				
LC-3.3 viewing	a. identify some of the techniques and conventions used in a variety of visual media, in guided and unguided situations				
LC-3.4 representing	a. communicate thoughts, ideas and feelings for specific purposes and audiences, through a variety of visual media, in guided and unguided situations				

LC-4 apply knowledge of the sociocultural context – Grade 11

LC-4.1 register	a. adjust language to suit audience and purpose				
LC-4.2 expressions	a. explore and interpret idiomatic expressions in popular, contemporary culture				
LC-4.3 variations in language	a. experiment with some variations in language				
LC-4.4 social conventions	a. use politeness conventions in a variety of contexts; e.g., interrupt politely in a conversation				
LC-4.5 nonverbal communication	a. use nonverbal communication techniques appropriately in a variety of contexts				

LC-5 apply knowledge of how the language is organized, structured and sequenced – Grade 11

<p>LC-5.1 cohesion/ coherence</p>	<p>a. use appropriate words and phrases to show a variety of relationships within texts</p>				
<p>LC-5.2 text forms</p>	<p>a. analyze the way different media and purposes lead to differences in the way texts are organized and presented</p>				
<p>LC-5.3 patterns of social interaction</p>	<p>a. use a wide range of simple social interaction patterns flexibly to deal with transactions and interactions</p>				

CM-1 Mother Earth* – Grade 11

CM-1.1 relationships	a. reflect on personal beliefs, attitudes, understandings and practices related to Mother Earth*				
CM-1.2 knowledge of past and present	a. reflect on past traditional treatment of Mother Earth*				
CM-1.3 practices and products	aa. understand and value the meaning of protocols related to Mother Earth*				
CM-1.4 past and present perspectives	a. identify and celebrate positive perspectives related to Mother Earth*				
CM-1.5 diversity	a. value and respect others' diverse viewpoints related to Mother Earth*				

CM-2 others – Grade 11

CM-2.1 relationships	a. show leadership and mutual support				
CM-2.2 knowledge of past and present	a. identify the impact of historical and contemporary Cree events, figures and developments on the immediate community; e.g., residential schools				
CM-2.3 practices and products	a. examine the meaning and significance of a variety of Cree cultural practices and products to Cree peoples				
CM-2.4 past and present perspectives	a. recognize and appreciate traditional values and perspectives, and understand that Cree culture has evolved				
CM-2.5 diversity	a. value and respect others' diverse viewpoints, practices and characteristics				

CM-3 themselves – Grade 11

<p>CM-3.1 relationships</p>	<p>a. understand that self-identity and self-concept can change over time, in various contexts and for various reasons</p>				
<p>CM-3.2 knowledge of past and present</p>	<p>a. express understanding of themselves through their own cultural knowledge of the past and present</p>				
<p>CM-3.3 practices and products</p>	<p>a. examine the personal meaning and significance of a variety of Cree cultural practices and products</p>				
<p>CM-3.4 past and present perspectives</p>	<p>a. identify with the Cree culture</p>				
<p>CM-3.5 diversity</p>	<p>a. identify and celebrate their own unique understanding of their cultural heritage</p>				

S-1 language learning – Grade 11

S-1.1 language learning	a. use appropriate strategies effectively to enhance language learning in a variety of situations				
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S-2 language use – Grade 11

S-2.1 language use	a. use appropriate strategies effectively to enhance language use in a variety of situations				
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S-3 cultural learning – Grade 11

S-3.1 cultural learning	a. use appropriate strategies effectively to enhance cultural learning in a variety of situations				
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S-4 general learning – Grade 11

S-4.1 general learning	a. use appropriate strategies effectively to enhance general learning in a variety of situations				
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**GRADE TWELVE
CREE LANGUAGE AND CULTURE
GUIDE TO IMPLEMENTATION**

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SAMPLE YEAR PLAN GRADE TWELVE

Grade (s): _____

Year: _____

Teacher: _____

	Nôchitowipîsim September	Kaskatinowipîsim October	Yîkopewipîsim November	Pawâhcinases December	Kisepîsim January
Itôtamowîna Topics/Themes	<ul style="list-style-type: none"> - Weather - Syllabics - Celebrations 	<ul style="list-style-type: none"> - Community Values 	<ul style="list-style-type: none"> - Career - Healthy Choices 	<ul style="list-style-type: none"> - Âcimowîna - Humour 	<ul style="list-style-type: none"> - Art - Clothing
Kaskîhtâwîna Specific Outcomes	<ul style="list-style-type: none"> A-5.1 LC-1.3 CM-2.4 A-6.3 LC-1.4 S-1.1 LC-1.1 LC-4.1 S-2.1 LC-1.2 CM-2.3 S-4.1 	<ul style="list-style-type: none"> A-1.1 LC-2.2 S-1.1 A-2.1 LC-2.3 S-2.1 A-5.2 LC-4.1 S-4.1 LC-1.4 CM-3.4 	<ul style="list-style-type: none"> A-1.1 LC-1.3 CM-2.5 A-2.1 LC-2.3 CM-3.1 A-2.2 LC-3.3 S-1.1 A-3.1 LC-5.1 S-2.1 A-3.3 LC-5.2 S-3.1 A-4.1 LC-5.3 S-4.1 A-5.2 CM-1.1 A-5.3 CM-2.3 	<ul style="list-style-type: none"> A-5.3 LC-2.2 LC-5.2 A-6.1 LC-3.1 CM-1.1 A-6.2 LC-3.2 S-1.1 LC-1.1 LC-4.3 S-4.1 LC-1.4 LC-4.4 LC-2.1 LC-5.1 	<ul style="list-style-type: none"> A-2.1 LC-3.2 CM-3.2 A-2.2 LC-3.3 CM-3.3 A-5.2 LC-3.4 S-1.1 LC-1.3 CM-2.1 S-2.1 LC-2.3 CM-2.4 S-3.1
Kiskeyîtamowîna Itôtamowîna Learning Activities	<ul style="list-style-type: none"> - Following a mind map process for reading, viewing or discussing concepts - Paying attention to morphological change when listening to a fluent Cree speech - In-class evaluation of student reading skills based on their ability to follow a written text while listening to a teacher-prepared tape - Using a syllabic font taken from the Internet to write a paragraph in syllabics - Determining the placement of macrons in a paragraph written in Cree - Discussing the differences between old and new syllabic charts - Words and phrases relating to student needs and interests - Practising greetings daily upon arrival and departure from class 	<ul style="list-style-type: none"> - Journal entry on shared information about an object or artifact - Preparing and conducting a community needs assessment survey - Graphing result of a class survey - Students work in groups to combine sentence strips in a coherent paragraph - Envelope activity to practise creating phrases - Simple sentence structure where a 3S animate noun is the subject and I (1S), you (2S) and him/her/them or any references to a third person are the goals - Practise constructing sentences on topics of interest using the whole paradigm: Set I direct Set II direct Set III direct – singular forms 	<ul style="list-style-type: none"> - After a community health presentation and discussion on a health issue like diabetes, students present their findings in the form of a poster, chart, pamphlet, or computer presentation - Newsletter article on things to do to prevent getting diabetes - Sharing ideas and thoughts on a specific topic - Exploring and addressing topics on various healthy choices - Discussion on feelings about various transitional times in their lives - Sharing their feelings during a discussion on future academic plans - Practise greeting classroom guests to a classroom career fair meeting 	<ul style="list-style-type: none"> - Relating the problems of <i>Wesâhkecâhk</i> character with real-life examples - Students compare a personal experience to a character in a <i>Wesâhkecâhk</i> story. They look at the resolution to the problem. - Generating a list of vocabulary used in funny situations - Research on the importance of Cree humour - Identifying puns and jokes in a variety of texts - Sharing Cree jokes and riddles - Group work to write a story in the form of a script and dramatize it - Interviewing <i>Kihteyayak</i> about using pauses when storytelling 	<ul style="list-style-type: none"> - Sharing ideas and thoughts on a specific topic - Written reflection and oral presentation about student feelings on their Cree language - Organizing a fashion show of traditional clothing designs with Cree commentary by the students - Words and phrases related to art - Writing a descriptive paragraph, in Cree, on the art forms of well-known Aboriginal artists - In pairs, students give a short Cree presentation on a Cree artist and his or her work. - Cree-speaking guest, <i>Kihteyaya</i> or respected community member, who is familiar with or specializes in contemporary art forms, talks to the students

	Nócihitowipísim September	Kaskatinowipísim October	Yíkopewipísim November	Pawáhcinases December	Kisepísim January
<p>Kiskeyihtamowina Itótamowina Learning Activities</p>	<ul style="list-style-type: none"> - Using <i>sta-máso</i> when doing an action for oneself - Using the element <i>wíci-</i> and relational suffix <i>-m</i> - Adding the element <i>sta</i> and the suffix marker <i>maw</i> to action words - Using clapping rhythms to practise verb conjugations - Practise with sentences that illustrate everyone partaking in an action and used to capture events in action only words (VAI) - Using weather verbs when making a chart of past, present and future activities - Simple sentences involving past/future time passage/conditional markers - Using weather verbs in subjunctive mode for past and future tense - Memorizing and reciting a simple prayer at the beginning of a class - Comparing Cree celebrations with those celebrated by other Canadians today - Personal Cree glossaries and vocabulary lists for personal use - Using a Cree dictionary and getting help from community members to learn the meaning of words they do not understand - Guessing the meaning of unfamiliar words in texts 	<ul style="list-style-type: none"> - Set III inverse – singular forms - Working with sentences that indicate who is doing a certain action with the help of demonstrative pronouns known as a relative clause - Simple sentences involving an object/goal for we (1P→3S), all of us (2P→3S), all of you (3P→3'), subject markers along with an action word involving an animate (NA) his/her (3S) object/goal (VTA) in declarative and progressive form - Practise with simple sentences involving an object/goal for I, you, him/her subject markers along with an action word involving an animate his/her object/goal in declarative form - Group work to investigate the 15 tipi teaching values and establishing goals to practise them - While the students set up a tipi an Elder explains the significant of each tipi pole - Researching communities that have their own local radio station and interviewing radio announcers about Cree content - Prepare and make announcements over the school intercom - Students choose a topic of discussion when consulting with <i>Kihtheyayak</i> or respected community members - Collecting data from 	<ul style="list-style-type: none"> - Students practise Cree phrases during a presentation by a Cree-speaking post-secondary counsellor or career counsellor. - Using several sources, such as the Internet, guest speakers, and books to develop a class presentation on future careers - Role-play simulations of an interview panel - Planning a career fair and using Cree terms for occupations - Generating sentences about career fair photographs - Writing Cree captions for career fair photographs - Brainstorming future careers and designing printed business cards in Cree and in English - Words and phrases relating to future plans, independent living and careers - Students ask questions to a guest speaker who is a well-known, Cree-speaking community member. He or she will speak about career options in the community - Oral report on businesses owned and operated by Cree people - Using Cree to create presentations, photo essays or prepared speeches - Seeking consensus during decision-making interactions - Exploring the interaction pattern in a Talking Circle - Students share their gifts in a Sharing Circle 	<ul style="list-style-type: none"> - Constructing a simple sentence with simpler structure and using it in context to see if it still makes sense - Viewing a Cree legend video and completing a mind map for the main events and ideas - Retelling stories told by a Cree storyteller - Examining different types of traditional oral text and presenting findings in a Sharing Circle - Different story types based on student's personal life - Students retell stories they have heard - Web outlining cultural and traditional <i>áčimowina</i> - Students choose a Cree text form to work with. They indicate recognition of patterns by circling such things as subject, suffix markers and root word. - The students read Cree <i>áčimowina</i> and respond to comprehension questions. - Retelling a Cree narrative in writing with a focus on the development of the main character - Working in pairs, the students identify language variations between texts written for adults and children. Students create text in both forms. - After reading stories set in other places and times, students explore the meanings of words and phrases through discussion and research. 	<ul style="list-style-type: none"> - Students create a Cree section for the school yearbook - Following a gallery or art walk, students create an informational text on a Cree/Aboriginal artist of their choice - Students generate Cree sentences about Allen Sapp's paintings and drawings - Student sculpture or collage interpretations of a presentation by a local artist - Students view examples of Cree headdresses and create their own headdresses for display. - Oral presentation or booklet on the ceremonial aspect of regalia clothing design - <i>Niya nehiyaw</i> posters to show what students value and respect from their Cree heritage - Personal glossaries and vocabulary lists for personal use - Talking Circle to share the value of communicating with a mentor on a project relating to the Cree language and culture and the kinds of context in which having a mentor made the difference.

	Nócihitowipísim September	Kaskatinowipísim October	Yíkopewipísim November	Pawáhcinases December	Kisepísim January
<p>Kiskeyihtamowina Itótamowina Learning Activities</p>	<ul style="list-style-type: none"> - Sample semantic map - Teacher prepared tape of Cree text - Paragraph written without a macron - Old and new syllabic charts - Simple prayer - Materials for making pictures, a collage, poster 	<p>classmates about traditional practices among families</p> <ul style="list-style-type: none"> - E-mail interviews to gather information from other Cree classes about the personal benefits they experienced being Cree. Students share their findings with classmates. - Picture, collage or poster representations of what <i>nehiyaw</i> means to them - Using authentic language documents to support the question <i>Why speak Cree</i> - Using Cree dictionaries and getting help from community members to learn the meaning of words they do not understand - Translating English to Cree and revising work - Selection of student-created index cards labelled with qualities of friends. Students read and write about them in their Learning Logs. - In a Sharing Circle, students share their research findings and their opinions on Chief Bobtail Smallboy's camp - Summary paragraph on student ideas or feelings on what they value in their Cree heritage 	<ul style="list-style-type: none"> - Discussion on how Natural Laws are used in their lives and completing a Medicine Wheel listing applicable Natural Laws - Students receive instruction on how to feed the spirit through a guided imagery activity - Creating Medicine Wheel posters with symbols or pictures - Teacher-led discussion of taking care of one's spirit with a focus on balance - Using authentic language documents to support the question <i>Why speak Cree</i> - Personal Cree glossaries and vocabulary lists for the student's own use - Translating English to Cree and revising work - Interacting with and utilizing <i>Kihtheyyak</i>, respected community members, or cultural resource people as mentors or resource people - Talking Circle to share the value of communicating with a mentor on a project relating to the Cree language and culture and the kinds of context in which having a mentor made the difference - Community health agencies - Materials for making a poster, chart, pamphlet, business card - Invited guests - Career fair agenda - Cree speaking post-secondary counsellor or career counsellor 	<ul style="list-style-type: none"> - Usage of the term <i>esá</i> when storytelling - Exploring story beginnings and conventions - Retelling a cultural and traditional <i>âcimowin</i> orally or in writing - Maintaining a writer's notebook to record ideas for <i>âcimowina</i>, poems or articles - Learning how Mother Earth and humans are interrelated through stories - Class discussion on how Cree cultural ways were shared over the years—students select one significant aspect of their Cree culture and share it in a Sharing Circle or by writing a short essay - Personal glossaries and vocabulary lists for personal use - Guessing the meaning of unfamiliar text words - Forming a hypothesis prior to reading stories. Students discuss their perceptions with others and determine if their initial opinion of the stories is confirmed. 	<ul style="list-style-type: none"> - Samples of Jane Ash Poitras or other artists' works - Cree-speaking guest, such as <i>Kihtheyya</i> or a respected community member.
<p>Âpacihâtawina Resources (part 1)</p>	<ul style="list-style-type: none"> - Graph paper - Objects or artifacts from home - Radio announcers - List of radio stations that broadcast in Cree - <i>Kihtheyyak</i> - E-mail addresses for students in other Cree 	<ul style="list-style-type: none"> - Graph paper - Objects or artifacts from home - Radio announcers - List of radio stations that broadcast in Cree - <i>Kihtheyyak</i> - E-mail addresses for students in other Cree 	<ul style="list-style-type: none"> - Community health agencies - Materials for making a poster, chart, pamphlet, business card - Invited guests - Career fair agenda - Cree speaking post-secondary counsellor or career counsellor 	<ul style="list-style-type: none"> - <i>Wesahkecâhk</i> stories - Cree <i>âcimowina</i> or cultural/traditional <i>âcimowina</i> - <i>Kihtheyyak</i> and/or respected community members - Cree legend video - Sample mind map - Cree storyteller 	<ul style="list-style-type: none"> - Samples of Jane Ash Poitras or other artists' works - Cree-speaking guest, such as <i>Kihtheyya</i> or a respected community member.

	Nôchitowipîsim September	Kaskatinowipîsim October	Yîkopewipîsim November	Pawâhcinases December	Kîsepîsim January
Âpacîhtâwîna Resources	<ul style="list-style-type: none"> – List of Canadian celebrations – Personal glossaries and dictionaries – Cree dictionaries – Old bible in syllabics 	<ul style="list-style-type: none"> classes – Authentic language documents – Personal dictionary – Tipi teachings 	<ul style="list-style-type: none"> – Research sources: Internet, guest speakers, <i>Kîhteyayak</i>, books – Cree-speaking guest or <i>Kîhteyaya</i> – Career photographs – List of businesses owned by Cree people – Blank Medicine Wheel BLM – Calming music tapes or CDs – Symbol or picture that represents the four domains of the Medicine Wheel 	<ul style="list-style-type: none"> – Different types of oral text, such as legends, sacred stories, personal stories – Several types of written text, such as part of a story, poem, newspaper article, or text written for adults or children – Materials for making audiovisual presentations or photo essays – Notebooks 	<ul style="list-style-type: none"> – Chief Smallboy: <i>In Pursuit of Freedom</i> by Gary Botting, Published by Fifth House/Fitzhenry and Whiteside, Calgary, 2005. ISBN 1–8948567–8–3 – Clothing design video – Local artist – Examples of headaddresses – Materials for making headaddresses, booklets, posters – Index cards – Box – Mentor
Kotasînahîkewîna Ekwa Oyehîtamâwîna Assessment & Evaluation	<ul style="list-style-type: none"> – Portfolios – Journals – Observations – Anecdotal Notes – Work Samples – Quizzes 	<ul style="list-style-type: none"> – Presentation Checklist – Journals – Learning Logs – Checklists – Self-assessment – Work Samples – Quizzes – Anecdotal Notes – Revision Checklist 	<ul style="list-style-type: none"> – Journals – Peer Conferences – Anecdotal Notes – Checklists – Student Rubric for assessing group participation – Goal Setting – Self-assessment – Observations – Writing Checklist – Learning Logs – Note-taking – Revision Checklist 	<ul style="list-style-type: none"> – Self-assessment – Observations – Checklists – Mind Maps – Observations – Work Samples – Portfolios – Peer Assessment – Learning Logs – Anecdotal Notes – Journals 	<ul style="list-style-type: none"> – Peer Conferences – Journals – Presentation Checklist – Checklists – Writing Checklist – Observations – Learning Logs

SAMPLE YEAR PLAN GRADE TWELVE

Grade (s): _____

Year: _____

Teacher: _____

	Mikiwipišim February	Niskipišim March	Ayikišim April	Opineyâwipišim May	Opâskâhowipišim June
itôtamowina Topics/Themes	<ul style="list-style-type: none"> – Communicating in Cree – Expressions 	<ul style="list-style-type: none"> – Environment – Past and present 	<ul style="list-style-type: none"> – Politics – Diversity 	<ul style="list-style-type: none"> – Encouraging others – Current issues 	<ul style="list-style-type: none"> – Song and Dance – Review
Kaskihtâwina Specific Outcomes	<ul style="list-style-type: none"> A-3.1 LC-4.1 LC-5.1 A-3.2 LC-4.2 CM-3.5 A-4.1 LC-4.3 S-1.1 LC-1.3 LC-4.4 S-2.1 LC-2.2 LC-4.5 S-3.1 	<ul style="list-style-type: none"> A-5.2 CM-1.1 CM-2.3 A-5.3 CM-1.2 CM-2.4 A-5.4 CM-1.3 CM-3.2 LC-1.3 CM-1.4 S-3.1 LC-4.4 CM-2.2 	<ul style="list-style-type: none"> A-2.1 LC-4.3 CM-3.5 A-2.2 LC-4.4 S-1.1 A-3.1 LC-5.3 S-3.1 A-5.1 CM-1.5 S-4.1 A-5.4 CM-2.2 LC-3.1 CM-2.5 	<ul style="list-style-type: none"> A-1.1 LC-1.2 CM-1.3 A-3.1 LC-2.3 CM-3.3 A-3.2 LC-3.3 S-1.1 A-3.3 LC-3.4 S-3.1 A-5.3 CM-1.1 A-5.4 CM-1.2 	<ul style="list-style-type: none"> A-6.3 LC-4.5 S-1.1 LC-1.2 LC-5.1 S-2.1 LC-2.1 CM-1.3 S-3.1 LC-2.3 CM-2.1 LC-3.3 CM-3.4
Kiskeiyhtamowina Itôtamowina Learning Activities	<ul style="list-style-type: none"> – Role-play greeting visitors to school functions – Students share in writing or orally how respect is demonstrated in formal and informal situations – Students role-play formal and informal situations that demonstrate respect – Practise greeting friends and acquaintances that they have not seen for a while – Translating a list of expressions from English to Cree – Preparing a TV or radio news broadcast using APTN programs as a model – Carrying on a simple conversation with an unfamiliar Cree speaker using the appropriate level of formality – Using appropriate language, volume and gestures when welcoming young guests to the schools – The students are presented with an oral selection that contains a number of 	<ul style="list-style-type: none"> – Short oral report on reasons for traditional and seasonal movements – Looking at current environmental issues in their community and their consequences – Promoting a school-wide recycling program or other solutions to the problems of pollution – Role playing various roles relating to an environmental issue – Presentation of Cree phrases and statements on the pros and cons of pipeline development – Discussion on stewardship vs. interconnectedness – Words and phrases related to the environment – Exploring traditional child-rearing practices – Examining and comparing appropriate past and present cultural behaviours – Understanding the ceremonies and the teaching 	<ul style="list-style-type: none"> – Research on the pros and cons of nepotism – Sharing findings on the origins of First Nations and Métis government during a Talking Circle – Written recommendations based on role-plays of issues and situations relating to Native leadership – Role-play an election day for positions, such as Chief and Council – Using the Internet, CDs, books, videos and resource people for a group research assignment on other Cree dialects – Summary paragraph in Cree for government papers: <ul style="list-style-type: none"> – <i>White Paper</i> – <i>Red Paper</i> – Students share a paragraph that examines a Treaty in their area and explore how the Cree understood the Treaty's promises. – List of Cree words and their definitions unique to certain regions in Western Canada 	<ul style="list-style-type: none"> – Answering questions regarding their life experiences in Cree – Encouraging others to participate in community wellness events and activities – Researching Cree language usage and forming a political action group to influence the use of Cree and the preservation of Cree culture – Practising group roles and responsibilities – Planning a graduation activity – Community ad campaign against drugs and alcohol – Presentation and discussion of speeches on current issues – Writing Cree and English versions of a letter to an oil company about environmental impacts – Cree-speaking guest, <i>Kihtheyya</i> or a respected community member who is familiar with current issues, discusses the issues with the students 	<ul style="list-style-type: none"> – Converting traditional and contemporary Cree <i>nikamowina</i> into dramatizations, illustrations or songs – Working in groups, students are given 15 minutes to prepare a presentation related to a theme. – Playing various Cree word games using teacher-prepared questions on themes studied in class – Writing a paragraph in syllabics and Standard Roman Orthography—SRO – Completing missing parts of a song lyric – Cree-speaking guest <i>Kihtheyyak</i> or respected community member who is familiar with or specializes in traditional or contemporary Cree <i>nikamowina</i> and <i>nimihitawina</i> – After viewing a video of powwow or Métis dancing, students share labelled pictures of their interpretations

	Mikisiwipisim February	Niskipisim March	Ayikipisim April	Opineyâwipisim May	Opâskâhowipisim June
<p>Kiskeyihtamowina Itôtamowina Learning Activities</p>	<p>expressions that may be unfamiliar to them. They guess at the meaning by using context, the nature of the selection and familiar words.</p> <ul style="list-style-type: none"> - Recording and using expressions - Exploring gender-based language variations like the use of diminutives by older females or by children - Researching and examining variations in language by listening to Cree being spoken and recording examples and possible sources of language variations - Improvising a variety of formal and informal social situations - Chart of nonverbal communication techniques used by Aboriginal people - Participate in a conversation with a Cree speaker producing several coherent sentences in Cree - Personal Cree glossaries and vocabulary lists for personal use - Using authentic language documents to support the question Why speak Cree - Using Cree dictionary and community members to learn the meaning of words they do not understand - Translating English to Cree and revising work - Talking Circle to share the value of communicating with a mentor on a project relating to the Cree language and culture and 	<p>of living this life according to <i>isihcikewin</i></p> <ul style="list-style-type: none"> - Writing Cree captions and short summaries for news articles on a variety of environmental issues with a partner - Sharing Circle to explain traditional recycling practices - Studying the benefits of seasonal moving patterns of the Cree and presenting problems Mother Earth is facing - Students share their personal perspective after conducting research, from a variety of resources, on traditional Cree practices and current environmental issues. - Presenting findings of how past actions affect our world today - Talking Circle to share what was learned from: <ul style="list-style-type: none"> - discussions on proper and ethical hunting practices - <i>Kihtheyaya</i> or respected community member presentation on traditional practices and respect for animal life - Oral presentations on how the Cree in Alberta treat the forest - A short essay based on a class discussion and chart of how Cree people respect Mother Earth today and in the past - Collage/poster depicting past and present ways of showing respect to Mother Earth 	<ul style="list-style-type: none"> - Oral presentation on various pan-Indian practices in communities - Using a Venn diagram or comparison chart to compare the hierarchical role to the traditional role of Chief and Council - Interacting with community members when explaining a display of community historical information, such as a genealogical chart, old and new photographs, or a history of transportation - Collage representing the similarities and differences of Alberta's Métis, Plains Cree and Woodland Cree - Retrieval chart of cultural practices, ceremonies and celebrations of Alberta's Métis, Plains Cree and Woodland Cree - Métis, Plains Cree and Woodland Cree presentation of cultural practices relating to dress, food and dance - Posters depicting the beliefs or the honoring of Mother Earth by the Métis, the Plains Cree and the Woodland Cree to the environment - Group presentations on values, traditions and beliefs of Cree communities in Alberta - Examining a German or other European powwow, and discussing, in Sharing Circle, this unique performance - Exploring similarities and differences of Aboriginal groups in Canada and globally 	<ul style="list-style-type: none"> - Discussing advertisements in Cree and creating an outdoor billboard, radio commercial or school or community poster to encourage the use of the Cree language - Poster promoting the Cree language - Researching a current issue of their choice and organizing a school awareness campaign - Oral presentation of eco-tourism in their area - Working in groups to facilitate, guide and role-model practices by hosting a feast - <i>Kihtheyaya</i> or respected community member presentation on the importance of prophecies and dreams to Cree culture - Using authentic language documents to support the question Why speak Cree - Personal Cree glossaries and vocabulary lists for personal use - Interacting with and utilizing <i>Kihtheyaya</i>, respected community members or cultural resources people as mentors 	<ul style="list-style-type: none"> - Exploring and discussing appropriate nonverbal communication techniques when viewing a music program, listening to <i>Kihtheyaya</i>, respected community member, or guest speaker presentation - Students explore how the Cree language is very specific to things that are important to Cree life - Inviting other Cree classes to participate in Cree conversations and gain more knowledge of the language based on traditional values - Students share about: <ul style="list-style-type: none"> - Cree cultural experiences that helped them learn about themselves - how they can apply these experiences in a positive way - what they can do to further develop their Cree heritage - Translating English to Cree and revising work - Interacting with and utilizing <i>Kihtheyaya</i>, respected community members or cultural resources people as mentors - Talking Circle to share the value of communicating with a mentor on a project relating to the Cree language and culture, and the kinds of context in which having a mentor made the difference

	Mikisiwipisim February	Niskipisim March	Ayikipisim April	Opineyâwipisim May	Opâskâhowipisim June
<p>the kinds of context in which having a mentor made the difference.</p> <ul style="list-style-type: none"> - Interacting with and utilizing <i>Kihiteyayak</i>, respected community members or cultural resources people as mentors 	<ul style="list-style-type: none"> - Using a teacher-created WebQuest, students record findings on traditional and contemporary Cree cultural practices on a T-chart. They compare the two - Presentation of charts listing the historical periods of Cree people and how these periods have impacted contemporary Cree culture - Exploring the evolution of the knife - Exploring past technologies and discussing which ones are still in use today - Exploring traditional learning where students learned from the outdoors and from community members - Poster, collage, picture or essay on how the Cree community can respect and value traditional aspects of their culture today - Discussion on traditional resources that helped Cree ancestors survive on the land. Students do their research and present traditional resources that are still in use today - Mapping traditional land use areas in a study of land use. Comparing the traditional land usage with how the land is being used today. The students make traditional land use posters with Cree captions. 	<ul style="list-style-type: none"> - Comparing similarities and difference in regalia worn by Africans, Caribbean and South Americans - After collecting data from the Internet, books and other sources, students look at patterns of change and the impacts on Cree culture due to European contact - Mural labelled, We are Cree People to depict diversity within individual families - Video taped play about the transition of the Cree people and how this has affected their own personal experience being Cree. - Student discuss unfamiliar words and place them in their personal dictionaries - Talking Circle to share the value of communicating with a mentor on a project relating to the Cree language and culture, and the kinds of context in which having a mentor made the difference. - Guessing the meaning of unfamiliar text words - Exploring community leadership - Identifying and discussing the impact of people or organizations who contribute to the community 			

Kiskeyihtamowina
Itôtamowina
Learning
Activities

	<p>Mikisiwipisim February</p> <ul style="list-style-type: none"> - <i>Kihtheyayak</i>/respected community members or cultural resources people - Chart paper - Sample TV or radio news broadcast - Materials for making a collage or mural - Authentic language documents 	<p>Niskipisim March</p> <ul style="list-style-type: none"> - Traditional land use maps - News articles - Research sources, such as community people, Internet Web sites, books and newspapers - <i>Kihtheyayak</i>, respected community members - Materials for creating a poster, collage, picture - <i>Pitapin's Swing</i> by Darlene Auger 	<p>Ayikipisim April</p> <ul style="list-style-type: none"> - Maps of Canada - Treaty areas - Internet, CDs, books, videos, resource people - Recorded interviews of community members - Graphic organizers - Government papers known as: <ul style="list-style-type: none"> - <i>White Paper</i> - <i>Red Paper</i> - Materials for making a collage, mural, poster - Venn diagram BLM - Métis, Plains Cree and Woodland Cree guest speakers to share details on their regalia, food and dances - Sample of beadwork from other countries like Africa, Caribbean, South America - Mentors, such as <i>Kihtheyayak</i>, respected community members - Recording equipment 	<p>Opineyâwipisim May</p> <ul style="list-style-type: none"> - Samples of business letters - Materials for making a poster, chart, pamphlets, board game, ad campaign poster, advertisement - Community Newsletter - Scheduled dates and contacts for National Addictions Week/National Aboriginal Day/Diabetes Walk - Cree-speaking guest, cultural resource people, <i>Kihtheyayak</i>, respected community members - Advertisements - Tipi - Planning details to host a feast - Authentic documents - Mentors 	<p>Opâskâhowipisim June</p> <ul style="list-style-type: none"> - Traditional and contemporary songs - Internet Web sites - <i>Kashitin</i> CDs - A variety of Cree games - Cree-speaking guests, <i>Kihtheyayak</i>, respected community members - Video on powwow or Métis dancing - Invited guests from other Cree classes - Mentors
<p>Âpachitâwina Resources</p>	<ul style="list-style-type: none"> - Self-reflection - Checklists - Observations - Learning Logs - Anecdotal Notes - Peer Conferences - Journals 	<ul style="list-style-type: none"> - Checklists - Self-assessment - Conferences - Observations - Work Samples - Journals - Anecdotal Notes - Rubric for Writing 	<ul style="list-style-type: none"> - Peer Conferences - Observations - Self-assessment - Anecdotal Notes - Journals - Portfolios - Checklists - Learning Logs - Work Samples 	<ul style="list-style-type: none"> - Checklists - Journals - Self-assessment - Observations - Peer Conferences - Work Samples - Self-assessment Checklist - Anecdotal Notes - Group Assessment 	<ul style="list-style-type: none"> - Observations - Work Samples - Checklists - Journals - Revision Checklist
<p>Kotasinahikewina Ekwa Oyehitamâwina Assessment & Evaluation</p>	<ul style="list-style-type: none"> - Self-reflection - Checklists - Observations - Learning Logs - Anecdotal Notes - Peer Conferences - Journals 	<ul style="list-style-type: none"> - Checklists - Self-assessment - Conferences - Observations - Work Samples - Journals - Anecdotal Notes - Rubric for Writing 	<ul style="list-style-type: none"> - Peer Conferences - Observations - Self-assessment - Anecdotal Notes - Journals - Portfolios - Checklists - Learning Logs - Work Samples 	<ul style="list-style-type: none"> - Checklists - Journals - Self-assessment - Observations - Peer Conferences - Work Samples - Self-assessment Checklist - Anecdotal Notes - Group Assessment 	<ul style="list-style-type: none"> - Observations - Work Samples - Checklists - Journals - Revision Checklist

SAMPLE UNIT PLAN

Duration: Four weeks

Teacher (s): _____

Unit Focus: Careers

Grade Level (s): Grade Twelve

Rationale	In this unit, the students will be exposed to a variety of experiences relating to careers. Part of this unit will involve the Grade 12 class assisting in the planning of an annual Career Fair with other community agencies. Students will begin the progress of developing their career goals.
Lesson Topics	<ol style="list-style-type: none"> 1. Presentation by a community member on the different types of jobs in the community. (LC-1.3, LC-2.3, A-2.1) 2. Seeking consensus when planning a Career Fair. (LC-5.4, A-2.2) 3. Presentation by a Cree-speaking Career Counsellor (A-4.1) 4. Students create posters using words and phrases relating to careers. (LC-1.3) 5. Human Resources Employment Counsellor presentation on resume writing (A-4.1) 6. Brainstorming future careers and designing business cards in Cree (S-4.1) 7. Research career of choice from several sources. (A-5.2) 8. Classroom time to finalize information for presentation. (A-5.2) 9. Class presentations on future careers. (A-5.2) 10. Classroom Career Fair planning meeting. (A-3.3, A-3.1) 11. Career Fair (LC.1.3) 12. School newsletter article about the Career Fair. (A-4.1) 13. Career Fair photographs with captions. (LC-5.2)
General Outcomes	<ol style="list-style-type: none"> 1. Students will use Cree in a variety of community and school situations and for a variety of purposes. 2. Student will be effective, competent and comfortable as Cree speakers. (<i>Okiskinamowâkanak ta nihtâ nehiyawewak.</i>) 3. Students will live <i>wâwetinahk</i> (peacefully) with Mother Earth, others and themselves, guided by <i>Mâmawi Ohtâwimâw</i> (the Creator). 4. Students will know and use various strategies to maximize the effectiveness of learning and communication.
Specific Outcomes	<ol style="list-style-type: none"> 1. The students will be able to converse with ease in routine and nonroutine situations. (LC-2.3) 2. The students will be able to guide the actions of others in formal and informal situations. (A-3.1) 3. The students will be able to manage the planning, functioning and assessment of group activities.(A-3.3) 4. The students will be able to share ideas, thoughts, opinions on careers. (A-2.1) 5. The students will be able to use a repertoire of words and phrases about careers and occupatons. (LC-1.3) 6. Career Fair planning meeting (A-4.1) 7. The students will be able to form, maintain and change personal relationships in a variety of formal and informal situations. (A-4.1) 8. The students will be able to explore a variety of techniques and conventions. Used to express meaning in visual media, in guided and unguided situations. (LC-3.4) 9. The students will be able to respect and value the meaning and significance of Cree cultural practices and products to Cree people. (CM-2.3) 10. The students will be able to use appropriate strategies effectively to enhance general learning in a variety of contexts. (SS-4.1) 11. The students will be able to analyze the way different media and purposes lead to differences in the way texts are organized. (A-5.2)

<p>Specific Outcomes</p>	<p>12. The students will be able to use their knowledge of text forms to aid interpretation and enhance production of texts. (LC-5.2)</p> <p>13. The students will be able to use appropriate strategies for effective language use in a variety of contexts. (S-2.1)</p> <p>14. The students will be able to examine a variety of visual media, in guided situations. (LC-3.3)</p>
<p>Supporting Outcomes</p>	<p>1. The students will be able to use a wide range of social interaction patterns to deal with routine and some nonroutine transactions and interactions. (LC-5.3)</p> <p>2. The students will be able to understand, respect and value Mother Earth.</p>
<p>Student Activities/ Projects</p>	<p>1. The students invite a well-known Cree-speaking community member to come to the class to talk with them on careers in the community. (LC-2.3)</p> <ul style="list-style-type: none"> - Students use Cree terms for occupations. (LC-1.3) - During a class discussion the students share ideas and thoughts on careers in the community and ask questions for clarification. (A-2.1, LC-2.3) <p>2. The students work together with invited community resources people to plan a Career Fair. (A-3.3)</p> <ul style="list-style-type: none"> - The teacher arranges for the participation of community interagency resource people to assist in the planning. (A-4.1, LC-1.3) - The students seek consensus when determining details of the Career Fair. (LC-5.3) - The students practise greeting invited classroom guests to the Career Fair meeting. (A-3.1) - The students share ideas and thoughts when planning for the Career Fair. (A-2.1) <p>3. The teacher arranges for a presentation from Cree-speaking Career Counsellor. The students learn what is available but also have opportunities to interact with the presenters individually. In preparation, the students learn such phrases as:</p> <ul style="list-style-type: none"> -<i>enohtehatoskeyân</i> -<i>enohtekiskinamâkosiyân</i> -<i>enohtepikiskwâtak ayiwak</i> -<i>Kahkîmiyin cî kitakihtâson</i> -<i>Tan'te kawâpamitin</i> - Students practise Cree phrases during a presentation by a Cree-speaking post-secondary or career counsellor. (A-4.1) - Students begin exploring their career choices. (A-2.1) <p>4. Students use a repertoire of words and phrases relating to careers. (LC-1.3) - The students develop a poster promoting the Career Fair. (LC-3.4)</p> <p>5. Presentation by a Human Resources Employment Counsellor on resume writing.(A-4.1)</p> <ul style="list-style-type: none"> - Students ask questions for clarification. (LC-2.3) - The students identify their gifts. (CM-2.3) For example: <ul style="list-style-type: none"> - Mathematically inclined - Excellent organizational skills <p>Students draft a resume and cover letter.</p> <p>6. The students brainstorm ideas for their future careers. They each design a business card in English and Cree. The cards can be printed from a computer and displayed in the classroom. (S-4.1)</p> <p>7. The students gather information on future careers, post-secondary schools, from a variety of sources such as career counsellors and offices, the Internet, guest speakers, books. They evaluate the quality of the information gathered. The students then organize the information and make a presentation. (A-5.2)</p> <p>8. Additional classroom time to organize the information and prepare it for presentation. (A-5.2)</p> <p>9. Class presentations on future careers (A-5.2)</p> <p>10. Students host an interagency Career Fair planning meeting to make sure everything is done. (A-3.3, A-4.1)</p> <p>11. Grade 12 Career Fair (LC-1.3)</p> <p>12. Students write a school newsletter article acknowledging and highlighting information gained by attending the Career Fair. (A-4.1)</p>

<p>Student Activities/ Projects</p>	<p>13. Students write Cree captions for photos taken at the Career Fair. (LC-5.2)</p> <ul style="list-style-type: none"> - When writing captions students adhere to the following criteria: <ul style="list-style-type: none"> - use Cree terms for occupations. (LC-1.3) - translate the captions from English to Cree. (S.2.1) - follow the 5Ws and how questions. (CM-1.1) <p>14. The students look at the photographs and create sentences in Cree about them to place in their Journals.</p>
<p>Resources</p>	<ul style="list-style-type: none"> - Cree-speaking community member with knowledge on careers in the community - Cree terms for occupations - Journals - Materials for making posters - Computer program for designing business cards - Computer program for presentation on careers - Digital camera - Career Fair photographs - Community interagency resource people to assist in planning a Career Fair
<p>Evaluation & Assessment</p>	<p>Focus for Assessment</p> <p>Does the student:</p> <ul style="list-style-type: none"> - share ideas, thoughts, opinions on careers? - demonstrate flexibility in working with others? - work effectively in groups? - express verbally and in written form an understanding of materials presented? - build and maintain cooperative relationships with others? - use a repertoire of words and phrases related to careers and occupations? - understand a repertoire of vocabulary and expressions, in familiar contexts? - use a wide range of social interaction patterns to deal with some nonroutine transactions and interactions? - form, maintain and change interpersonal relationships in a variety of formal and informal situations? - maintain personal relationships in a variety of formal and informal situations? - use his or her knowledge of text forms to enhance production of texts? <p>Observations/Anecdotal Notes</p> <p>The teacher observes students as they participate in conversations with Cree-speaking community members. When students create their own posters to promote the Career Fair, the teacher notes the extent to which they are able to:</p> <ul style="list-style-type: none"> - convey clear ideas, messages - focus on the topic - use details to add interest and effect - use a range of vocabulary <p>The teacher looks for evidence that students are able to:</p> <ul style="list-style-type: none"> - demonstrate a willingness to participate in activities and discussions - willingly share ideas and thoughts. <p>Checklist</p> <p>The teacher develops a checklist based on the focus for assessment criteria.</p> <p>Peer Conferences</p> <p>The students reflect on the topic studied in class then share their experiences with classmates. The teacher invites students to provide feedback to one another's work by providing peer assessment sheets. The sheets may include sentence stems for peers to complete, such as:</p> <ul style="list-style-type: none"> - You have used appropriate vocabulary - The information is complete. - I wonder if you could..... - I really liked the part when you.... - I have learned that.... - You have gathered information from.....

<p>Evaluation & Assessment</p>	<p>Journals Students write in their Journals about their experience planning and attending the Career Fair. They reflect on what the Career Fair meant to them.</p> <p>Poster Checklists The teacher creates a checklist for the group poster project. The rubric reflects the quality of work as well as group effort. The students must be able to defend their evaluation.</p> <p>Score</p> <ul style="list-style-type: none"> - labelling is clear /15 - illustrations reflect understanding of the topic /20 - conveys accurate information about the topic /15 - punctuation and spelling is accurate /15 - contains many relevant details /20 - uses colour for effect /15 <p>Self-assessment The students reflect on their contributions to group discussions. They complete a self-assessment form based on the criteria established by the teacher.</p> <p style="text-align: center;">Reflection on Guiding the Actions of Others</p> <table border="0" style="width: 100%;"> <tr> <td>1. Did I contribute ideas?</td> <td>5</td> <td>4</td> <td>3</td> <td>2</td> <td>1</td> </tr> <tr> <td>2. Did I invite other to contribute?</td> <td>5</td> <td>4</td> <td>3</td> <td>2</td> <td>1</td> </tr> <tr> <td>3. Did I listen to others?</td> <td>5</td> <td>4</td> <td>3</td> <td>2</td> <td>1</td> </tr> <tr> <td>4. Did I assume leading roles?</td> <td>5</td> <td>4</td> <td>3</td> <td>2</td> <td>1</td> </tr> <tr> <td>5. Did I provide direction?</td> <td>5</td> <td>4</td> <td>3</td> <td>2</td> <td>1</td> </tr> </table>	1. Did I contribute ideas?	5	4	3	2	1	2. Did I invite other to contribute?	5	4	3	2	1	3. Did I listen to others?	5	4	3	2	1	4. Did I assume leading roles?	5	4	3	2	1	5. Did I provide direction?	5	4	3	2	1
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<p>Curriculum Integration</p>	<p>1. Health</p>																														
<p>Alternative Performance Task</p>	<p>1. The students gather information on types of jobs in their communities and compare them with traditional jobs, such as trapping, fishing and hunting. They discuss in a Sharing Circle (A-5.2)</p> <p>2. The students research businesses owned and operated by Cree people. They write a paragraph about the business—Who, What, Where, When, Why—and give an oral report to the class. (LC-5.1)</p>																														

SAMPLE LESSON PLAN

Subject(s): Nouns

Lesson plan made by: _____

Grade: Twelve School: _____ Date: _____

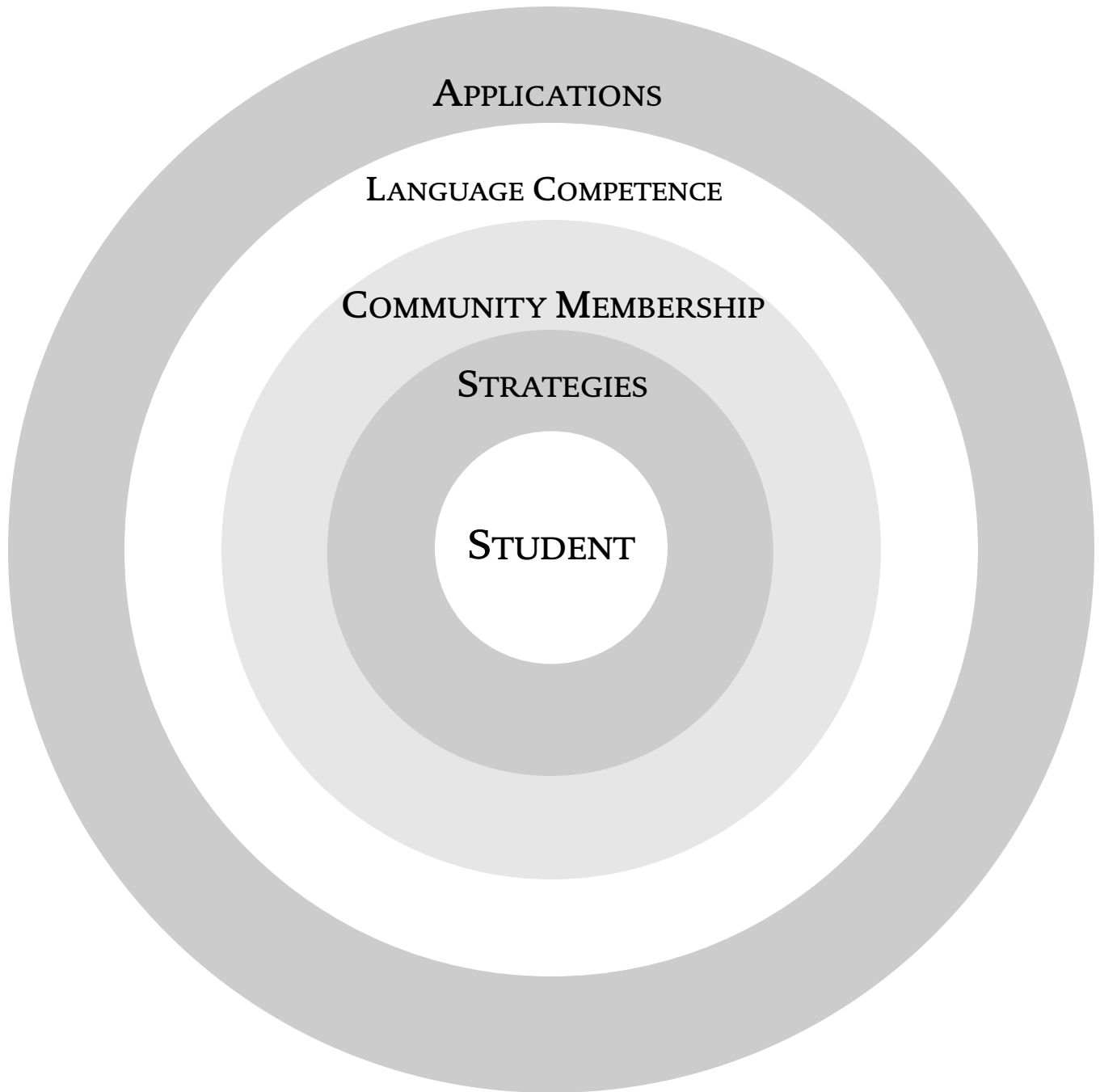
Performance Task Description:

In this lesson, students work in pairs to write Cree captions for photographs taken at a school Career Fair. Students will display their work on a bulletin board.

General Outcomes	<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>
Specific Outcomes	<p>LC-5- The students will apply knowledge of text forms to aid interpretations and enhance production of texts</p> <p>A-2- The students will express emotions and personal perspectives.</p> <p>LC-1- The students will attend to the form of the language.</p> <p>LC-5.2- The students will be able to use their knowledge of text forms to aid interpretation and enhance production of texts.</p> <p>A-2.1- The students will be able to share ideas, thoughts, opinions and preferences on pictures from the Career Fair.</p> <p>LC-1.3- The students will be able to use words and phrases relating to careers and occupations.</p>
Supporting Outcomes	<p>S-2- The students will know and use strategies to maximize learning and communication.</p> <p>LC-3- The students will interpret and produce written and visual texts.</p> <p>CM-1- The students will live peacefully with others.</p> <p>S-2.1- The students will be able to use appropriate strategies effectively to enhance language use in a variety of contexts.</p> <p>LC-3.3- The students will be able to examine a variety of visual media in guided situations.</p> <p>CM-1.1- The students will be able to understand, respect and value others</p>
Learning Activities	<p>Introduction Activity:</p> <p>The teacher leads a discussion based on photographs taken at the Career Fair. The students express thoughts and emotions through viewing these photographs. (A-2.1)</p> <p>During the discussion, the students look at the pictures and generate sentences in Cree about them. (LC-3.3)</p> <p>Teacher-led and whole class discussion</p> <p>Sequence of activities in main body of lesson:</p> <p>Working in pairs, students help each other write Cree captions for photos taken at the Career Fair. (LC-5.2)</p> <p>When writing captions for photos, the students adhere to the following criteria:</p> <ul style="list-style-type: none"> - use Cree terms for occupations (LC-1.3) - translate the captions from English to Cree (S.2.1) - follow the 5Ws and how questions (CM-1.1) - revise their work. (S-2.1)

<p>Learning Activities</p>	<p>Conclusion: Students type out a final draft of the captions. Students create a Career Fair bulletin board display.</p> <p>Resources: - Career Fair photographs - Cree dictionary - Materials for bulletin board display - Computers</p> <p>Vocabulary: To be determined by the teacher</p>
<p>Assessment and Evaluation</p>	<p>Focus for Assessment Does the student: • Use his or her knowledge of text forms to aid interpretation of texts? • Use his or her knowledge of text forms to enhance production of texts? • Share ideas on the Career Fair photos? • Use a repertoire of vocabulary and expressions, in familiar contexts? • Express verbally, or in written form, an understanding of material presented? • Respect others?</p> <p>Peer Assessment The teacher invites the students to provide feedback to one another’s work by providing them with a peer assessment sheet. The sheet may include sentence stems for peers to complete, such as: - You have used appropriate vocabulary. - The information is complete. - I wonder if you could..... - I really liked the part when you..... - I’ve learned that.....</p> <p>The students reflect on the Career Fair then share their experience and ideas with classmates.</p> <p>Anecdotal Notes The teacher observes students as they describe what they learned from the Career Fair photos. The teacher looks for evidence that students are able to: - describe the photos - explain/interpret the photos - use Cree when participating and expressing thoughts.</p> <p>The teacher notes and records the extent to which students are able to understand, respect and value others.</p>

GRADE TWELVE 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:

Kihtheyaya 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 âpacihtâcîk
(tâpiskôc miyâhkasikewin) ekwa Kihtheyayak ta mamisîtôtâhcik.*

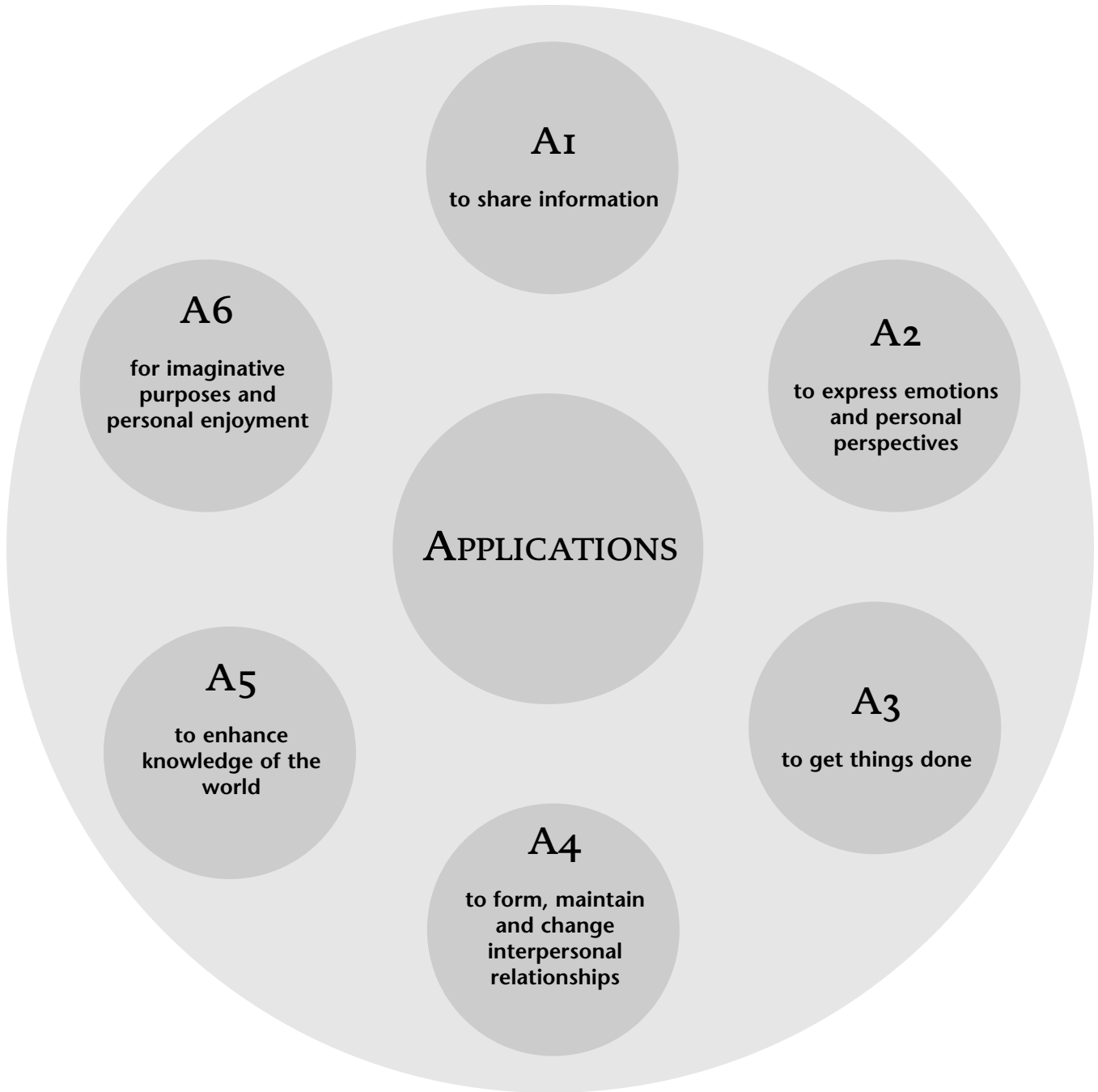
(Some of these activities, such as smudging, require extreme care, caution and sensitivity on the part of the teacher. Teachers should consult Elders in their local community regarding traditional practices.)

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 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



SHARE FACTUAL INFORMATION

Students will be able to:

- a. discuss factual information on a variety of topics in a variety of situations

Sample Teaching and Learning Activities

- The students discuss a topic, such as:

*Tânihki mihcet Nehiyawak kâ sîspâskwatipayik omihkowâw (NPC)/
sîwinkanâspinewin (SPC)*

(Why do you think diabetes is one of the highest rate of illness for Aboriginal people?)

To get information, the students invite community agencies that provide services related to diabetes to make a presentation to the class. They also ask the agencies to advise the class:

Tân'si okiskinohamwakanak kesi wîmâskamwak sîwinikanaspinewin
(How can students avoid getting diabetes later in life?)

When the students have gathered together all the facts, they present the information to other students in the class.

To help make their point, they use a poster, chart, pamphlet or computer presentation.

- The students prepare survey questions on a topic of interest then do a poll among classmates. They graph the results and share them with the class.

- The students prepare answers in Cree to a question regarding their life experiences; e.g.:

Awîna ta kôtaskaneyan mamawcih kî sihkikâk
(Who in your family has influenced you the most?)

Students share the information with a partner. This could include:

owîhowin
(the person's name)

tân'si kesih âcimâw
(some details about the person's life)

tân'si ekihsih sihkiskawat okiskinohamwakana
(details about the person's influences on the student's life)

Tân'si esi wicihikot okiskinohamowakan e kweskiwepisit
(how the student has changed as a result.)

Assessment

Focus for Assessment

Does the student:

- discuss factual information on a variety of topics?
- discuss factual information in a variety of situations?

Sample Assessment Strategies

Journals

After students' ideas on a particular text or topic have taken shape, the teacher asks the students to draw a map of the journey they took in developing their ideas. The map includes icons and lines to represent their starting point, turning points and destinations.

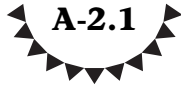
Checklists

When students share information about the family member who has influenced their life, the teacher looks for evidence that students:

- provide relevant information
- use appropriate grammatical structures
- do not use the same word too many times
- make good word choices
- make an effort to use Cree.

A-2 SPECIFIC OUTCOME

To express emotions and personal perspectives



A-2.1

SHARE IDEAS, THOUGHTS, PREFERENCES

Students will be able to:

- a. share ideas, thoughts, opinions and preferences on a variety of topics in a variety of situations

Sample Teaching and Learning Activities

- The students share ideas and thoughts on a specific topic during class discussions.
- The students research and explore the concept of nepotism. They discuss the pros and cons.
- The students explore and address topics of interest, such as:

e mîyokapawit
(dating)

awâsayawasowin
(teen pregnancy)

atoskewin nawasônikewin
(career choices)

kayâs ekwa anohc kaskihtâwina
(traditional and contemporary skills)

maci maskihkeya ekwa minihkwewin
(drugs and alcohol)

- The students express thoughts and emotions through viewing native art. They share their ideas and thoughts in a Journal.
- The students bring in objects or artifacts. Students ask questions as to why the student brought in that particular item; e.g., the particular items could include cultural objects or crafts—what would be interesting and important to know about the object? The students record the information in their Learning Log or Journal.

Resources and Materials

- Resource Appendix—Web sites
- Objects and artifacts

Assessment

Focus for Assessment

Does the student:

share ideas on a variety of topics in a variety of situations?

Sample Assessment Strategies

Peer Conferences

The students reflect on the topic studied in class then share their experiences and ideas with classmates

Presentation Checklist

The teacher observes students as they share an object of personal significance with classmates. The teacher looks for evidence that:

- the main points are understandable
- information is relevant and appropriate
- interesting details or features are included
- a variety of vocabulary and language structure is used
- the student speaks clearly
- the audience was interested in the presentation.



A-2.2

SHARE EMOTIONS, FEELINGS

Students will be able to:

- a. share a range of emotions and feelings in a variety of situations

Sample Teaching and Learning Activities

- The students share and discuss their emotions and feelings about their Cree language learning experience through:
 - reflections in written form
 - oral presentations.

- The students share and discuss their feelings and emotions around transition times in their lives. For example:

Kiskinohamâkosiwin
(school)

Atoskewin
(work)

Ohpime piciwîn
(moving away from home)

Kîwe piciwîn
(moving back to the community)

Kîsohpikiwin
(adulthood.)

- With teacher guidance, the students research the origins and types of First Nations and Métis government:

Kayâs nîkânnewin
(traditional government)

Timayihisowin pamin'siwîn
(self-government)

They discuss their feelings in a Sharing Circle.

- The students discuss and share their feelings on:

Kîsîh kiskinohamâkosiwin
(completing school)

Atoskewin nawasônîkewin
(career choices)

Kihcih atoskewin ekwa nâkatokâsiwin
(professional and personal development.)

Resources and Materials

- Resource Appendix—Books-Culture
- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

share a range of emotions and feelings in a variety of situations?

Sample Assessment Strategies

Journals

The teacher asks students to work in pairs or in groups, sharing ideas and inviting feedback. The teacher has students record any changes in feelings and emotions in their personal Journals. The teacher reviews these entries to find out student understanding of emotions and feelings.

Anecdotal Notes

As students discuss their emotions and feelings related to transition times in their lives, or when discussing their opinions about self-government, the teacher looks for evidence that students:

- participate in the discussion with some degree of spontaneity and engagement
- make an attempt to use Cree
- listen actively to others
- attempt to respond or build on the response of others.

A-3 SPECIFIC OUTCOME

To get things done



A-3.1

GUIDE ACTIONS OF OTHERS

Students will be able to:

- a. guide the actions of others in a variety of formal and informal situations

Sample Teaching and Learning Activities

- The students role-play a situation in which they practise greeting visitors or *Kihteyayak* or respected community members to a function being held in the school.

- The students are assigned leadership roles, such as Chief and Council or Settlement Chairman and Council. They are given a situation or an issue, such as:

wikiwin
(housing)

maci maskihkeya ekwa minihkwewin
(drugs and alcohol)

metawewina
(recreation)

They role-play the issue, in Cree. At the end, the students make recommendations in writing.

- The students role-play an election day in the community. They elect people for positions such as Chief and Council.
- The students research Cree language use. They form a political action group to influence the use of Cree and the preservation of Cree culture.
- The students participate and encourage others to take part in community wellness events and activities, such as:
 - National Addictions Week
 - Aboriginal Day
 - Diabetes Walk.

Resources and Materials

- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

guide the actions of others in a variety of formal situations?

guide the actions of others in a variety of informal situations?

Sample Assessment Strategies

Self-assessment

The students reflect on their contributions to group role-play situations and discussions. They complete a self-assessment form based on the criteria established in class.

Nimâmitoneyihten tân'si kotakak kâ isi kiskinawâsihkemocik/twâw (Reflection on guiding the actions of others)						
		Kâkikîy (Always)		Namôhkâc (Never)		
1.	<i>Niwîsâmâwak cî kotakak kita wîcihtasocik</i> (Did I contribute ideas?)	5	4	3	2	1
2.	<i>Niwîsâmâwak cî kotakak</i> (Did I invite others to contribute?)	5	4	3	2	1
3.	<i>Ninitohtawâwak cî kotakak</i> (Did I listen to others?)	5	4	3	2	1
4.	<i>Ni nikânîstamâkân cî</i> (Did I assume leading roles?)	5	4	3	2	1
5.	<i>Ni mînohkemon cî</i> (Did I provide direction?)	5	4	3	2	1



STATE PERSONAL ACTIONS

Students will be able to:

- a. state their own actions in a variety of formal and informal situations

Sample Teaching and Learning Activities

- The students share in writing or orally, how they act in formal and informal situations. The language reflects this in showing respect. The students can also role-play the situations. For example:

Ômisîsi nitôten kâ wâpamakik/kwâw Kihtheyayak.

Nitatamiskawâwak/nitocîmâwak wanawâwâk. Nimanâcihâwak.

(This is how I act when I meet *Kihtheyayak*. I shake hands/kiss on cheek. Show respect.)

Ômisîsi n'itsiwepisin ta kâyât nikâwiy

(This is how I act towards my mother.)

Ômisîsi nit'sipamihâw nimis/nistes.

(This is how I act towards my sister/brother.)

Ômisîsi nit'sipamihâwak nitôtamak.

(This is how I act towards my friends.)

Ômisîsi nitôten pîcîcîwinihk.

(This is how I act at a round dance.)

Ômisîsi nitôten kiskinohamâtowikamikohk.

(This is how I act at school.)

Ômisîsi nitôten kâ nîpîpihk/nîpepihk

(This is how I behave at a wake.)

Ômisîsi nit'sipamihâw nitem.

(This is how I behave towards my dog.)

- When students are working on group projects; e.g., creating a board game for a Grade 3 class:
 - each individual in the group has a role and responsibility
 - one person may record the progress and let the other group members know that they are on time
 - one person could be the encourager, his or her job is to give positive feedback
 - each person states their own actions and makes sure the group works well together.

Resources and Materials

- Board game examples and materials

Assessment

Focus for Assessment

Does the student:

state their own actions in a variety of formal situations?

state their own actions in a variety of informal situations?

Sample Assessment Strategies

Conferences

The teacher observes students as they role-play formal and informal situations. He or she notes the use of respectful language.

Self-reflection: Journals

The students write in their Journals to reflect on how they act in a variety of formal or informal situations. The students can include comments about:

Nisîhkimâw ____ *etweyân* _____.
(I encouraged ____ by saying ____.)

Niwîcihâw _____ *etweyân* _____.
(I helped ____ by saying ____.)

Nisîhkimik _____ *etwet* _____.
(____ encouraged me by saying ____.)

Ni wâpatihâw nikâwiy e kihceyimak macika niwîhtamôwaw _____.
(I showed respect to my mother by saying ____.)



A-3.3

MANAGE GROUP ACTIONS

Students will be able to:

- a. manage the planning, functioning and assessment of group activities

Sample Teaching and Learning Activities

- The students work together to plan a graduation activity. For example:

Kamiskâcik ekwa ka kwecimihcik Kihtheyayak ka wîcihtâsocik
(finding and asking Kihyeyayak to participate)

ka nîkân pîskwet ka kweyâtasinahak kîkway ewî tahkôtahk
(preparing an opening speech in Cree)

Iskwayâc ka wî pîkiskwet ka kweyâtasinahak tânisih ewîtwet
(preparing a closing speech in Cree)

nawasôn iyiniwak kîkwây kâwî itôtahkik/kwâw
(selecting people to take on these tasks)

e n'tawapenikek ____peyak ayamihew kîsîhkâwa mâhti tânisih esih
atoskâtamihk kîkwaya
(checking back on ____ weeks/days to see how the task is coming along)

mâmaskôta kîkwaya, nayihtâwipayowina
(talking about issues, drawbacks)

peyak ayamihewikîsikâw mâmayisk kîskinohamâkosihk pâmayes
kecinâho kâkîyaw kîkway ekîsihtâhk.
(one week before graduation, making sure everything is done.)

- The students invite a Grade 5 class to attend a feast. They teach the Grade 5 class about the feast, then involve them in planning it. They assess the activity afterwards to find areas for improvement.

Resources and Materials

- Materials for feast

Assessment

Focus for Assessment

Does the student:

- manage the planning of group activities?
- manage the functioning of group activities?
- manage the assessment of group activities?
- demonstrate flexibility in working with others?
- work effectively in groups?
- build and maintain cooperative relationships with others?

Sample Assessment Strategies

Checklists

The teacher develops checklists based on the Focus for Assessment criteria. The teacher observes students as they plan the graduation activity and uses the checklist to record information about students.

Student Rubric for Assessing Group Participation

	3 Excellent	2 Satisfactory	1 Needs Improvement
Level of Participation	Each member was equally involved in the group work.	Most were involved.	Few were involved. One or two did most of the work.
On Task Behaviour	Everyone was on task, stayed on topic for the entire time.	There was some off-tasks, but members got one another right back on task.	Much off-task behaviour. Teacher had to help.
Preparation	Each member was fully prepared for the task.	Most members were fully prepared for the task.	Few members were prepared for the task.

A-4 SPECIFIC OUTCOME

To form, maintain and change interpersonal relationships



A-4.1

MANAGE PERSONAL RELATIONSHIPS

Students will be able to:

- a. form, maintain and change personal relationships in a variety of formal and informal situations

Sample Teaching and Learning Activities

- The teacher arranges for a meeting or a presentation from Cree-speaking post-secondary counsellors or career counsellors. The students learn what is available but also have opportunities to interact with the presenters individually. In preparation, the students learn such phrases as:

Enohtehatoskeyân

(I am wanting to work.)

Enohtekiskinamâkosiyân

(I am wanting to go to school.)

Enohtepikiskwâtak ayiwak

(I am wanting to speak to someone.)

Kakîy miyin cî kitakihtâson
(Can you give me your number?)

Tan'te kawâpamitin
(Where will I see you?)

- The students practise greeting friends and acquaintances that they have not seen for a while. For example, in preparation to attend a community event:

Kayâs! Mîywasin etakohteyan
(Long time! It's good that you have arrived.)

Resources and Materials

- *Grandfather song*, Carl Quinn

Assessment

Focus for Assessment

Does the student:

form personal relationships in a variety of formal and informal situations?

maintain personal relationships in a variety of formal and informal situations?

change personal relationships in a variety of formal and informal situations?

Sample Assessment Strategies

Journals

The students reflect in their Journals how they form, maintain and change personal relationships in a variety of situations.

Goal Setting

The teacher encourages students to keep and monitor two or three short-term goals in their Journals. The teacher invites students to write about their progress from time to time.

Checklists

The teacher develops a checklist based on the Focus for Assessment criteria. The teacher observes students as they manage personal relationships with others. He or she uses the checklist to record information about students. The teacher dates and notes the context of all observations.

A-5 SPECIFIC OUTCOME

To enhance their knowledge of the world



DISCOVER AND EXPLORE

Students will be able to:

- a. use a broad range of skills to discover and explore various media

Sample Teaching and Learning Activities

- The students, working in small groups, use the Internet, CDs, books, videos and resource people to research other Cree dialects. Students pick out similar words and learn how these words are pronounced in these other dialects.
- The students use the following semantic/mind map process to discover and explore concepts or terms they come across in reading, viewing or in discussion. The students:

masinaha oski itwewin

(write the new term on the board—a phrase or word)

*mamawohkamâtohk ki mâm'toneyicikanôwa ohci ekwa kâkîyaw kîkway
masinahamok kâ ohci kiskeyitamek ohci anima itwewin*

(brainstorm and write down everything they know about the term)

*anihi kâ masinahamok wîtatoksen kicewâkan ekwa pâpiskis astâk kesi
wîcewâkanomakakih*

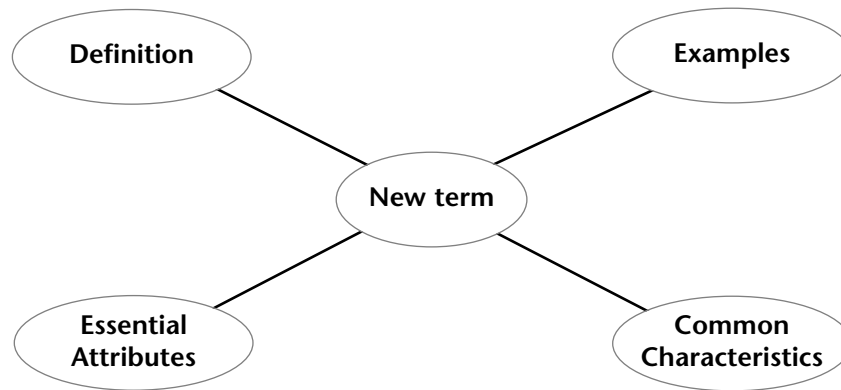
(share lists with partners and categorize their ideas)

*wa wîcewâkanihikok kesi wîtapisômicik ekwa mâmskôtamohk
iteyitamôwina*

(organize partners into teams and share team ideas with the class)

masinahamohk kiteyitamôniwawa ita ka wâpatamihk

(record the ideas on the board using mind maps.)



The teacher fills in gaps where student understanding is incomplete.

Resources and Materials

- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

- use a broad range of skills to discover various media?
- use a broad range of skills to explore various media?

Sample Assessment Strategies

Portfolios

The teacher collects copies of semantic/mind maps to assess student ability to discover and explore information. The teacher notes to what extent they actively engaged in searching for information, comment on prior knowledge and new experiences.

Journals

The students consider the following factors in considering what to enter in their Journals:

Ispî kâ mâmitoneyihtamân kîkwaya âsay kâ kiskeyihtamân, ohci kâtâhkocikatek nintaweyiten ayiwâk kiskeyihtamâwin ohci...

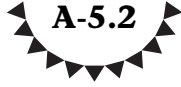
(When I thought about the things I already know about the topic, I noticed I needed more information for ...)

Peyak kîkway e kiskinomawcik niwîtâpisiwmâkanak ...

(One thing I learned from my group was ...)

Peyak kîkway nawac kwayask nikakî itôtenân ayiwâk ka mîyo atoskecik ni wîtâpisiwmâkanak...

(One thing I could do to make our group work better is ...)



A-5.2

GATHER AND ORGANIZE INFORMATION

Students will be able to:

- a. gather, evaluate, organize and synthesize information about various topics from a variety of sources

Sample Teaching and Learning Activities

- The students gather information about a topic, such as careers, post-secondary schools from a variety of sources such as career counsellors and offices, the Internet, guest speakers, books. They evaluate the quality of the information gathered. The students then organize the information and make a presentation.
- The students prepare and conduct a student survey on the needs of the community. They then evaluate, organize and synthesize this information, and present the findings to others.
- The students gather information on types of jobs in their communities and compare them with traditional jobs such as trapping, fishing, and hunting. They discuss in a Sharing Circle.

- The students research:

Pisiskiwak opimohtewiniwâwa
(seasonal animal migrations)

Nehiyaw opimipiciwiniwâwa
(seasonal movement of Cree peoples in the past.)

The students give a short oral report to the class.

- The students explore traditional clothing designs, such as fringes on jackets and wolverine trim. They organize a fashion show with Cree commentary.

Resources and Materials

- *Clothing design videos* - APTN
- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

gather, evaluate, organize and synthesize information about various topics from a variety of sources?

Sample Assessment Strategies

Checklists

The teacher develops a checklist based on the Focus for Assessment criteria. The teacher observes the students to note to what extent they access information from different sources when they gather, evaluate and synthesize information. The teacher records the context of each observation.

Self-assessment

The students reflect on their experience of gathering and organizing information. They complete a self-assessment checklist. Some sample criteria may include:

Ni mâwsakonen kiskeyihtamâwin ohpimiy ohci
(I gathered information from different sources.)

Nipiskihtastân kâkîmâmasakonamân kiskeyihtamâwin ita ka wihcetômakaki
(I categorized the information I gathered.)

Kîc'sk anima kâ nitaweyihtamân âcimowin nitôtinen
(I only took relevant information.)

Ni wîyastân kiskeyihtamâwin kwayask ta itwemakahk ekwa nikikastân ita ka nôtepayik
(I organized my information in a logical way, to fill in gaps where necessary.)

Nikakwecihkemon
(I asked questions.)

Kwayask nitâpacihtân nikîsikâm
(I used my time wisely.)

Nikakwecimâwak okiskinohamâkew ekwa nîcikiskinohamowâkanak tânisi iteyitakik
(I asked for feedback from teacher and classmates.)

Nisâponisitohten ekwa kîkway ka mâmskôtamihk
(I now have an in-depth understanding of this topic.)



A-5.3

SOLVE PROBLEMS

Students will be able to:

- a. apply problem-solving skills in the resolution of a variety of real-life problems

Sample Teaching and Learning Activities

- The students work in groups to examine a current issue in the community, such as pollution or garbage disposal. They gather information on the topic and include the consequences of these problems as well as possible solutions; e.g., how does pollution affect the environment? As an extension, students could prepare an ad campaign promoting recycling or other solutions to problems of pollution.
- The students identify the problem of a character in a *Wesahkecâhk* story that they can relate to in their life. They discuss the problem then find all the possible solutions.
- The students research environmental issues:

Pahkahtowewin
(golf course)

Pimiy sîkipayiw
(oil spill)

Misi nôcikinôsîwe/nôcikinosewew kihcikamehk
(trawling the ocean)

Pimiy e pimcôwanitâcik
(pipeline)

The students develop a role-play simulation where they take on roles of the parties involved:

Nîstam Iyiniwak
(First Nations)

Okimânâhk
(Government)

Askîy Okimânâhk
(Environmental organizations)

Misi Okimânâhk
(Corporations)

Resources and Materials

- McKenzie Valley Pipeline
- Arctic National Wildlife Refuge (ANWR), Alaska
- Resource Appendix—Web sites
- Resource Appendix—Stories and Legends

Assessment

Focus for Assessment

Does the student:

apply problem-solving skills in the resolution to a variety of real-life personal problems?

Sample Assessment Strategies

Observations

When students examine current issues, such as pipeline development or use of water resources, the teacher looks for evidence that students are able to:

- clearly identify a problem
- present accurate information
- present problems and their reasons and consequences
- explore possible resolutions.

Self-assessment Checklists

Story Problem

Nimiskên kâ nayihtâwipayik âcimowinihk..

(I identified an important problem in the story.)

Ni wihten taniki anima kâ nahetawipayik kamstastehk ohci ana kehcina kamâmskomiht ekwa nîsta ohci

(I explained why the problem was important to the main character and to myself.)

Ni masinâhen tân'si kâ isi mînwastâk anima ka nahetâwipayik ekâ e mîyopayik ekwa ni wihten tânihki.

(I wrote about attempts to solve the problem that did not work and explained why.)

Nimâsinâhen tân'si kâ isi pihkohtâcik/twâw

(I wrote about how the problem was solved in the story.)

Nimâsinâhen tân'si kâ isi pihkohtâyân anima ka nahetawipayik

(I wrote about how I would solve the problem.)

Kâ isi mînwastanân tâpwe kâkî ispayin.
(My solution would be realistic.)

Ni wîcihikon anihih kâkî pe itôtamân ni pimatsîwinihk
(I would connect to my own experiences.)



EXPLORE PERSPECTIVES AND VALUES

Students will be able to:

- a. understand and examine differing perspectives and their underlying beliefs and values; e.g., in the mass media, family, *Kihteyayak* and peers

Sample Teaching and Learning Activities

- The students understand and examine differing perspectives and their underlying beliefs and values by:
 - listening to recorded interviews of community members in community archives
 - using graphic organizers to organize information
 - summarizing the information in their own words and sharing it with each other and the class.
- The students are given a current issue as a discussion topic. They work in groups to:
 - research the issue
 - try to understand and examine differing perspectives and the underlying beliefs and values that pertain to the issue
 - write a speech dealing with the results of the research and their conclusions
 - present their speech to the class followed by a class discussion.
- The students use a T-chart to examine the pros and cons of developing a pipeline. They set out simple statements or phrases in Cree.
- The students discuss in a circle the differing perspectives on Mother Earth/environment:

kâkiyaw kikwaye wâhкотômakak
(interconnectedness)

kanawâpamikowin
(stewardship)

Resources and Materials

- Backgrounder Appendix—Mother Earth B17
- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

- examine differing perspectives and their underlying beliefs and values?
- understand differing perspectives and their underlying beliefs and values?

Sample Assessment Strategies

Peer Conferences

The students discuss in pairs or in groups, sharing ideas and inviting feedback about their interview summaries. The students record the feedback and practise their skills in generating, evaluating and selecting ideas

Journals

The students write in their Journals or Learning Logs about the different perspectives that people have on certain matters:

- How do students handle the different perspectives?
- Do they show understanding of the different perspectives?
- Do they listen to others' opinions and viewpoints?

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 situations

Sample Teaching and Learning Activities

- After hearing or reading a variety of texts, the students identify examples of puns and jokes.
- The students relate their personal experiences to a *Wesahkecâhk* story. *Wesahkecâhk* is involved in a funny situation. The students can write about how *Wesahkecâhk* had to resolve the situation.

- The students generate a list of vocabulary that can be used in funny situations.
- The students research how humour is used in Cree communities. They explore why humour is so important to Cree people.
- The students share jokes and riddles in Cree.

Resources and Materials

- Resource Appendix—Stories and Legends

Assessment

Focus for Assessment

Does the student:

use the Cree language for fun?

use Cree to interpret and express humour in a variety of situations?

Sample Assessment Strategies

Observations

The teacher observes students as they explore humour in a variety of situations. The students share their views on humour during class discussions.

Checklists

Niwîhowin (Name): _____

Kîsikâw (Date): _____

Âcimowin kâ iseyihkâtek

(Story Title): _____

Tân'si kâ isi mîskocipayit

(Writing About A Character's Change)

Ni masinahikewin semak acimikâsiw ana kâmamskômiht kita nohte akam ayamihcikek.

(My writing introduces the character in an interesting way.)

Nimasinahen ita kâ mâmiskomiht ana kâ âcimiht nistam.

(I use examples from the story to show what the character was like at the beginning.)

Ni masinahen âhtiht kîkwaya kâ wîcihikot ana kâcimiht tânikih pîtos kesâyât.

(I use examples from the story to show how the character changed. I give reasons for the change.)

Kâti kîsasinahikayan ni wîhten tanisi ispayik ôsam ohci e ata pîtos âtisit.

(My ending tells what happened as a result of the change.)

Ni tâpacitâm esi nakskamân ni pimatisiwinihk ohci ana kâcimiht.

(I relate my own experience to the character.)



CREATIVE AND ESTHETIC PURPOSES

Students will be able to:

- a. use the language creatively and for aesthetic purposes in a variety of situations

Sample Teaching and Learning Activities

- The students, working in small groups, choose a Cree *âcimowin* or a cultural or traditional *âcimowin*. They rewrite it in script form and present it as a drama or skit.
- The students listen to traditional or contemporary Cree *nikamowina* and then represent them in dramatizations, illustrations, or songs.
- After reading a speech by Chief Dan George, given on the occasion of Canada's centennial in 1967, the students translate the speech into Cree. The students are asked to keep in mind the Cree view in relation to the universe. They use descriptive verbs to enhance their writing.

Resources and Materials

- Chief Dan George – speech at Canada's 1967 Centennial, Vancouver, BC
- Resource Appendix—Stories and Legends

Assessment

Focus for Assessment

Does the student:

- use Cree creatively in a variety of situations?
- use Cree for aesthetic purposes in a variety of situations?

Sample Assessment Strategies

Observations

When students create plays, the teacher looks for evidence that they are able to:

- interpret the ideas and themes of the original work
- incorporate detail to engage the audience
- show evidence of practice and rehearsal
- use appropriate volume of voice
- pronounce clearly.

When students dramatize or illustrate songs, the teacher looks for evidence that they are:

- trying to interpret the mood of the song/music
- engaged in the task
- willing to share their work with others.



A-6.3

PERSONAL ENJOYMENT

Students will be able to:

- a. use the language for personal enjoyment in a variety of situations

Sample Teaching and Learning Activities

- The teacher invites students to participate in improvisation with the vocabulary, verbs, and themes studied. The students:
 - work in pairs or in groups of three
 - each group is provided with a theme, three key vocabulary words, and three important verbs encountered in the theme
 - each group receives different vocabulary and verbs.
- The student groups have 15 minutes to prepare a situation related to the theme, integrating the given vocabulary and verbs.

- The students play a variety of games, such as:

Kikwây Ôma/Kikwây Awa?

(What is this?/Who is this?)

Awîna nohte nihtâ nehiyawew?

(Who wants to be a good Cree speaker?)

The questions are prepared by the teacher on themes studied in class.

Assessment

Focus for Assessment

Does the student:

use Cree for personal enjoyment in a variety of situations?

Sample Assessment Strategies

Observations

When students participate in games, the teacher looks for evidence that they are able to:

- participate willingly
- use Cree throughout the game
- participate actively
- take turns
- use vocabulary accurately
- follow instruction or directions.



LANGUAGE COMPETENCE

*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.)

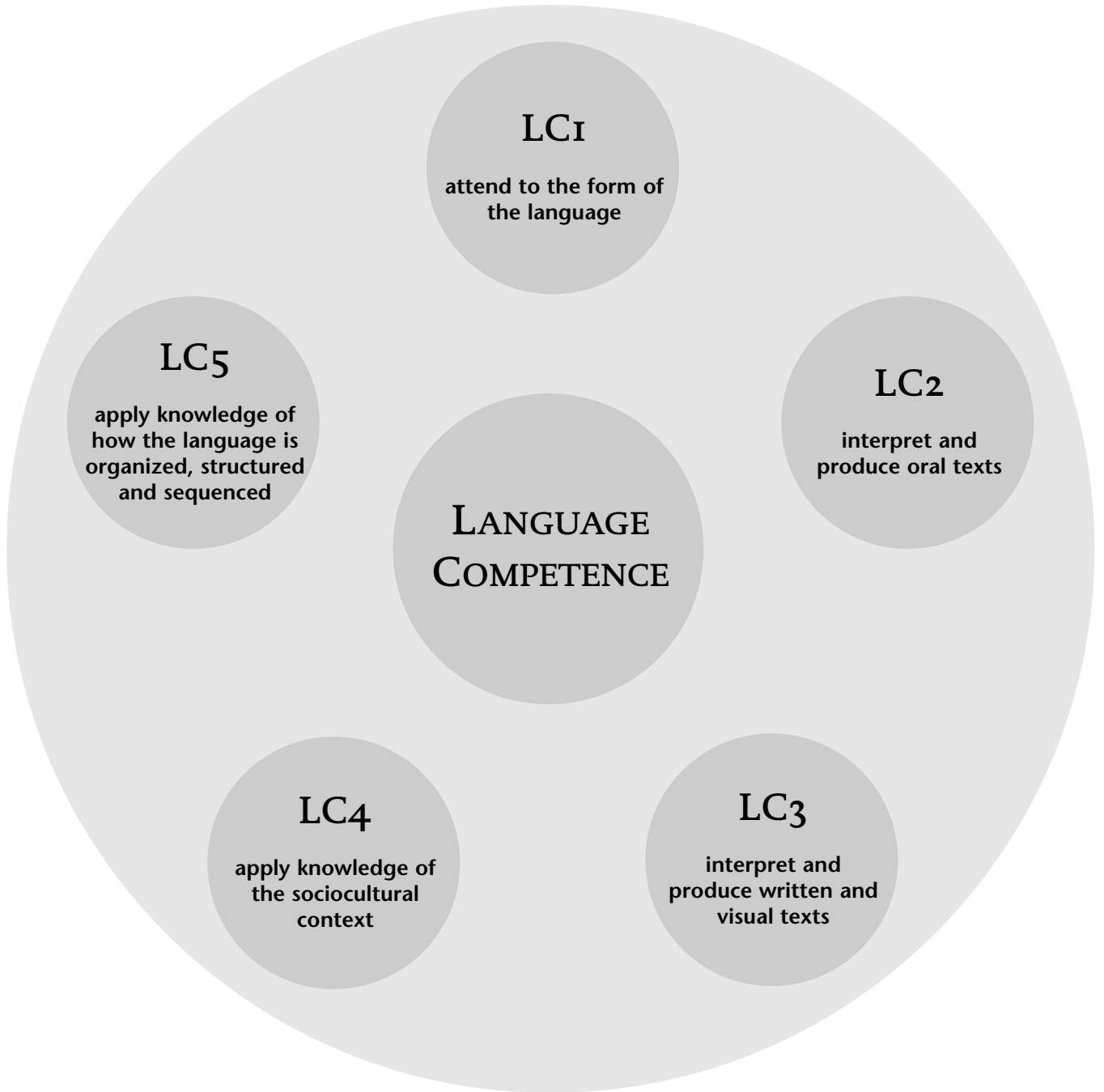
LANGUAGE COMPETENCE

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

LC₁

Attend to the form of the language

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

LC₂

Interpret and produce oral texts

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

LC₃

Interpret and produce written and visual texts

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

LC₄

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

LC₅

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

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. speak with clear, comprehensible pronunciation, intonation, stress and rhythm in rehearsed and spontaneous situations

Sample Teaching and Learning Activities

- The students are able to follow along a written text while listening to a teacher-prepared tape that leads to an in-class evaluation of their reading skills.
- The students are asked to listen to the pronunciation in fluent speech. They listen for morphological change with nouns and verbs collapsed into each other. For example:

Verb	Noun	Result
<i>post'ska</i> (put it on)	<i>miskotâkay</i> (coat)	<i>postasâke</i> (put your coat on)
<i>kecikona</i> (take it off)	<i>maskisina</i> (shoes)	<i>ketaskisine</i> (take your shoes off)

Here's another different example:

Tânitahto kitahtopiponân

(How old are you?)

changes to:

Tân'tahto kitahtop'onân.

- The students are asked to explore why *Kihteyayak* pause when telling a story. They can interview their *Ôhkomiwâwa* (grandmothers) or *Omosômiwâwa* (grandfathers).

Resources and Materials

- Resource Appendix—Stories and Legends
- Teacher prepared audiocassettes

Assessment

Focus for Assessment

Does the student:

- speak with clear, comprehensible pronunciation, intonation, stress and rhythm in rehearsed situations?
- speak with clear, comprehensible pronunciation, intonation, stress and rhythm in spontaneous situations?

Sample Assessment Strategies

Anecdotal Notes

The teacher observes students as they produce the sounds, stresses, rhythms, and intonation patterns of Cree when speaking on a regular basis. The teacher makes anecdotal notes using the Focus for Assessment criteria. When students read aloud, the teacher finds examples of their skill in:

- rereading words
- reading fluently
- reading with expression
- reading for meaning.



LC-1.2 ORTHOGRAPHY

Students will be able to:

- a. read and write Roman and/or syllabic orthography consistently and accurately

Sample Teaching and Learning Activities

- The teacher provides students with a paragraph written in Cree without the macron. Students read the paragraph out loud, adding their own intonation based on where they believe the macron should go. Students then add the necessary macron.
- The students write a letter to an oil company in both English and Cree about the pollution and destruction of Mother Earth. They pay close attention to spelling and punctuation.

- The students write a paragraph in syllabics and then translate it into Roman Orthography.
- The students download a syllabics font from the Internet and create a syllabics paragraph.
- The students compare the old and new syllabic charts.

Resources and Materials

- Older Bible in syllabics
- Backgrounder Appendix—Syllabic chart B5

Assessment

Focus for Assessment

Does the student:

- consistently apply basic spelling rules?
- use mechanical conventions with reasonable accuracy?

Sample Assessment Strategies

Work Samples

The teacher looks for evidence that students' spelling and use of macrons are accurate in a variety of texts.

Self-assessment Checklist

The students reflect on an assignment, such as the letter they have written to an oil company, and complete the following checklist:

	<i>Ehâ/îhî</i>	<i>Namôya</i>	<i>Âskaw</i>
<i>Kwayask nitasinahikân</i> (I follow spelling rules)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Mihcetwayak nitasinahikan isko</i> <i>kwayask kâ itasinahikeyân</i> (I spell several ways until I find the right one)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Kwayask kâ itasinahikâtek nitâpacihtân</i> <i>ahpô awiyak niwîcihik</i> (I use a dictionary or people to help me)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Nikâ kîhtwâm ayamihâtân

(I reread the words several times)

Nitasinahen kâ isipehtamân

(I spell the way I hear the
word sounds like)



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:
 - future plans
 - technology
 - art
 - environment
 - independent living
 - any other lexical fields that meet their needs and interests

Sample Teaching and Learning Activities

- The students practise appropriate greetings daily upon arrival and departure from class.
- The students examine the expressions used in Cree and how they are used. They write them down on chart paper and translate them into English.
- The students use vocabulary to describe an art form. The students are encouraged to view and then describe the artwork of well-known Cree artists. They write a paragraph and share it orally.
- The students plan a career fair. The students use Cree terms for occupations.

Resources and Materials

- Samples of Jane Poitras or other artists' works.
- Resource Appendix—Artists' Web sites

Assessment

Focus for Assessment

Does the student:

- understand a repertoire of vocabulary and expressions, in familiar contexts?
- use a repertoire of vocabulary and expressions, in familiar contexts?

Sample Assessment Strategies

Journals

The students write in their Journals about using vocabulary and expressions in familiar contexts. They describe how they work with this vocabulary. For example, they double-check meaning by attending to word categories; e.g., noun, verb. They check with the teacher or Cree dictionaries for accuracy.

Writing Checklist

Nitâpit'sahen niteyih tamowin
(I maintained a purpose.)

Kwayask nit'si pîkiskwân
(I employed a suitable voice and tone.)

Ni mâm'toneyiten kwayask kâ isi wicihtâyân anihi kâwi mâmskôtamihk
(I provided thoughtful, detailed support to develop main ideas.)

Ni kwayask itastekih, nistam kîkway ispeyik isko iskwayâc
(I organized the paragraphs in logical order.)

Ni pâpitos itastân pîkiskwewina
(I varied the sentence structures.)

Metoni kwayask ni tâpacitan pîkiskwewin
(I used the language effectively.)

Ni kihtwâm ayamih tâ mahti kwayask etastek
(I edited for correctness.)

E wîyastâyan niteyicikan ni masinahikewinihk
(I developed my own point of view in my writing.)



LC-1.4

GRAMMATICAL ELEMENTS

Students will be able to:

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

- benefactive (VTI/VTA) someone doing an action for someone: only words involving animate or inanimate objects/goals and the suffix marker *maw* are added to the action word and this changes the meaning to an action word involving a 3S object/goal (VTA) (VTI-->VTA): *petsinamâw* (pass it to me), *petamaw* (bring it for him or her), *nâtamaw* (fetch it for him or her)
- (VTA Inverse) simple sentence structure where a 3S animate noun is the subject and I (1S), you (2S) and him or her or them or any references to a third person are the goals 3S-->1S; 3S-->2S; 3S-->3' in declarative statement form *niwâpamik nitôtêm* (I see my friend), *kiwâpamik kitôtêm* (your friend sees you), *wâpamik otôtêma* (his or her friend sees him or her) and progressive form *e wâpamit nitôtêm* (my friend is seeing me), *e wâpamisk kitôtêm* (your friend is seeing you), *e wâpamikot otôtêma* (his or her friend is seeing him or her)

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.

- The teacher writes phrases with the particular grammatical structure on the board. The students copy them down then cut them up and place them together in the way they think the phrases should go. The teacher reads the phrases, explaining the structure to the students. The students recopy the phrases and break them up again. They compare the ones they have done before with these new ones. They practise several times. For example:

niwâpamik nitôtêm (my friend _____ me)

ewâpamit nitôtêm (my friend is ____ing me)

Students will be able to:

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

- doing an action for oneself a reflexive marker (VAI) for action only for I, you, he or she, we, all of us, all of you, they using *sta-mâso*
- (VAI-->VTA) benefactive 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); *wîatoskem* (work with him or her)
- someone doing an action for someone: for action only words the element *sta* and the suffix marker *maw* are added to the action word and this changes the meaning to an action word involving a 3S object/goal (VAI-->VTA) (Benefactive) *nikamôstamaw* (sing for him or her); *atoskestamaw* (work for him or her)
- change in discourse: sentences that indicate who is doing a certain action or specify a particular noun with the help of demonstrative pronouns known as a relative clause *n'taw'miy ana nâpew kê nikamot* (go give it to that man who is singing); *petamawin anima masinahikan kê mihkwâk* (bring me that book that is red)
- simple sentences involving an object/goal for we (1P-->3S), all of us (2I-->3S), all of you (2P-->3S), they (3P-->3') subject markers along with an action word involving an animate (NA) his or her (3S) object/goal (VTA) in declarative and progressive form
- indefinite actor form
- sentences that illustrate all/everyone partaking in an action and is used to capture events or activities in action only words (VAI) *mîcisonâniwiw* (they eat) *e mîcisohek* (eating is happening)

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.

- The teacher provides the students with Cree sentence strips. The students, working in groups, put the strips in a coherent paragraph. They may add on other strips to make the paragraph more interesting. When finished, the students read the paragraph aloud.

- The students ask each other questions on grammatical rules or structures. Why is the sentence placed in that particular spot? What would happen if the sentence were moved to another place?
- The students, working with a partner, practise verb conjugations using rhythms such as clapping/snapping.
- The students practise constructing simple sentences using the whole paradigm; i.e.,
Set I direct
Set II direct
Set III direct – singular forms
Set III inverse – singular forms
The students choose to write sentences on topics of interest to them; i.e., weekend activities.

Students will be able to:

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

- simple sentence involving an object/goal for I, you, him or her subject markers along with an action word involving an animate his or her object/goal in declarative form *niwâpamâw minôs* (I see a cat), *kiwâpamâw minôs* (you see a cat), *wâpamew minôsa* (he or she sees a cat), *kiwâpamitin* (you see it), *kiwâpamin* (you see me) and progressive form *ewâpamat minôsa* (he or she is seeing a cat), *ewâpamak minôsa* (I am seeing a cat), *ewâpamât nimôsa* (he or she is seeing a cat), *ewâpamitân* (I am seeing you), *ewâpamiyan* (you are seeing me)
- past/future time passage/ conditional markers
- weather verbs in the subjunctive mode: when for past tense *nikî kiwân kâ kimowahk* (I went home in the rain), *kikîwew kâkimowanîyik* (he or she went home when it was raining); if is used for future tense *nika kiwân kîspin sâkasteki* (I will go home if it's sunny), *kakîwew kîspin sâkasteyiki* (he or she will be going home if it's sunny)

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.

- The students identify simple sentences from a story. They construct another sentence with simple structure and replace the one in the story. They check to see if the story still makes sense.
- The students make a chart of past, present and future activities using the weather verbs.

Resources and Materials

- Sentence strips
- Resource Appendix—Stories and Legends

Assessment

Focus for Assessment

Does the student:

- use some simple grammatical structures?
- use some complex grammatical structures?

Sample Assessment Strategies

Work Samples/Quizzes

The teacher takes in samples of student work or gives short quizzes to check that outcomes are being met.

Observations

The teacher observes students during discussions and in work settings with a focus on grammatical structures. The observations may be part of a student-teacher conference.

LC-2 SPECIFIC OUTCOME

Interpret and produce oral texts



LISTENING

Students will be able to:

- a. understand a variety of lengthy oral texts on familiar topics, in guided and unguided situations

Sample Teaching and Learning Activities

- The teacher invites student groups to watch a video of a Cree legend. He or she asks the groups to record the main events or ideas on a mind map. Prior to viewing, the teacher gives students the opportunity to become familiar with the characters, settings, plots and necessary vocabulary.
- The teacher provides students with the lyrics of a *nikamowin*, with certain Cree words or expressions omitted. Students listen to the *nikamowin* and complete the lyrics as they hear the recording.
- The students invite a Cree storyteller to the class and listen to a legend or story. Afterwards, the students retell the story in their own words.
- The students examine different types of traditional oral texts:

âtayohkewina
(legends)

kihci âcimowina
(sacred stories)

tipeyaw âcimowina
(personal stories.)

The students share their findings orally in a Sharing Circle.

Resources and Materials

- Resource Appendix—Video
- Storyteller
- Resource Appendix—Audiocassettes and CDs

Assessment

Focus for Assessment

Does the student:

- understand a variety of lengthy texts on familiar topics in guided situations?
- understand a variety of lengthy texts on familiar topics in unguided situations?

Sample Assessment Strategies

Mind Maps

The teacher assesses the students' mind maps of Cree cultural or traditional stories, and looks for evidence that:

- main ideas are relevant and clear
- issues, plot, setting and characters are identified
- ideas are shared and elaborated in groups.

Observations

When students complete the lyrics of a Cree song that they have listened to, the teacher looks for evidence that the students are able to:

- understand the main points of the song
- identify key words and expressions
- demonstrate an interest in listening to Cree music.



LC-2.2

SPEAKING

Students will be able to:

- a. produce a variety of lengthy oral texts on familiar topics, in guided situations

Sample Teaching and Learning Activities

- The students prepare a TV or radio news broadcast using programs, such as from APTN, as a model. Students could include various segments such as sports, school or community news, weather and upcoming community events.
- The students research communities that have their own local radio stations and interview an announcer to see which broadcasts are done in Cree. The students report back to class. As a follow-up activity, students can prepare and make announcements in Cree over the school intercom.

- The students create their own oral story based on their personal lives. It should be:

wawiyas (NPC)/*wawîyes* (SPC)

(humorous)

kayâs

(historical)

tahto kîsikâw pimâtisiwin

(everyday life)

tipiyaw ispayowin

(personal experience)

mamâhtâw

(miraculous)

- The students retell a story that they have heard.

Resources and Materials

- TV programs, radio stations that broadcast in Cree.

Assessment

Focus for Assessment

Does the student:

produce a variety of lengthy oral texts on familiar topics in guided situations?

Sample Assessment Strategies

Conferences

When students prepare a TV or radio broadcast, the teacher conferences and discusses criteria with students before they begin. Criteria might include:

- relevant information with interesting details
- appropriate format
- clear organization of ideas
- appropriate oral expressions (pronunciation, fluency)
- accurate grammar
- appropriate use of Cree vocabulary and expressions
- participation and collaboration in preparation of the task.



INTERACTIVE FLUENCY

Students will be able to:

- a. converse with ease in routine and nonroutine situations

Sample Teaching and Learning Activities

- The class invites a Cree-speaking guest, *Kihteyaya*, or a respected community member who is familiar with or specializes in a particular theme that the class is studying. For example:

Nehiyaw nikamowina

(traditional or contemporary Cree music)

Nehiyaw nîmihitowina

(traditional or contemporary Cree)

Nehiyaw tâpasinahikewina

(traditional or contemporary art forms)

anohc ispayowina

(current issues)

- The students invite a well-known Cree-speaking community member to come to the class to talk with them on current issues in the community. Students ask questions for clarification.

Resources and Materials

- *Kihteyaya*
- Cree speaking guest

Assessment

Focus for Assessment

Does the student:

converse with ease in familiar routine situations?

converse with ease in familiar nonroutine situations?

Sample Assessment Strategies

Checklists

The teacher develops a checklist based on the Focus for Assessment criteria. Additional criteria might include:

- willingness to participate in conversations
- willingness to take risks with the language
- appropriate use of Cree vocabulary
- fluidity of speech.

The teacher observes students as they participate in conversations with Cree-speaking guests, *Kihtheyayak* or respected community members.

LC-3 SPECIFIC OUTCOME

Interpret and produce written and visual texts



READING

Students will be able to:

- a. understand a variety of lengthy written texts on familiar topics, in guided and unguided situations

Sample Teaching and Learning Activities

- The students read a Cree *âcimowin* or a cultural or traditional *âcimowin* and create a web to organize the main ideas.
- The students read a Cree *âcimowin* and respond accurately to comprehension questions relating to text.
- The students read the Government of Canada White Paper and the response Red Paper from First Nations. They summarize what they learned in a paragraph written in Cree, then read it orally.
- The students examine the Treaty in their area. They explore how the Cree understood Treaty promises. They write a paragraph and share orally.
- The students are given several types of written text in Cree; e.g., part of a story, poem, newspaper article. The students identify the type of text and choose one to work with. They read the text and circle all the patterns that they recognize; i.e., subject markers, suffix markers, and underline the root words.

Resources and Materials

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

Assessment

Focus for Assessment

Does the student:

- understand a variety of lengthy texts on familiar topics in guided and unguided situations?
- understand the main points and supporting details of texts in guided and unguided situations?

Sample Assessment Strategies

Checklists

The teacher creates a checklist based on the Focus for Assessment criteria to assess student comprehension of Cree texts. The teacher reviews the checklist periodically to note student progress over time.

Portfolios

The teacher collects student story webs and comprehension questions to look for evidence that they are able to:

- understand the main points of Cree texts
- understand the supporting details of Cree texts
- effectively answer questions about a Cree text they have read.

These are placed in student Portfolios.



LC-3.2

WRITING

Students will be able to:

- produce lengthy written texts on a variety of familiar and unfamiliar topics, providing some details to support the main point, in guided and unguided situations

Sample Teaching and Learning Activities

- After participating in a gallery walk of artwork by various Cree or other Aboriginal artists, students each choose an artist and research his or her history and work. Students use their research to produce an informational text about the artist for a gallery catalogue.

- The students retell a narrative in writing, focusing on developing the main character; e.g., his or her strengths, the problem and the resolution.
- The students create a Cree section, in Cree and English, for the school yearbook.

Resources and Materials

- Resource Appendix—Artists’ Web sites

Assessment

Focus for Assessment

Does the student:

produce a variety of lengthy texts on familiar topics in guided situations?

Sample Assessment Strategies

Conferences

When students research an artist and his or her work, the teacher discusses criteria with students before they begin. Criteria might include:

- the format to be used
- the use of Cree language structure; e.g., vocabulary and verb tenses used correctly
- the inclusion of detailed and accurate information
- the use of a variety of resources
- the report to be enhanced with visuals and illustrations, correctly placed.



VIEWING

Students will be able to:

- examine a variety of visual media, in guided and unguided situations

Sample Teaching and Learning Activities

- The students watch a video of a dance from a powwow or Métis dancing. Students share their interpretations by drawing pictures then labelling them.
- During an Allen Sapp pictures activity, the students look at the artist’s pictures and generate sentences about them.

- The students invite local artists to present their work. After the presentation, the students represent their understanding of the artwork by creating a sculpture or collage. The students also identify the feelings and emotions the pieces evoke, as well as the techniques used to create the mood or emotions of each piece.
- The students examine advertisements and discuss them in Cree. They create an advertisement that encourages the use of the Cree language for:

Wayawîtimihk akwasinahikan
(outdoor billboard)

Âpihtaw cipahikanis wîhtamâkewin
(30 second radio commercial)

Kiskinohamâtowikamik ahpô wayawîtimihk akwasinahikan
(school or community poster.)

Resources and Materials

- Resource Appendix—Video
- Resource Appendix—Artists’ Web sites

Assessment

Focus for Assessment

Does the student:

- examine a variety of visual media in guided and unguided situations?
- express verbally or in written form an understanding of the materials presented?

Sample Assessment Strategies

Observations

As students react to artwork by Cree or other Aboriginal artists, the teacher looks for evidence that they are able to:

- describe techniques used by the artist
- explain or interpret the artist’s work
- identify feelings and emotions evoked by the artwork
- use Cree when participating and expressing opinions.

Journals

The students write in their Journals to:

mâmitoneyihtâ tân'si kâ itamahicisocik/twâw otatoskewiniwâhk
(reflect on how artists create mood and evoke emotions in their work.)

mâmitoneyihtâ tân'si kâkî itamahitocik/twâw otatoskewiniwâhk kâ âhkami atoskâtahkik/kotaka otapasinahikewa
(reflect on the emotions they felt when studying the work of a particular artist.)



LC-3.4

REPRESENTING

Students will be able to:

- a. explore a variety of techniques and conventions used to express meaning in visual media, in guided and unguided situations

Sample Teaching and Learning Activities

- After students research a current issue that interests them; e.g., the environment, they organize awareness campaigns for the school. Campaigns can be carried out using posters, public announcements, leaflets and fundraising activities.
- The students develop a poster promoting the Cree language.
- The students set up a tipi in the school gymnasium or on the playground. As students set up the tipi, *Kihtheyaya* explains the significance of each pole.
- The students research Cree artists. The students, with a partner, choose an artist and give a short presentation, in Cree, about the artist and his or her work.
- The teacher invites students to view examples of Cree headdresses. The students then design and create their own headdresses and present them as part of a classroom or school display.
- The students explore the ceremonial aspect to clothing design. They prepare an oral presentation or develop a booklet.
- The students discuss sports and teams which use Aboriginal names.

Resources and Materials

- Margaret Cardinal – Traditional Clothing Design
- *Kihteyaya*
- Resource Appendix—Artists’ Web sites

Assessment

Focus for Assessment

Does the student:

- explore a variety of techniques and conventions used to express meaning in visual media in guided and unguided situations?

Sample Assessment Strategies

Checklists

The teacher works with students to develop criteria for their awareness campaigns on current issues. For example:

- information is accurate and relevant
- a variety of visual techniques are used
- visual techniques are effective in conveying the message
- includes appropriate details designed to appeal to or convince the audience
- presentation is clear and easy to follow
- vocabulary, expressions, and structure are appropriate and add to the desired effect.

Observations

When students create their own posters to promote Cree, the teacher notes the extent to which they are able to:

- convey clear ideas, messages
- focus on the topic
- use details to add interest and effect
- use a range of vocabulary.

LC-4 SPECIFIC OUTCOME

Apply knowledge of the sociocultural context



REGISTER

Students will be able to:

- a. use the appropriate level of formality with a variety of people in a variety of contexts

Sample Teaching and Learning Activities

- The students carry on a simple conversation with an unfamiliar speaker and use the appropriate level of formality.
- The students use appropriate language, volume, gestures and other nonverbal behaviours to welcome young guests into the school.
- The students discuss what can be talked about and what questions may be asked when *Kihteyayak* or respected community members are present to share their knowledge.
- The students memorize a simple prayer and recite it together at the beginning of the class:

Nohtâwînân KiseManitow wîcihinân ekwa
(Creator, Great Spirit, help us and)

Kanaweyiminân nîyanân Kitwâsimisak
(Keep us, we are your children)

nâpewak nâpesisak iskwewak iskwehisak
(Men, boys, women, girls)

ekwa kahkiyaw kotatak ayisîniwak ôta askîhk ay hi
(And all other people on this earth. Thank you.)

Assessment

Focus for Assessment

Does the student:

use the appropriate level of formality with a variety of people and situations?

distinguish between levels of formality of speech or writing based on the social context in which the language is used?

Sample Assessment Strategies

Observations

The students work in groups to identify the expressions of formal and informal register from the list provided by the teacher. They refer to the list when they practise using the expressions. The teacher observes students while engaged in this activity to note their understanding and ability to use the expressions.



EXPRESSIONS

Students will be able to:

- a. explore and interpret unfamiliar idiomatic expressions, and use learned idiomatic expressions appropriately in a variety of situations

Sample Teaching and Learning Activities

- The students are presented with an oral selection that contains a number of expressions that may be unfamiliar to them. They guess at the meaning by using context, the nature of the selection, and familiar words.
- The students keep lists of expressions encountered in oral and reading activities during the year. They write down what they think the expressions mean on an activity sheet. They are also asked to demonstrate their use of these expressions.

Assessment

Focus for Assessment

Does the student:

- explore unfamiliar expressions?
- interpret unfamiliar expressions?
- use learned expressions appropriately in a variety of situations?

Sample Assessment Strategies

Observations

As students work at interpreting unfamiliar expressions, the teacher looks for evidence that they:

- carefully attend to the oral or written texts
- use context cues appropriately and effectively
- read ahead to use context clues
- look at parts of the text to help them.

The teacher evaluates the unfamiliar expression activity sheet to determine the students' ability to guess what expressions mean from the context.



VARIATIONS IN LANGUAGE

Students will be able to:

- a. adapt to some variations in language

Sample Teaching and Learning Activities

- The teacher provides students with a text written for an adult level; e.g., an article, and provides them with a second text for children; e.g., cultural or traditional story. Working with a partner, students identify how language is used differently in each text; e.g., length of sentences, vocabulary, illustrations. The students create their own text in both adult and child forms, taking into account the differences or variations in language.
- As students read short stories set in other places or times, they jot down words or phrases that show variations and explore their meanings through discussion and research.
- The students explore gender-based language; e.g., the use of diminutive by older females. The students discuss variations, including usage of such language for children.

- The students research how language can change from place to place and why this can happen; i.e.:

Tânisi esi kiskinowâpakeyak ekwa ehotinamak opime ohci itsihtwâwin
(influence of another culture on a region)

Kîkway ispayôwn kê wîcihkocik e mînowepikecik/twâw ita kê ohtaskânecek/twâw.
(an event that helped shape the people of the area)

Tân'si etaskîwahk
(the geography of a region)

tân'si esipimâcohocik/twâw iyiniwak
(the way of life of the people)

tân'si pâhpîtos esipimâcihocik/twâw iyiniwak
(differences in the life experiences of the people.)

The students then listen to Cree videos, cassette tapes, radio stations, CD-ROMs, *Kihtheyayak*, respected community members, guest speakers. They listen for regional variations in Cree language, such as sayings or terms. Students are encouraged to ask Cree-speaking people they know about any differences they notice in the language from region to region. The teacher and students collect examples in a chart and, wherever possible, record the source of the variation.

- The teacher invites the students to compile a list of words that are unique to certain regions of Cree in Western Canada, along with their definition.

Resources and Materials

- Resource Appendix—Stories and Legends
- Resource Appendix—Audiocassettes and CDs
- Resource Appendix—Video
- *Kihtheyayak*

Assessment

Focus for Assessment

Does the student:

adapt to some variations in language?

Sample Assessment Strategies

Observations

As students examine texts for adults and children, the teacher looks for evidence that they are able to:

- identify key differences in sentence structures, vocabulary, and illustrations
- vary the content (interest)
- write in different levels, children use easier language, adults more complex structures.



SOCIAL CONVENTIONS

Students will be able to:

- a. explore and use a variety of social conventions in a variety of situations

Sample Teaching and Learning Activities

- The teacher provides students with a variety of social situations. Then they work in small groups to improvise the situation, using appropriate formal and informal social conventions. The groups present to the class.
- The students examine appropriate cultural behaviours used in the past; e.g., males do not talk about certain topics in the presence of a female. They compare traditional cultural behaviours with those practised today.
- The students explore the origins of pan-Indian practices, and specific practices in certain Cree communities:

pwât'simowina (powwows)

nîmihitowina (dances)

isihtwâwina/isihcikewina (ceremonies)

matot'sâna (sweat lodges.)

The students write about what they find, and report orally in Cree to the class.

- The students explore traditional child-rearing practices:
t'stomâwasowina (NPC)/ *instomawasôwina* (SPC)
(lullabies)

miyo wîyomihtôwin
(positive reinforcement.)
- The students look at the usage of *esa* to storytelling. They then practise using *esa*. This is the storytelling convention from the storyteller's perspective—This is the way I heard it—*Once upon a time ...*
- The students explore story beginnings and story conventions, such as nodding.

Resources and Materials

- *Pitapan's Swing* by Darlene Auger
- Resource Appendix—Stories and Legends

Assessment

Focus for Assessment

Does the student:

- explore a variety of social conventions in a variety of situations?
- use a variety of social conventions in a variety of situations?

Sample Assessment Strategies

Observations

When students improvise social situations, the teacher looks for evidence that they:

- apply social conventions appropriately
- use language that is understandable and appropriate to the context
- use a variety of strategies to negotiate meaning and sustain the interaction; e.g., rephrasing, questioning
- use appropriate cultural behaviours.



NONVERBAL COMMUNICATION

Students will be able to:

- a. use a variety of nonverbal communication techniques appropriately in a variety of contexts

Sample Teaching and Learning Activities

- The students explore examples of appropriate nonverbal communication techniques when they view a music program, listen to *Kihtheyaya*, a respected community member, or presentation from a guest speaker. The students listen carefully, and, after the visit by *Kihtheyaya*, or respected community member, or guest speaker, the students discuss what they learned.
- The students discuss various nonverbal communication used by Aboriginal people. They use a chart to record when and how Aboriginal people use these nonverbal communication techniques.

Resources and Materials

- *North American Indian Sign Language*, Karen Liptak

Assessment

Focus for Assessment

Does the student:

- use a variety of nonverbal communication techniques appropriately in a variety of contexts?
- prepare a list of nonverbal communication techniques?

Sample Assessment Strategies

Learning Logs

The students reflect following the visit of *Kihtheyaya*, or a respected community member or guest speaker, and record what they learned in their Learning Logs. The teacher looks for evidence in these Learning Logs that students have:

- completed an entry for each presentation
- demonstrated their understanding of nonverbal communication techniques.

Checklists

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

Observations

The teacher observes students as they interact with others in a variety of contexts, using the nonverbal communication techniques studied in class. The teacher also examines students' charts to note to what extent they understand the use of 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. link a series of ideas

Sample Teaching and Learning Activities

- The students participate in conversation with a Cree speaker, producing several coherent sentences with relative detail and precision.
- The students retell a cultural or traditional *âcimowin* or narrative in writing, or orally, with supporting details.
- The students each create a personal genealogy chart.
- The students research businesses owned and operated by Cree people. They write a paragraph about the business— Who, What, Where, When, Why—and give an oral report to the class.

Resources and Materials

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

Assessment

Focus for Assessment

Does the student:

link a series of ideas into a cohesive story?

organize ideas coherently and effectively when writing in Cree?

Sample Assessment Strategies

Conferences

The teacher meets with students at various stages of the writing of a story to provide feedback, guidance and encouragement.

Anecdotal Notes

The teacher observes students as they converse with Cree speakers. The teacher looks for and notes evidence that students are able to:

- produce coherent sentences
- link a series of ideas in a meaningful way
- use appropriate Cree pronunciation and intonation
- use effective strategies to enhance and sustain communication.



TEXT FORMS

Students will be able to:

- a. use their knowledge of text forms to aid interpretation and enhance production of texts

Sample Teaching and Learning Activities

- The students maintain a writer's notebook to demonstrate their awareness of Cree language and stylistic choice. The students record ideas for *âcimowina*, poems or articles. They may copy lines from any reading, listening or viewing that they enjoyed, or words they wish to remember.
- The students use the language and styles to create texts for audiovisual presentations, photo essays, or prepared speeches.

Resources and Materials

- Resource Appendix—Stories and Legends

Assessment

Focus for Assessment

Does the student:

- use his or her knowledge of text forms to aid interpretation of texts?
- use his or her knowledge of text forms to enhance production of texts?

Sample Assessment Strategies

Portfolios

The students select texts to include in their individual Portfolios that demonstrate their understanding of text forms. The students may include a short note to the teacher asking him or her to focus on one aspect of the student's work that he or she is proud of. For example:

Mahti nâkatâpahta ...

(Please notice ...)

E nihtâ mikisihkahciket awa iskwesis.

(This girl can bead very well.)

Peer Assessment

The teacher invites students to provide feedback to one another's work by providing peer assessment sheets. The sheet may include sentence stems for peers to complete, such as:

- You have used appropriate vocabulary.
- The information is complete.
- I wonder if you could ...
- I really liked the part when you ...
- I have learned that ...
- You have gathered information from ...



LC-5.3

PATTERNS OF SOCIAL INTERACTION

Students will be able to:

- a. use a wide range of social interaction patterns to deal with routine and some nonroutine transactions and interactions

Sample Teaching and Learning Activities

- The students interact with one another in school to seek consensus during decision-making meetings, such as student council, class meetings, and group project meetings.
- The students interact with members of the community at an open house when they explain a display of community historical information they set up as part of their community service. This could include such items as genealogical charts, old and new photographs, a history of transportation in the community.

- The students examine the hierarchical role used in government and compare it to the traditional role of Chief and Council. The students record this information on a Venn diagram or comparison chart.
- The students explore the interaction patterns in a Sharing Circle.

Resources and Materials

- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

use a wide range of social interaction patterns to deal with routine transactions and interactions?

use a wide range of social interaction patterns to deal with some nonroutine transactions and interactions?

Sample Assessment Strategies

Learning Logs

The teacher invites students to reflect on activities they were engaged in and to record their experiences in their Learning Logs. Sample questions may include:

Kipimit'sahenaw cî nakskotâtôwin anohc

(Did we follow social interaction patterns today?)

Kwayask cî kipîkiskwânaw

(Did we have a good choice of words?)

The students record their reflections in their Learning Logs.



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.)

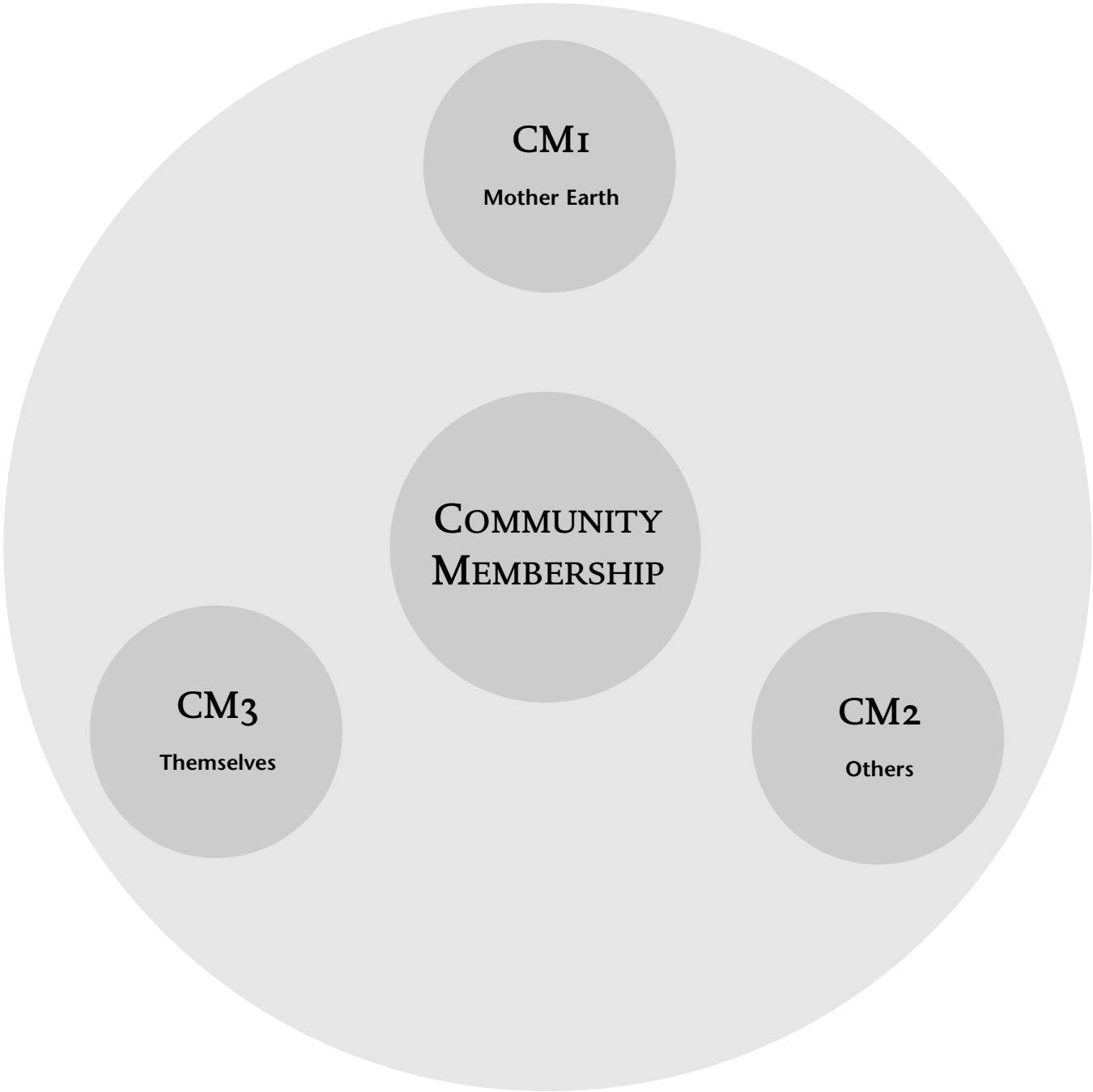
COMMUNITY MEMBERSHIP

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

CM_I

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

CM₂

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

CM₃

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. understand, respect and value Mother Earth

Sample Teaching and Learning Activities

- The students collect news articles on a variety of environmental issues. Working with a partner, students write captions and short news summaries in Cree using the 5 Ws and How questions.
- The students understand the ceremonies and the teachings of living this life according to the *isihcikewin* (ceremony). They are living in harmony with Mother Earth/environment, guided by the Creator.
- The students read cultural or traditional stories about Mother Earth/environment and the relationships between Mother Earth/environment and humanity. They do so in order to understand how Mother Earth and humans are interrelated as living and breathing entities—the Circle of Life.
- The students explain the traditional recycling practice orally in a Sharing Circle.
- The students explain ecotourism in their area and give an oral presentation in Cree on the topic.

Resources and Materials

- Tourism Alberta brochures
- Multimedia – newspapers, video/TV, radio, Internet
- Resource Appendix—Stories and Legends

Assessment

Focus for Assessment

Does the student:

- understand Mother Earth/environment?
- respect Mother Earth/environment?
- value Mother Earth/environment?

Sample Assessment Strategies

Anecdotal Notes

The teacher observes students as they:

- present information on the relationship between humans and Mother Earth
- describe what they learned from Mother Earth
- discuss how people can live peacefully with Mother Earth.

The teacher notes and records the extent to which students are able to understand, respect and value Mother Earth/environment.



KNOWLEDGE OF PAST AND PRESENT

Students will be able to:

- a. respect and understand how knowledge of past and present interaction with Mother Earth affects Canada

Sample Teaching and Learning Activities

- The students write a letter to a Chief and Council, MLA, Member of Parliament expressing their concerns for Mother Earth/environment.
- After reflecting on past and present interactions with Mother Earth/environment, the students make posters to advocate caring for Mother Earth/environment.
- The students look at how past actions affect our world today and present their findings orally.
- The students study the seasonal moving patterns of the Cree and how this practice helped avoid disturbing the land (nature). They identify problems Mother Earth/environment is facing today and present their findings orally.

- The students study a current environmental issue of interest and personal concern using a variety of sources, such as community resource people, Internet Web sites, books, newspapers. They identify traditional Cree practices that would have prevented the current problem(s). They share their personal perspectives. Note: the name Canada is derived from Kanata, the Cree word for clean.

<i>Kâ mekwâ nayihtâwipayik</i> (Current Problem)	<i>Âpacihtâ kiskeyihtamâwin</i> (Applying Traditional Practices)	<i>Tân'sîsi kaki isi wicihtâsonânaw anohc</i> (How Can We Make a Difference Today?)
<ul style="list-style-type: none"> - <i>kâwî mescinehcik/twâw</i> (endangered species) 	<ul style="list-style-type: none"> - <i>kît'sk otina kâ nitaweyihtaman</i> (only take what you need) - <i>namôya poko eskanak kâ mamihtsiwâkehk</i> (not just for antlers (trophy sport)) - <i>kâya kotakawiyak otaskiy</i> (not encroaching on territory) - <i>nâkatohke piskiskiwak onamihtâniwâwa</i> (respecting the animal's territory) - <i>Nehiyaw opimpiciwiniwâwa ekâ ka moskâcitâhk askîy</i> (moving patterns of Cree avoided disturbing nature) - <i>kâya âpacihtâ piscipocikana</i> (no poisons—natural fertilizers used) 	<ul style="list-style-type: none"> - <i>manâhâwin kâ kihtwâm âpacihtâ kîkwaya</i> (recycling) - <i>âpacihtâ kîkway ekâ kâ piscipôhcikemakahki/kwâw</i> (use organic fertilizers, less pesticides, additives)

Resources and Materials

- Maps/Canada.
- Treaty areas.
- Samples of business letters.

Assessment

Focus for Assessment

Does the student:

understand how knowledge of past and present interaction with Mother Earth/environment affects contemporary Cree society?

Sample Assessment Strategies

Checklist for Formal Letter

	Yes	No
1. Heading #1 has my address, city, province and postal code	<input type="checkbox"/>	<input type="checkbox"/>
2. Heading #2 has the address, city, province and postal code of the person who will receive my letter	<input type="checkbox"/>	<input type="checkbox"/>
3. The salutation says, "Dear _____," The body of my letter has:	<input type="checkbox"/>	<input type="checkbox"/>
4. An introduction that states my purpose for writing	<input type="checkbox"/>	<input type="checkbox"/>
5. A main section that gives more information	<input type="checkbox"/>	<input type="checkbox"/>
6. An ending statement	<input type="checkbox"/>	<input type="checkbox"/>
7. A closing (Yours truly,) followed by a comma	<input type="checkbox"/>	<input type="checkbox"/>
8. My signature (first and last names)	<input type="checkbox"/>	<input type="checkbox"/>
9. I have used an editing checklist to correct errors	<input type="checkbox"/>	<input type="checkbox"/>
10. I separated paragraphs	<input type="checkbox"/>	<input type="checkbox"/>

Work Samples

The teacher collects samples of work from students and looks for evidence that they respect and understand how knowledge of past and present interaction with Mother Earth affects contemporary Cree society.



CM-1.3

PRACTICES AND PRODUCTS

Students will be able to:

- a. understand, value and respect Cree practices and products related to Mother Earth

Sample Teaching and Learning Activities

- The students work in groups to facilitate, guide and role-model practices to other students by hosting a feast to honour and give thanks to the Creator and Mother Earth/environment. To show thanks to the ancestors who have so humbly left this knowledge to carry on, the students invite honoured guests, community members to the feast. The teacher facilitates the preparation by having the students brainstorm what needs to be done. The students will perform the actual tasks involved. Questions to consider include:

Kiko isihcikewin/isihtwâwin
(What type of ceremony?)

Tân'spî kê esihcikehk
(When is the ceremony?)

Tân'te ewisihcikehk
(Where is the ceremony?)

Awîna kâwî nitomiht
(Who to invite?)

Kîkwây kâwî pimit'sahamihk kwayask
(What is the proper protocol?)

Tânihki. Ta kihceyiht, ta ayametotamihk cî
(Why? To honour, to bless?)

Kîkwây kinitaweyihtenaw
(What we need?)

Awîna kîkwaya ketôtam
(Who will do what tasks?)

Tân'si ta isi waskawîtotamihk
(What are the expected behaviours?)

Sôniyâw cî kinitaweyimânaw. Tân'sîsi ka isi ôsehânaw
(Do we need funds? How do we raise them?)

- The students explore indiscriminate hunting. How should ethical hunting be carried out? The students invite *Kihteyayak* or respected community members to explain traditional Cree hunting practices and respect for animal life. The students share in a Talking Circle.
- The students share the different stages in an animal's life; e.g., moose, buffalo.
- The students explore how the Cree language is very specific to things that are important to Cree life.

Resources and Materials

- *Kihteyayak*

Assessment

Focus for Assessment

Does the student:

understand, value and respect Cree practices and products that refer to relationship to the land?

Sample Assessment Strategies

Self-assessment/Group Assessment

The students are asked to reflect on their participation in the planning and preparation for the feast. The teacher provides students with a self-assessment checklist and invites them to complete the form and file it in their Portfolios or Learning Logs for future reference:

Scale:	<i>Nawac mistahi</i> (Most)		<i>Nawac âstamihk</i> (Least)		
- <i>Nitakwastân cî mâmitoneyihcikana anohc</i> (Did I contribute ideas today?)	1	2	3	4	5
- <i>Awiyak cî ninitomâw ta wîcihtâsot</i> (Did I invite someone else to contribute?)	1	2	3	4	5
- <i>Kotatak cî ninitohtawâwak</i> (Did I listen to others?)	1	2	3	4	5
- <i>Nitipikâpawesten cî nikanawâpamikowina</i> (Did I fulfill my responsibilities to the group?)	1	2	3	4	5
- <i>Nisto kîkwaya kâtôtamân kita sihskawakik kotakak wîstawâw ka wîcihtâsocik/twâw</i> (Three things I did to encourage others to participate fully were:	1	2	3	4	5
1	1	2	3	4	5
2.	1	2	3	4	5
3.	1	2	3	4	5
- <i>Peyak nayihtâwipayowin ekî hayâyâhk:</i> (One problem our group had was ...) 1	2	3	4	5	
- <i>Ahpô itikwe ômisîsi takî miskopayik...</i> (A possible solution to this problem is ...)	1	2	3	4	5

Journals

The teacher reviews student Journals to ensure that students are able to identify with and be clear about their understanding of Cree practices and products related to Mother Earth. The students record their reflections on the significance to themselves. The teacher provides feedback and support where needed.



PAST AND PRESENT PERSPECTIVES

Students will be able to:

- a. respect traditional and contemporary views and perspectives of Mother Earth

Sample Teaching and Learning Activities

- The students engage in class discussion by thinking about the following questions:

Tân'sîsi Nehîyawak kayâs kî manâcihtâwak Kikâwînow askiy
 (How have Cree people traditionally respected Mother Earth/environment?)

Kîkwây ta kî itôtamwak ta manâcihtâcik/twâw Kikâwînow askiy
 (What can they do to protect Mother Earth?)

The students answer and the teacher notes their responses on the board. The teacher then asks:

Tân'sîsi Nehîyawak anohc esi manâcihtâwak Kikâwînow askiy
 (How do Cree people respect Mother Earth/environment today?)

With teacher assistance, the students record the responses. From these responses, the students evaluate the changes in attitude and behaviour in caring for or respecting Mother Earth/environment, in a short essay.

<i>Kayâs</i> (Traditional)	<i>Anohc</i> (Contemporary)

- The students create a collage/poster that represents their perception of respect for Mother Earth/environment from both a traditional and contemporary perspective.
- The teacher leads a discussion about respecting Mother Earth/environment by asking students:

Tânihki Nehîyawak ekosi ketôtâkik kîkway.
 (Why do Cree people do things the way they do?)

Tâpikôc-isîhçikewina, isâyâwina ekwa kayâs ohci.

(For example—ceremonies, attitudes, behaviours, traditional values.)

The students respond using prior knowledge and experience. The teacher notes student responses on the board. Students choose a response and discuss how and why they do a specific thing by writing a short, one-page essay.

- The students research on how the Cree in Alberta treat the forest. They share their information with the class orally.

Resources and Materials

- *Kayâs: Songs of the Woodland Cree*, Kayâs Cultural College
- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

respect traditional views and perspectives of Mother Earth/environment?

respect contemporary views and perspectives of Mother Earth/environment?

Sample Assessment Strategies

Work Samples

The teacher checks for student knowledge of how Cree people respected Mother Earth/environment in the past and present from reviewing student work samples; e.g., charts, posters, collages and essays. The teacher may conference with students, giving positive and constructive feedback.

Rubric for Writing

Score
3 The essay is complete. It indicates a very good understanding of the topic. It provides accurate, relevant details, information and supportive reasoning.
2 The essay is partial and indicates a fairly good understanding of the topic. Although the information selected includes mostly accurate details and ideas, some may be inaccurate or unrelated to the topic.
1 The essay is fragmentary and indicates only minimal understanding of the topic. It may include random details and irrelevant information.
0 There is little or no response or inaccurate and irrelevant details indicate a serious misunderstanding of the topic.



CM-1.5

DIVERSITY

Students will be able to:

- a. accept, value and respect others' diverse viewpoints related to Mother Earth

Sample Teaching and Learning Activities

- The students, working in groups of three, research the cultural practices, ceremonies and celebrations of Alberta's Métis, Plains Cree and Woodland Cree. They gather and record information on a retrieval chart.

Métis	Cree – S	Cree – N
<i>Mîciwina</i> (Food)		
<i>Tâpowakiyhtamowin</i> (Spirituality, beliefs)		
<i>Tân'te kê ispayik</i> (Location)		
<i>Isihcikewina</i> (Ceremonies)		
<i>Môcikihtâwina</i> (Celebrations)		
<i>Nîmihitowina</i> (Dances)		
<i>Waweyisîwina</i> (Dress, regalia)		
<i>Nikânewina</i> (Government or Leadership Organizations)		

- From the information collected, students create a collage below that represents the similarities of the three groups in the centre and the differences in the respective areas. This could also be done as a Venn diagram.

Title and captions or descriptions	Northern Cree
	Métis
	Plains Cree

- The students invite the three groups to present their regalia, food and dance. They show off their attire and provide food samples. This particular event demonstrates accepting and valuing respect of other people's culture.
- The students create posters by highlighting the common areas of three varying cultures:

Nit's'tâpowakeyihtenân ...
(We believe ...) or

Nehiyawak kihteyihtamwak Kikâwînaw askiy omisîsi ...
(Cree people honour Mother Earth/environment by ...)

- The students discuss whether all Cree communities in Alberta have the same values, traditions and beliefs. They work in groups to examine each aspect, then present their findings in class.

- The students examine a powwow in Germany. They discuss this unique performance in a Sharing Circle.
- The students explore other Aboriginal groups; i.e., in Canada and globally, looking for similarities and differences.
- The students explore African beadwork, Caribbean and South American carnival outfits. Are there similarities to traditional Cree designs?

Resources and Materials

- Internet Web sites for:
 - Powwows in Canada and Europe (Germany)
 - Sami people—Scandinavia (Lapland)
 - Ainu people—Japan

Assessment

Focus for Assessment

Does the student:

- accept and value other people’s diverse viewpoints?
- celebrate the diversity of Cree-speaking people?

Sample Assessment Strategies

Conference Feedback Form

The students fill in a conference feedback form to assist them in future learning.

1. Peers Paired Conference			
Addition	Deletion	Changes	Revisions I Made
2. Teacher			
Addition	Deletion	Changes	Revisions I Made
3. Self			
Addition	Deletion	Changes	Revisions I Made

Work Samples

The teacher evaluates student work to determine their understanding of diversity. He or she looks for evidence that students are able to:

- distinguish different practices from their own
- accept the diverse viewpoints of others
- value the diverse viewpoints of others.

CM–2 SPECIFIC OUTCOME

Others



RELATIONSHIPS

Students will be able to:

- a. form positive and respectful relationships with a variety of other people

Sample Teaching and Learning Activities

- The students invite other Cree classes to visit their class and join in Cree conversations. Students will supply:

Maskîkwâpoy

(muskeg tea)

Amiskwîhkaskwâpoy

(peppermint tea)

Pahwesikan ekwa mînisâpoy

(bannock with jam.)

They let other students know that the Grade 12 Cree students will help other students gain more knowledge of Cree by using traditional values as a guide.

- On an index card provided by the teacher, the students write down what they think is one good quality of a friend. They next put all the cards in a box. Each student then takes one card out of the box and reads it. If the class agrees that what is read is one good quality, they write that quality down in their Learning Log, explaining why they think it is a good quality. Each student can read three cards. If many cards are the same, the students must brainstorm for additional good qualities.

Resources and Materials

- Community-supplied materials and ingredients - bannock
- Index cards

Assessment

Focus for Assessment

Does the student:

- form positive relationships with a variety of other people?
- form respectful relationships with a variety of other people?

Sample Assessment Strategies

Journals

The teacher reviews student entries in their Journals about being a good friend. He or she gives positive, constructive feedback to these entries.

Observations

The teacher observes students in a variety of contexts to determine if they are able to:

- identify examples of respectful relationships
- exhibit appreciation of having positive relationships with others
- describe how one maintains positive relationships with a variety of other people.



CM-2.2

KNOWLEDGE OF PAST AND PRESENT

Students will be able to:

- explore how historical experiences of the Cree culture have shaped the contemporary Cree culture

Sample Teaching and Learning Activities

- The students are asked to look at the impact on Cree culture due to contact with Europeans. The students collect data from the Internet, books or other sources. As a class, students look for patterns of change.
- The students examine the historical periods of Cree people's contact with the fur trade and colonization. They research on how these historical periods have impacted contemporary Cree culture. The students also make a chart and present information gathered to the class.

- The students participate in a teacher-created WebQuest to explore how historical experiences of Cree culture have shaped contemporary Cree culture.

<i>Kayâs</i> (Traditional)	<i>Anohc</i> (Contemporary)

Resources and Materials

- Resource Appendix—Web sites, Books-Culture

Assessment

Focus for Assessment

Does the student:

- explore how historical experiences of the Cree culture have shaped contemporary Cree culture?

Sample Assessment Strategies

Observations/Anecdotal Notes

The teacher observes students as they work with others to explore changes in the Cree culture and the significance of these changes on them. The teacher dates and records the context of all observations. The teacher monitors group discussions and notes student comments and opinions.

Conferences

The teacher meets with students to discuss their skills in exploring how historical experiences of Cree culture have shaped contemporary Cree culture. The teacher debriefs some of the activities students have participated in to assess their understanding of the significance of changes in Cree culture.



PRACTICES AND PRODUCTS

Students will be able to:

- a. respect and value the meaning and significance of a variety of Cree cultural practices and products to Cree people

Sample Teaching and Learning Activities

- The teacher writes the phrase *Tapahteyimowin* (*Humility is a Cree value*) on the board. The teacher then asks the students how the Cree people demonstrate and practise humility. The teacher does this for each of the 15 traditional tipi teachings. The students work in small groups to share their answers, then create goals to practise the teachings.
- The teacher asks the students what being *Nehiyaw* means to them. The students represent their answers through pictures, a collage, a poster or a speech. They present the work to the class.
- The students identify their gifts and share in a circle. For example:

itih̄t̄akosiwin
(voice)

miyw̄asinwa m̄istakaya (NPC)/*mescak̄asa* (SPC)
(nice hair.)

- The students check out the history of a unique product:

*Kiskinohamow̄akanak kit̄apahtamwak t̄an̄'si kaki pe isi âpaciht̄âhk
oskanihkom̄ana, asinewihkom̄ana isko pew̄âpiskihkom̄ana.*
(The students explore the evolution of the knife from bone, to stone, to steel.)

*Ta Nehiyawasinahamwak t̄an̄'si kaki pe isi âpaciht̄âhk asinewihkom̄ana
ka mansoht e mansik̄asoht.*
(They write a short paragraph, in Cree, on the development of the obsidian knife as a surgical tool.)

Resources and Materials

- Backgrounder Appendix—Tipi Teachings B26

Assessment

Focus for Assessment

Does the student respect and value the meaning and significance of a variety of:

- Cree cultural practices to Cree people?
- Cree cultural products to Cree people?

Sample Assessment Strategies

Anecdotal Notes

The teacher observes students as they discuss Cree traditional teachings and explore what it means to them to be *Nehiyaw* (Cree). The teacher looks for and notes evidence that students are able to:

- respect and value the meaning and significance of the Cree way of life
- demonstrate a willingness to participate in activities and discussions
- willingly share ideas and thoughts.



PAST AND PRESENT PERSPECTIVES

Students will be able to:

- a. respect and value traditional culture in contemporary society

Sample Teaching and Learning Activities

- Cree culture has changed significantly since interaction with Europeans. The students recall some traditional aspects of Cree culture that are still very significant in contemporary Cree communities. How can the Cree community respect and value these traditional aspects today? The students create a poster, collage, a picture or write a short essay to represent the information.
- The students compare Cree celebrations with Canadian ones. This can be a whole year project to keep track of how Cree people respect and value traditional culture today.
- The students explore old, traditional technologies, such as fleshing tools and tanning techniques. They discuss whether any of these technologies are still in use today?

- The students explore traditional learning, where the classroom was the outdoors, and members of the community, skilled at what the student needed or was ready to know, were the teachers.
- The students research Chief Bobtail Smallboy's camp that was established to operate based on the way the Cree traditionally lived. Why was it established? What happened to it? In a Sharing Circle, the students discuss their research and opinions.

Resources and Materials

- *Chief Smallboy: In Pursuit of Freedom* by Gary Botting. Published by Fifth House/Fitzhenry and Whiteside, Calgary 2005. ISBN 1-8948567-8-3
- Community resource people

Assessment

Focus for Assessment

Does the student:

- respect traditional culture in contemporary society?
- value traditional culture in contemporary society?

Sample Assessment Strategies

Journals

The teacher encourages students to keep up-to-date personal records of interesting facts about Cree culture. Facts are reviewed from time to time. The teacher evaluates student work samples to determine to what extent the students are able to:

- recall traditional celebrations practised in their family
- understand how some of the traditions have changed
- identify the traditions that are no longer in practice.



DIVERSITY

Students will be able to:

- a. accept, value and respect others' diverse viewpoints, and celebrate the diversity of Cree-speaking peoples

Sample Teaching and Learning Activities

- The students brainstorm ideas and questions that will assist them in finding out about different traditional practices among families. Once the questions are done, the students interview each other and share data as a class. The teacher leads the discussion about differences and finds a story to read to the class that illustrates accepting and valuing other people. The teacher elaborates on respect, a traditional teaching.
- The students create a mural *Ki Nehiyawinaw* (We are Cree People.) The students select one contemporary aspect of their family's practices and one traditional aspect to show that there is diversity even within an individual family.

Resources and Materials

- Cree-speaking non-Cree person to speak to the class
- Other Cree speakers through the Internet
- Cree Pen Pals with different dialects

Assessment

Focus for Assessment

Does the student:

- accept and value the diverse viewpoints of others?
- celebrate the diversity of Cree-speaking people?

Sample Assessment Strategies

Rubric

Rubric	Very Effective	Effective	Need Improvement	Ineffective
Subject is well chosen and focused				
Evidence of planning and preparatory notes				
A variety of questions are posed				
Questions invite in-depth responses				
Interviewer exhibits rapport				
Interview has structure and sense of purpose				
Effective opening and closing.				
Interview is successful in bringing the subject alive				
Specific comments:				

CM-3 SPECIFIC OUTCOME

Themselves



RELATIONSHIPS

Students will be able to:

- a. understand, accept and celebrate their own uniqueness and identity, their desire to live a balanced lifestyle, and their spirituality

Sample Teaching and Learning Activities

- The teacher discusses the Natural Laws of kindness, honesty, sharing, caring. Students fill in the Medicine Wheel and how they use these Natural Laws in their lives.

- *Kiskinohamowâkanak kiskinawâpahkewak ta isi macostehikecik/twâw*
(The students view an exercise of feeding the spirit. They):

peyahtik yehî
(relax using breathing)

nitohta peyahtik kitohcikewin
(have some calming music)

kitâpahta tâpasinahikewin
(receive guided imagery.)

Okiskinohamâkew kiskisomew kiskinohamowâkana ta macostehikeyit.
(The teacher reminds students that it is important to feed our spirit.)

Ki nâtakokânaw kotaka kîkwaya pâmayes kita pisiskeyimâyahk ki tacakonaw.
(We usually take care of other areas but often forget about our spirit.)

- The students create a poster that has a circle. The students then find a symbol or picture that represents spiritual, emotional, physical or mental aspects and glue them onto the circle.
- The teacher leads students in a discussion of:

tân'si ta isi nâkatohkehk kitahcâhkonawak
(ways of taking care of one's spirit.)

Pîkiskwâta tân'si ta isi miyomahcihok
(The discussion focuses on balance – what balance is and how people can attain and maintain balance.)

Okiskinohamâkew âpacihew maskihkiy wâsakâpayisa ta mâmiskotahk ta isi pimâtisihk
(The teacher uses the Medicine Wheel to discuss elements of balance necessary in one's life; i.e.,)

itamahcihowina
(emotions)

miyomahcihowin: sîsâwewin, miyonipâwin...
(physical wellness—exercise, sleep)

miyomâmitoneyihtamowin: pîkiskwewin, pahkwenamâtowin...
(mental wellness—talking, sharing)

miyotâpowakeyihitamowin
(spiritual wellbeing.)

The students can invite *Kihtheyayak* or respected community members to the classroom to guide them and advise them of traditional ways of achieving balance and caring for one's spirit.

Resources and Materials

- Musical stories for guided imagery, Gloria Makosis, TCI (Tribal Chiefs Institute), St. Paul, AB

Assessment

Focus for Assessment

Does the student:

understand, accept and celebrate his or her uniqueness and identity?

desire to live a balanced lifestyle?

desire to live spiritually?

Sample Assessment Strategies

Journals

The students write in their Journals what they learned about living a balanced lifestyle:

Kikwây ninisitohten ohci ta isi miyopimâtisiyân

(What did I understand about living a balanced lifestyle?)

Kikwây nit'sinisohten ta isi miyopimâtisiyân

(What would living a balanced lifestyle mean to me?)

Kikwây nika ayamihikon

(What challenges would I face?)

Awîna nika wîcihik nitonamâna naskwewasimowina

(To whom could I turn for answers when I have questions?)

The teacher reviews the entries with the students and gives feedback.



CM-3.2

KNOWLEDGE OF PAST AND PRESENT

Students will be able to:

- a. value and respect their own cultural heritage

Sample Teaching and Learning Activities

- The students create a poster of *Niya Nehiyaw* and show what they value and respect from their cultural heritage.
- Following a sharing session and discussion about what they value about their Cree heritage, the students write a short paragraph to summarize their ideas and feelings.
- The students discuss some of the traditional resources that helped their ancestors survive on the land, such as hide-tanning tools like scrapers, fleshers and needles. The students research some of these traditional resources by interviewing *Kihtheyayak*, checking the Internet, going to museums. They then report orally to the class, noting what traditional resources are still in use today.

Resources and Materials

- *Nehiyo* CD by Carl Quinn (Songs related to heritage)
- *Kihtheyayak*
- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

- value own cultural heritage?
- respect own cultural heritage?

Sample Assessment Strategies

Observations

The teacher observes students as they discuss or share their thoughts and feelings about their Cree heritage. The teacher looks for and notes evidence that students:

- value their own cultural heritage
- respect their own cultural heritage
- willingly share their ideas and feelings.



CM-3.3

PRACTICES AND PRODUCTS

Students will be able to:

- a. respect and value the personal meaning and significance of a variety of Cree cultural practices and products

Sample Teaching and Learning Activities

- In Cree class, the students discuss how, over the years, Cree cultural ways were shared. The students select one of these cultural aspects and share why this is significant to them. The students speak orally through a Sharing Circle or write a short essay discussing the value and respect for this particular cultural aspect or practice.
- The students invite *Kihteyaya* or a respected community member to discuss:

*mistahi iteyihtâkwanwa kiskowehikana ekwa pôwâmwina
Nehiyânâhk.*

(the importance of prophecies and dreams to Cree culture.)

Resources and Materials

- *Kihteyaya*

Assessment

Focus for Assessment

Does the student:

respect and value the meaning and significance of a variety of Cree cultural practices and products to himself or herself?

Sample Assessment Strategies

Conferences

The teacher conducts conferences with students to discuss their participation, recognition and appreciation of the Cree culture. The teacher leads students in a discussion of how they feel they have, or will in the future, benefit from knowing the Cree language and culture.

Learning Logs

The students record in their Learning Logs those aspects of Cree cultural practices and products, whether traditional or contemporary, that have meaning for them today. The teacher periodically reviews these Logs to determine if students understand and appreciate their Cree heritage and to provide appropriate feedback.



PAST AND PRESENT PERSPECTIVES

Students will be able to:

- a. recognize and engage in activities that will promote their own lifelong Cree cultural development

Sample Teaching and Learning Activities

- The students orally share how their Cree experiences have helped them understand the culture. The students share what they have learned about themselves and how they can apply these positive things to the rest of their lives. They also share how and what they can do to further develop their Cree heritage.
- The students identify people or organizations that contribute to community. They discuss how people contribute to their Cree community and the impact of these contributions.
- The students e-mail interview questions to a list of other Cree classes. The purpose is to gather information from students in other schools about the personal benefits they experience from being Cree. Students share their findings with classmates.

Resources and Materials

- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

recognize activities that will promote own lifelong Cree cultural development?

engage in activities that will promote own lifelong Cree cultural development?

Sample Assessment Strategies

Anecdotal Notes

The teacher observes students as they engage in activities that support the growth and development of their lifelong Cree heritage, such as preparing for a powwow, or researching their family's genealogy and traditions. He or she dates and records the context and notes student progress over time.

Journals

After each activity, the students record personal reflections in their Journals on the benefits of being able to speak Cree. The teacher reviews these entries and provides positive feedback and support where needed. Teacher assistance can include journal prompts such as:

- something I learned about ...
- something I appreciated about ...
- some other things I want to learn about ...



DIVERSITY

Students will be able to:

- a. celebrate their own uniqueness as Cree speaking people

Sample Teaching and Learning Activities

- The class creates a play about the various transitions of the Cree people and how this has affected the students own personal experience of being Cree. They also share how their experience is unique and should be honoured. The teacher can videotape the play so students can see their own unique experience for themselves, and how it is different or similar to others in their class.
- The class creates a mural, or collage of what being Cree means to them. The mural is posted in the main hallway to show others. The students can arrange a time to present the mural to others, orally explaining some of the key factors. They rehearse the oral presentation with a partner.

Resources and Materials

- Video camera

Assessment

Focus for Assessment

Does the student:

celebrate own uniqueness as a Cree person?

Sample Assessment Strategies

Anecdotal Notes

The teacher observes students to determine their developing skills in exploring diversity and in reflecting on its significance to them. Positive feedback and suggestions are provided to the students.

Peer Conferencing

The teacher asks students to rehearse oral presentations about the mural with a partner. The listener:

- makes notes of the presentation
- tells the speaker the ideas that he or she learned.

This action clarifies for the speaker what is being successfully communicated and what is missing.

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

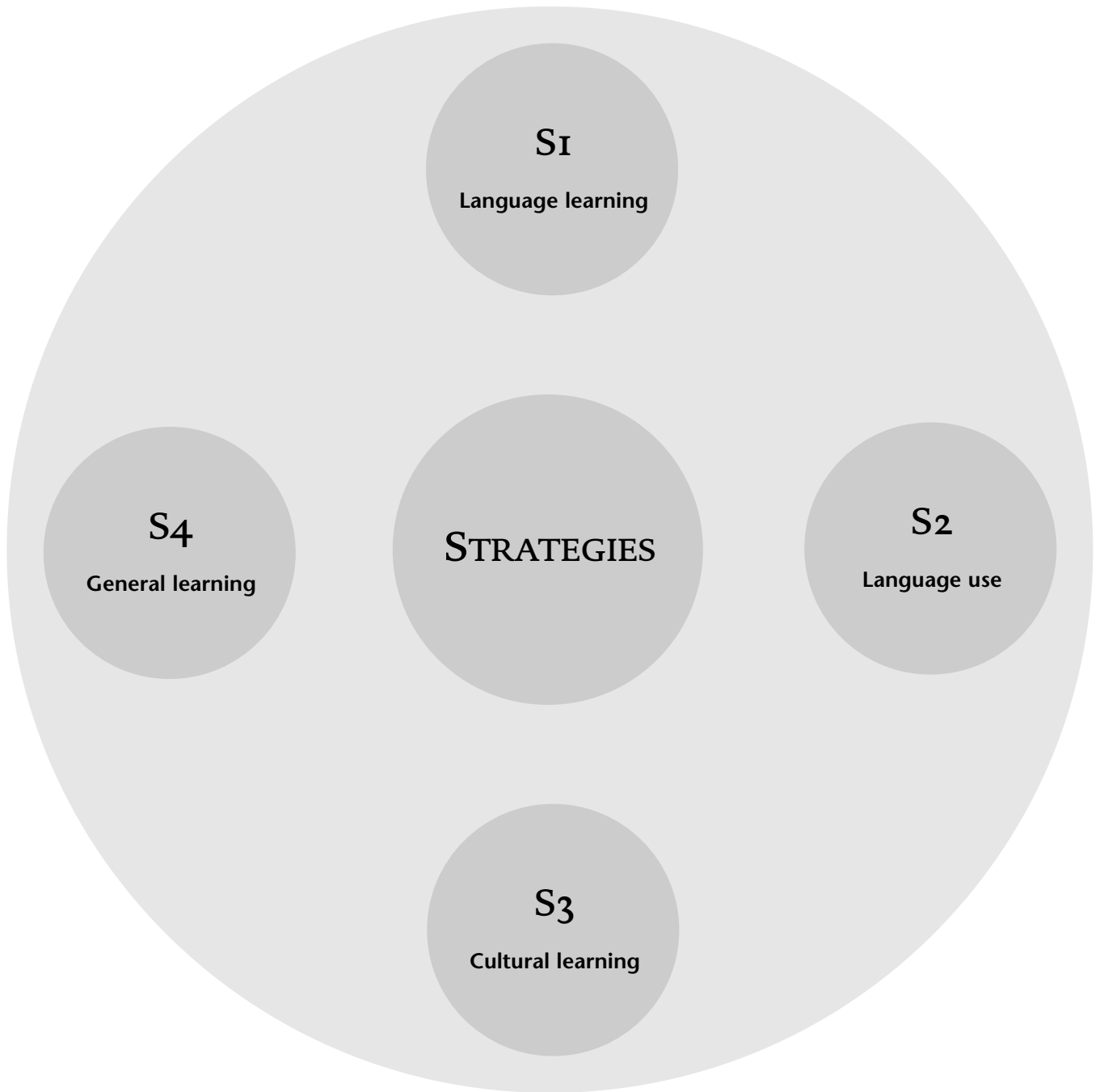
Memorization and Recall

- 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



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

LC–I SPECIFIC OUTCOME

Language learning



S-1.1

LANGUAGE LEARNING

Students will be able to:

- a. use appropriate strategies effectively to enhance language learning in a variety of contexts

Sample Teaching and Learning Activities

- The students make personal Cree glossaries and vocabulary lists for their personal use.
- The students seek authentic language documents that support the question:

Tânihki ta Nehiyaweyan
(Why speak Cree?)

- The students analyze unfamiliar words in order to try to understand them, such as *mâtotisân*, (sweat lodge) and discuss the significance of this ceremony. They can make a personal dictionary with the unfamiliar words.

Resources and Materials

- Resource Appendix—Web sites

Assessment

Focus for Assessment

Does the student:

effectively use appropriate strategies to enhance language learning in a variety of contexts?

Sample Assessment Strategies

Note-taking

The teacher asks students to demonstrate their explanation on a topic they studied by using the strategy of note-taking

Personal Dictionary

The teacher provides feedback on the personal dictionaries students create. The teacher looks for the following:

- whether definitions are complete and accurate
- whether the spelling is correct
- whether the collection of words reflects their needs and interests
- whether examples of use are accurate.

S–2 SPECIFIC OUTCOME

Language use



S-2.1

LANGUAGE USE

Students will be able to:

- a. use appropriate strategies effectively to enhance language use in a variety of contexts

Sample Teaching and Learning Activities

- The students, in the process of completing a project, take responsibility for acquiring certain required skills and knowledge; e.g., verifying accuracy of content in researching *kayâs* (the past) by interviewing others and writing down vocabulary. The students translate English to Cree when doing a specific project. They revise their work.
- The students use a Cree dictionary to look up words they do not understand in order to improve their language. Since dictionaries are sometimes of limited use, the students may need to go to the community to learn meanings of specific words and phrases.

Resources and Materials

- Cree dictionaries

Assessment

Focus for Assessment

Does the student:

effectively use appropriate strategies to enhance language use in a variety of contexts

Sample Assessment Strategies

Conferences

The teacher discusses with students on developing criteria for evaluating their work. He or she looks for evidence that students made plans in advance on how to approach a specific task.

Revision Checklists

The students reflect on their writing assignments and complete a checklist as follows:

	<i>Ehâ/ihî</i>	<i>Namôya</i>	<i>Âskaw</i>
<i>Nikisew ayamihtamâson</i> (I read my work aloud to myself.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Nitakwastân oski kiskeyihtamâwin</i> <i>ekwa mâmiton eyihtamowina</i> (I added new information and ideas.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Ni wihkastan nitatoskewin</i> (I made my work interesting.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Nitotinen mâmitoneyihtamowina</i> <i>ekâ kê nitaweyihtamân</i> (I took out ideas that were not needed.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Nipîtosastân kiskeyihtamâwin</i> <i>kwayask ta itihtâkwak</i> (I changed the order of information to make sense.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Ni ka kwecimâw awîyak ki ta wîcihit</i> (I asked someone for help.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

S-3 SPECIFIC OUTCOME

Cultural learning



S-3.1

CULTURAL LEARNING

Students will be able to:

- a. use appropriate strategies effectively to enhance cultural learning in a variety of contexts

Sample Teaching and Learning Activities

- The students look for opportunities to communicate with a mentor on a project relating to Cree language and culture. This could be *Kihtheyaya*, a respected community member, other members of the community, or even family members with appropriate talents. The students discuss in a Sharing Circle about their success in this area, the value of having a mentor, and the kinds of context in which having a mentor made a difference..
- The students interact with *Kihtheyayak*, respected community members or cultural resources people while researching cultural information. They can ask several established mentors. They can also go to these mentors for resources. They learn to show respect for *Kihtheyayak* and to appreciate them.
- The students map traditional land use areas as part of a land use study. The maps can show traditional areas for hunting, berry-picking, winter and summer homes. They compare the traditional map with how the land is used today. They can also make posters with Cree captions for traditional land use.

Resources and Materials

- *Kihtheyayak*

Assessment

Focus for Assessment

Does the student:

effectively use appropriate strategies to enhance cultural learning in a variety of contexts?

show respect for the wisdom and knowledge from *Kihtheyayak*, parents, and other community members?

Sample Assessment Strategies

Conferences

The teacher speaks with students to discover how their efforts can alter and enhance their language and cultural learning in a variety of contexts. They may also reflect upon their thinking processes by using graphic organizers, such as mind maps, to more fully develop their ideas about the topics and issues that are important to them.

S-4 SPECIFIC OUTCOME

General learning



GENERAL LEARNING

Students will be able to:

- a. use appropriate strategies effectively to enhance general learning in a variety of contexts

Sample Teaching and Learning Activities

- The students willingly take risks when reading unfamiliar texts by guessing the meaning of words.
- When reading *âcimowina* (Cree stories), the students jot down their initial opinions of the *âcimowina* and the important messages they believe these *âcimowina* to convey. Following class discussions, or sharing with a partner, or hearing the viewpoints of *Kihteyayak* or respected community members, the students can take the opportunity to:
 - review their perceptions in the light of new evidence
 - note changes in viewpoints, or
 - have their initial opinions confirmed.
- The students explore leadership in their community.
- The students brainstorm ideas for their future careers. They each design a business card in Cree and English. The cards can be printed from a computer and displayed in the classroom.

Resources and Materials

- Resource Appendix—Stories and Legends

Assessment

Focus for Assessment

Does the student:

effectively use appropriate strategies to enhance general learning in a variety of contexts?

Sample Assessment Strategies

Journals

The students write in their Journals about how they feel when they come across some difficulty understanding or reading a Cree text. The teacher may provide prompts such as:

Ispî ekâ kakiskeyihtamân ...

(When I don't know what to do I ...)

Ni teyihten namôya nân'taw kita kakwecimak awîyak kita wîcihit osâm ...

(I think it's alright to ask someone for help because ...)

Âskaw poko ketôtamân ta ... mâcika ...

(Sometimes I have to ... so that ...)

OUTCOMES CHECKLIST

A-1 to share information – Grade 12

A-1.1 share factual information	a. discuss factual information on a variety of topics in a variety of situations				
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A-2 to express emotions and personal perspectives – Grade 12

A-2.1 share ideas, thoughts, preferences	a. share ideas, thoughts, opinions and preferences on a variety of topics in a variety of situations				
A-2.2 share emotions, feelings	a. share a range of emotions and feelings in a variety of situations				

A-3 to get things done – Grade 12

A-3.1 guide actions of others	a. guide the actions of others in a variety of formal and informal situations				
A-3.2 state personal actions	a. state their own actions in a variety of formal and informal situations				
A-3.3 manage group actions	a. manage the planning, functioning and assessment of group activities				

A-4 to form, maintain and change interpersonal relationships – Grade 12

A-4.1 manage personal relationships	a. form, maintain and change personal relationships in a variety of formal and informal situations				
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A-5 to enhance their knowledge of the world – Grade 12

A-5.1 discover and explore	a. use a broad range of skills to discover and explore various media				
A-5.2 gather and organize information	a. gather, evaluate, organize and synthesize information about various topics from a variety of sources				
A-5.3 solve problems	a. apply problem-solving skills in the resolution of a variety of real-life problems				
A-5.4 explore perspectives and values	a. understand and examine differing perspectives and their underlying beliefs and values; e.g., in the mass media or among family, Elders and peers				

A-6 for imaginative purposes and personal enjoyment – Grade 12

A-6.1 humour/fun	a. use the language for fun and to interpret and express humour in a variety of situations				
A-6.2 creative/aesthetic purposes	a. use the language creatively and for aesthetic purposes in a variety of situations				
A-6.3 personal enjoyment	a. use the language for personal enjoyment in a variety of situations				

LC-1 attend to the form of the language – Grade 12

<p>LC-1.1 phonology</p>	<p>a. speak with clear, comprehensible pronunciation, intonation, stress and rhythm in rehearsed and spontaneous situations</p>				
<p>LC-1.2 orthography</p>	<p>a. read and write Roman and/or syllabic orthography consistently and accurately</p>				
<p>LC-1.3 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"> • future plans • technology • art • environment • independent living • any other lexical fields that meet their needs and interests 				
<p>LC-1.4 grammatical elements</p>	<p>a. use, in modelled situations, the following grammatical elements:</p> <ul style="list-style-type: none"> • benefactive (VTI/VTA) someone doing an action for someone: only words involving animate or inanimate objects/goals and the suffix marker <i>maw</i> are added to the action word and this changes the meaning to an action word involving a 3S object/goal (VTA) (VTI?VTA): <i>peyihthisinamaw, petamaw, nâtamaw</i> • (VTA Inverse) simple sentence structure where a 3S animate noun is the subject and 1 (1S), you (2S) and him/her/them or any references to a third person are the goals 3S?1S; 3S?2S; 3S?3' in declarative statement form <i>niwâpamik nitôtem, kiwâpamik kitôtem, wâpamik otôte ma and progressive form ewâpamit nitôtem, ewâpamisk kitôtem, ewâpamikot otôte ma</i> <p>b. use, in structured situations, the following grammatical elements:</p> <ul style="list-style-type: none"> • doing an action for oneself a reflexive marker (VAI) for action only for I, you, he/she, we, all of us, all of you, they using “sta-mâso” • (VAI?VTA) benefactive changing an action only word to an action word involving 3S object/goal by using the element <i>wîci-</i> and 				

LC-1 attend to the form of the language – Grade 12 *continued*

LC-1.4
grammatical
elements

- 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
wicinikamôm; wîtatoskem
- someone doing an action for someone: for action only words the element *sta* and the suffix marker *maw* are added to the action word and this changes the meaning to an action word involving a 3S object/goal (VAI?VTA) (Benefactive)
nikamôstamaw; atoskestamaw
 - change in discourse: sentences that indicate who is doing a certain action or specify a particular noun with the help of demonstrative pronouns known as a relative clause
n'taw'miy ana nâpew kânikamot; petamawin anima masinahikan kâmihwâk
 - simple sentences involving an object/goal for we (1P?3S), all of us (2I?3S), all of you (2P?3S), they (3P?3') subject markers along with an action word involving an animate (NA) his/her (3S) object/goal (VTA) in declarative and progressive form
 - indefinite actor form
 - sentences that illustrate all/everyone partaking in an action and is used to capture events or activities in action only words (VAI)
mîcisonâniwîw/emîcisohk
- c. use, independently and consistently, the following grammatical elements:
- simple sentence involving an object/goal for I, you, him/her subject markers along with an action word involving an animate his/her object/goal in declarative form
niwâpamâw minôsa, kiwâpamâw minôs, wâpamew minôsa, kiwâpamitin, kiwâpamin and progressive form
ewâpamat minôs, ewâpamak minôs, ewâpamât minôs, ewâpamitân, ewâpamiyan

LC-1 attend to the form of the language – Grade 12 *continued*

<p>LC-1.4 grammatical elements</p>	<ul style="list-style-type: none"> • past/future time passage/ conditional markers • weather verbs in the subjunctive mode: when for past tense <i>nikikivân kâkimowahk, kikiwew kâkimowanîyik</i>; if is used for future tense <i>nikakivân kîspin sâkasteki, kakîwew kîspin sâkasteyiki</i> 				
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LC-2 interpret and produce oral texts – Grade 12

<p>LC-2.1 listening</p>	<p>a. understand a variety of lengthy oral texts on familiar topics, in guided and unguided situations</p>				
<p>LC-2.2 speaking</p>	<p>a. produce a variety of lengthy oral texts on familiar topics, in guided situations</p>				
<p>LC-2.3 interactive fluency</p>	<p>a. converse with ease in routine and nonroutine situations</p>				

LC-3 interpret and produce written and visual texts – Grade 12

<p>LC-3.1 reading</p>	<p>a. understand a variety of lengthy written texts on familiar topics, in guided and unguided situations</p>				
<p>LC-3.2 writing</p>	<p>a. produce lengthy written texts on a variety of familiar and unfamiliar topics, providing some details to support the main point, in guided and unguided situations</p>				
<p>LC-3.3 viewing</p>	<p>a. examine a variety of visual media, in guided and unguided situations</p>				
<p>LC-3.4 representing</p>	<p>a. explore a variety of techniques and conventions used to express meaning in visual media, in guided and unguided situations</p>				

LC-4 apply knowledge of the sociocultural context – Grade 12

LC-4.1 register	a. use the appropriate level of formality with a variety of people in a variety of contexts				
LC-4.2 expressions	a. explore and interpret unfamiliar idiomatic expressions, and use learned idiomatic expressions appropriately in a variety of situations				
LC-4.3 variations in language	a. adapt to some variations in language				
LC-4.4 social conventions	a. explore and use a variety of social conventions in a variety of situations				
LC-4.5 nonverbal communication	a. use a variety of nonverbal communication techniques appropriately in a variety of contexts				

LC-5 apply knowledge of how the language is organized, structured and sequenced – Grade 12

LC-5.1 cohesion/ coherence	a. link a series of ideas				
LC-5.2 text forms	a. use their knowledge of text forms to aid interpretation and enhance production of texts				
LC-5.3 patterns of social interaction	a. use a wide range of social interaction patterns to deal with routine and some nonroutine transactions and interactions				

CM-1 Mother Earth* – Grade 12

CM-1.1 relationships	a. understand, respect and value Mother Earth*				
CM-1.2 knowledge of past and present	a. respect and understand how knowledge of past and present interaction with Mother Earth* affects Canada				
CM-1.3 practices and products	a. understand, value and respect Cree practices and products related to Mother Earth*				
CM-1.4 past and present perspectives	a. respect traditional and contemporary views and perspectives of Mother Earth*				
CM-1.5 diversity	a. accept, value and respect others' diverse viewpoints related to Mother Earth*				

CM-2 others – Grade 12

CM-2.1 relationships	a. form positive and respectful relationships with a variety of other people				
CM-2.2 knowledge of past and present	a. explore how historical experiences of the Cree culture have shaped the contemporary Cree culture				
CM-2.3 practices and products	a. respect and value the meaning and significance of a variety of Cree cultural practices and products to Cree peoples				
CM-2.4 past and present perspectives	a. respect and value traditional culture in contemporary society				
CM-2.5 diversity	a. accept, value and respect others' diverse viewpoints; and celebrate diversity of Cree-speaking peoples				

CM-3 themselves – Grade 12

<p>CM-3.1 relationships</p>	<p>a. understand, accept and celebrate their own uniqueness and identity, their desire to live a balanced lifestyle and their spirituality</p>				
<p>CM-3.2 knowledge of past and present</p>	<p>a. value and respect their own cultural heritage</p>				
<p>CM-3.3 practices and products</p>	<p>a. respect and value the personal meaning and significance of a variety of Cree cultural practices and products</p>				
<p>CM-3.4 past and present perspectives</p>	<p>a. recognize and engage in activities that will promote their own lifelong Cree cultural development</p>				
<p>CM-3.5 diversity</p>	<p>a. celebrate their own uniqueness as Cree-speaking people</p>				

S-1 language learning – Grade 12

S-1.1 language learning	a. use appropriate strategies effectively to enhance language learning in a variety of contexts				
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S-2 language use – Grade 12

S-2.1 language use	a. use appropriate strategies effectively to enhance language use in a variety of contexts				
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S-3 cultural learning – Grade 12

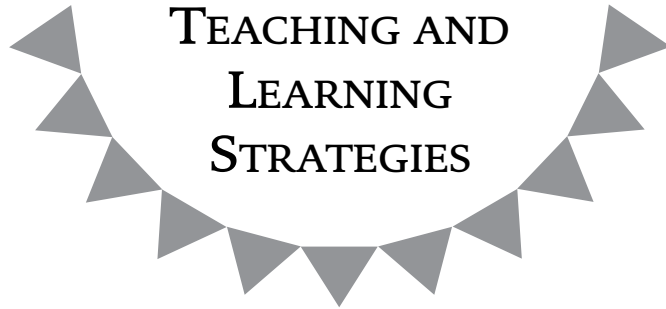
S-3.1 cultural learning	a. use appropriate strategies effectively to enhance cultural learning in a variety of contexts				
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S-4 general learning – Grade 12

S-4.1 general learning	a. use appropriate strategies effectively to enhance general learning in a variety of contexts				
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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

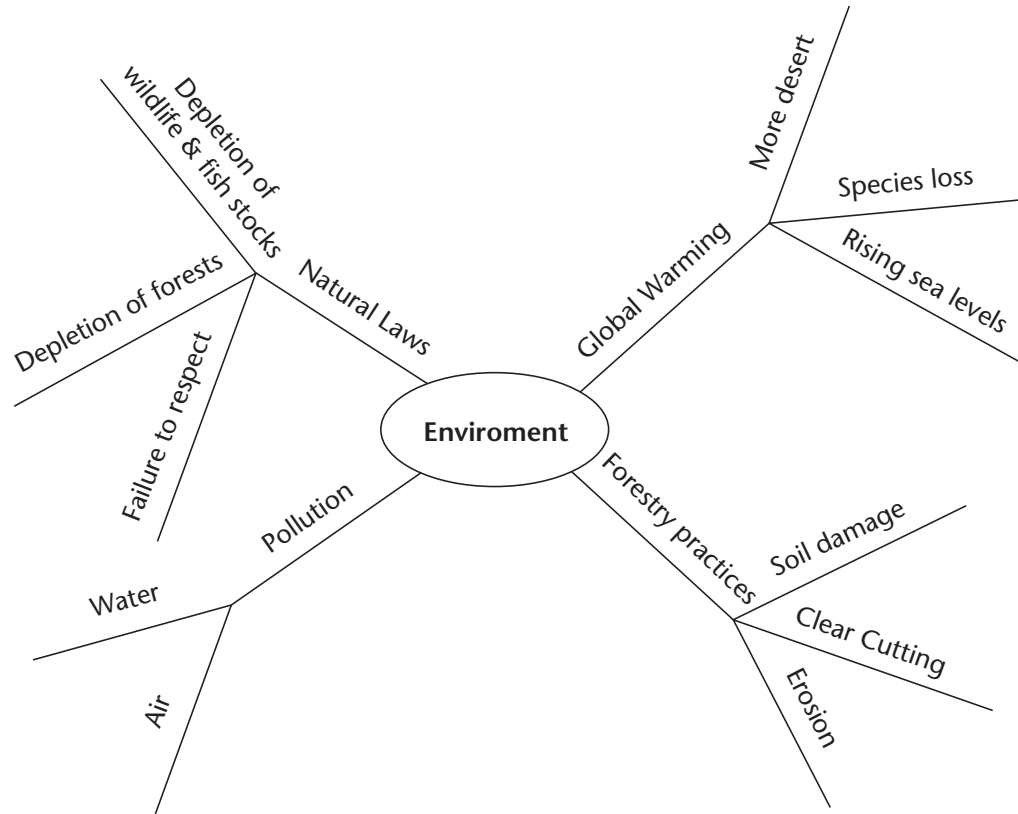
- The topic you're exploring is written down in the middle of a sheet of paper or the board.
- Every thought, every idea about that topic goes down on the paper or board as branches on a map. The key points that come out of your notes, your research, what you've read—all get added to the branches.
- 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.

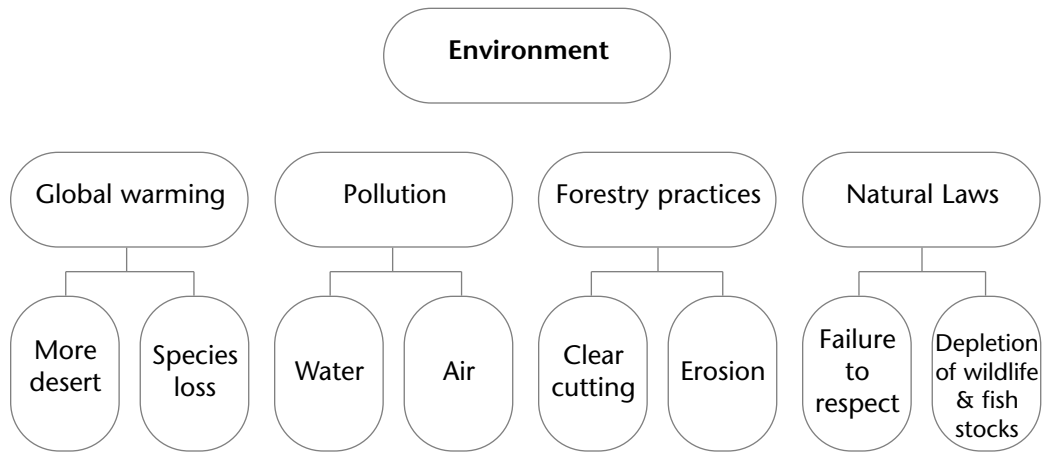


Self-stick notes

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

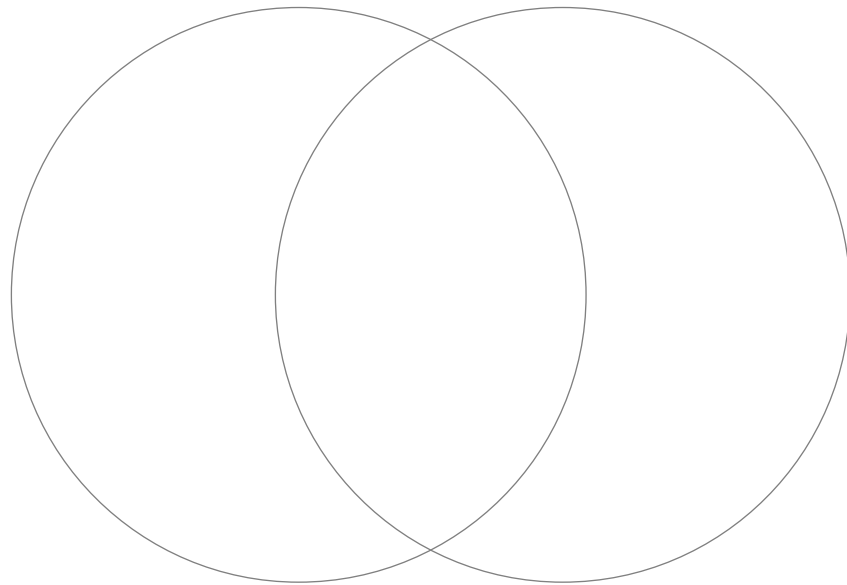
What is it?

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

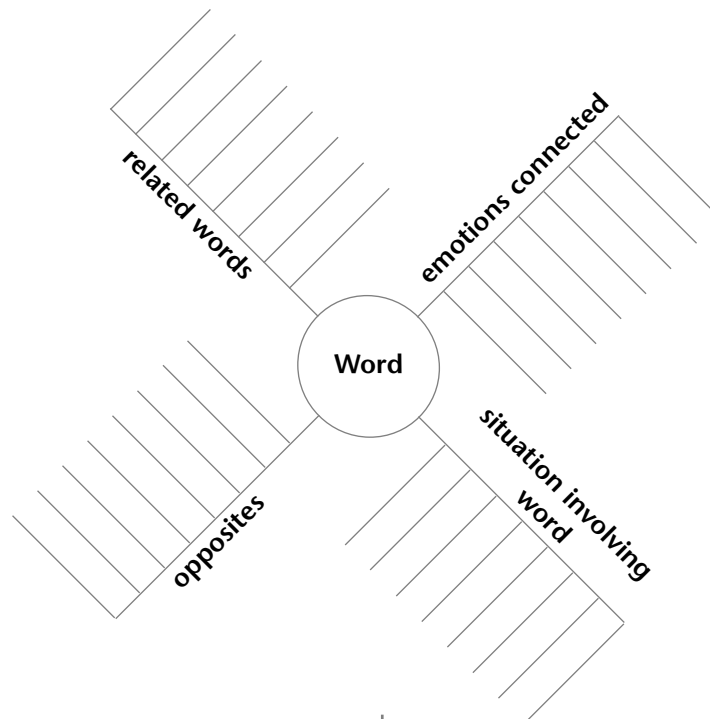
What is it?

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*



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/

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	α na	α̇ 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.

Nîpîsîy (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.

Iyinimin or *nikoman* – blueberry

Sôpomin – gooseberry

Ayoskan – raspberry

Otehimin – strawberry

Misâskwatômin – saskatoon

Takwahiminân - chokecherry

Wîsakimin – 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.



B9

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 bellbutton 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

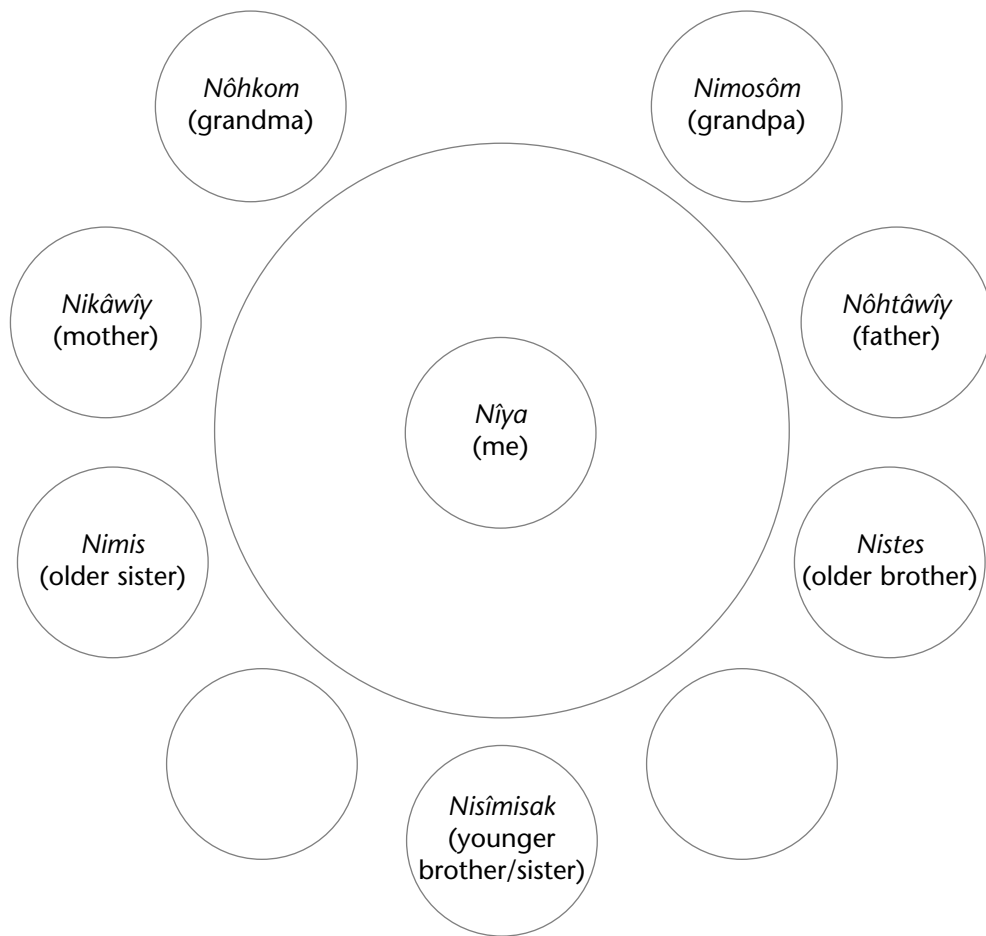
EDUCATION

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

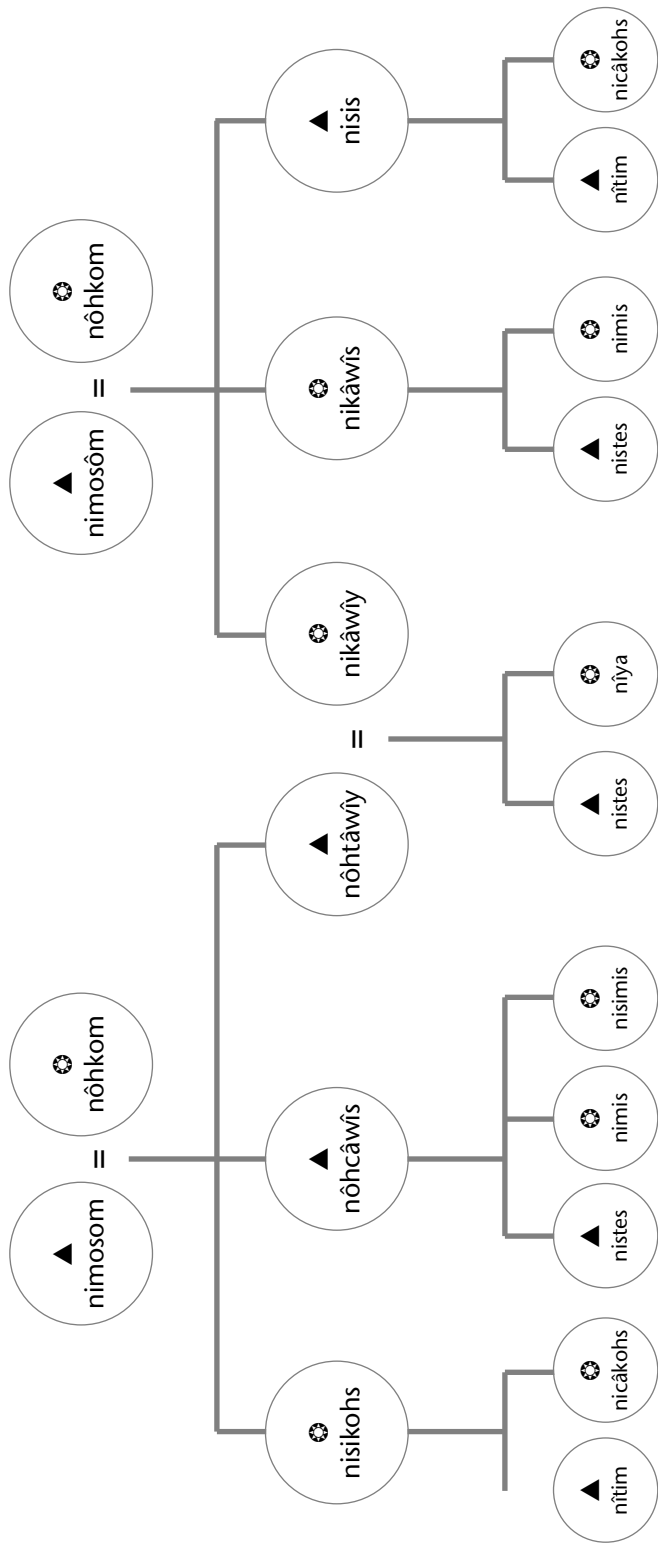
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B12

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.

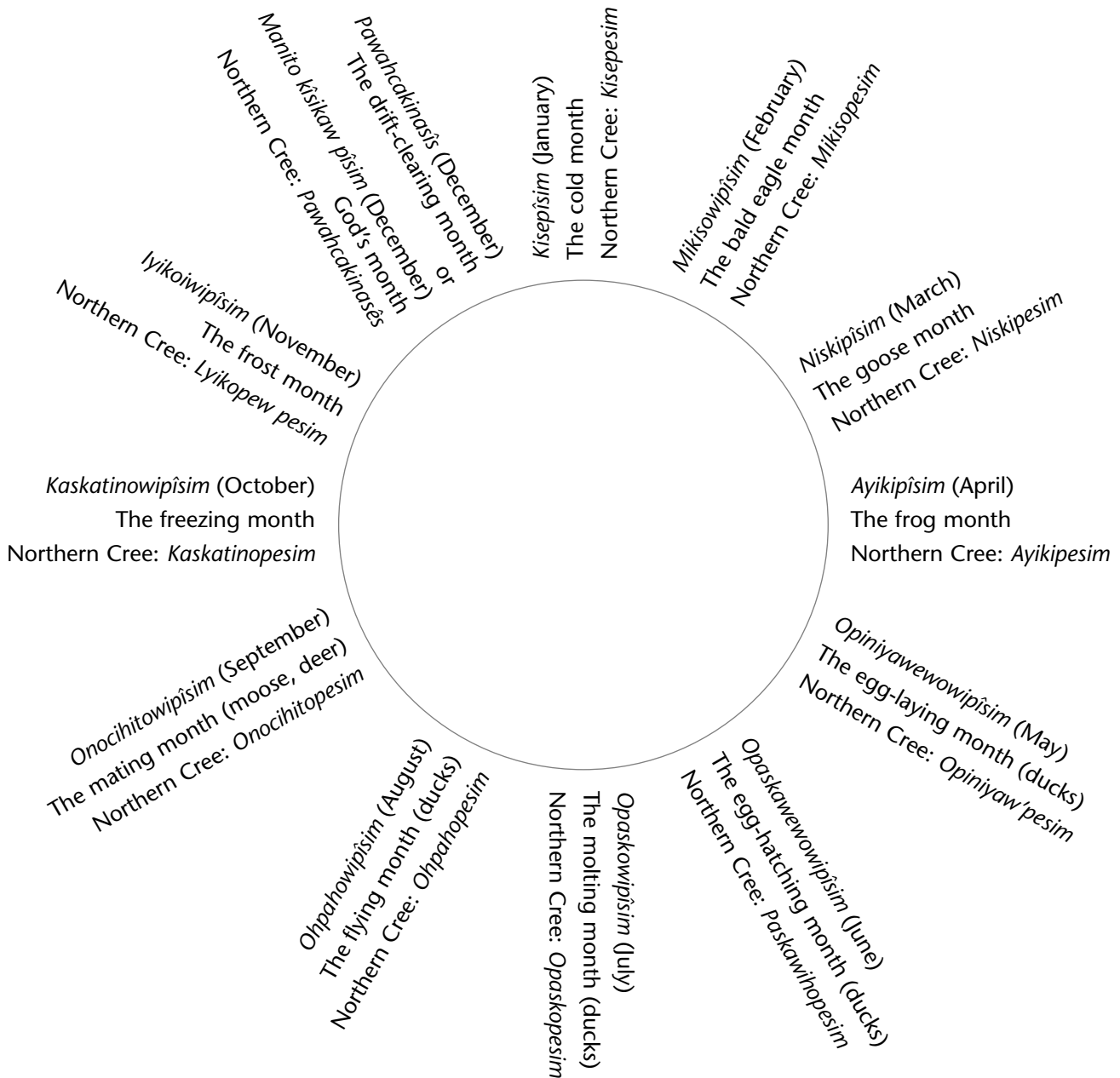
For more information see The Métis Culture and Heritage Resource Centre Website

www.metisresourcecentre.mb.ca



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.



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

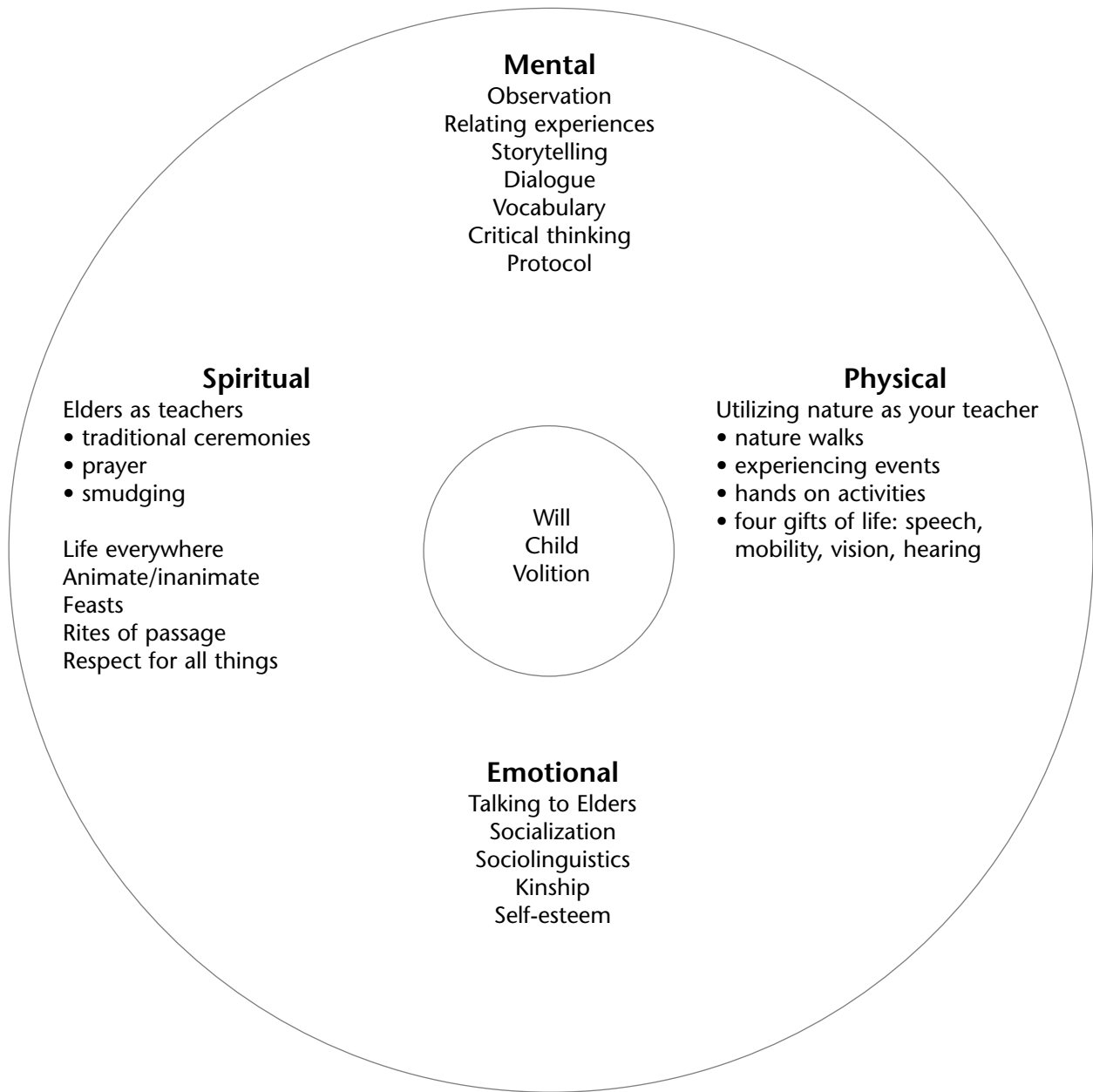
The ceremonial pipe in Cree culture is sacred. It is a prayer pipe. It is assembled with prayers and used with prayers.

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



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



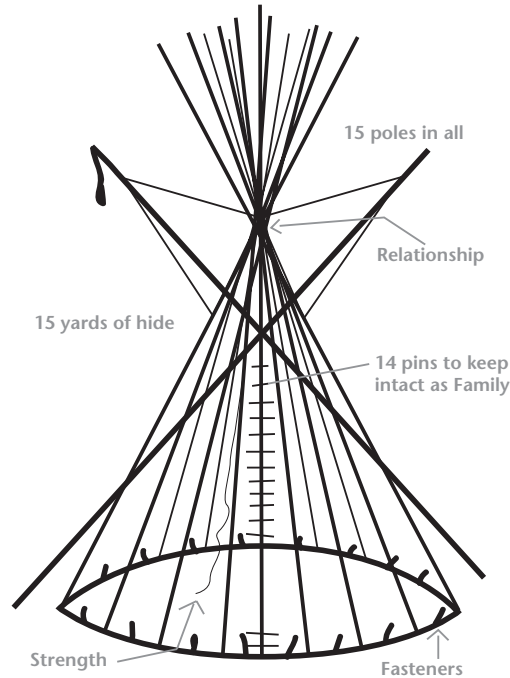
Traditionally, sometimes people passed an object from one to another as they took turns speaking. Only the person holding the object was allowed to speak. In talking circle discussions in your classroom, you may find it useful to establish a way to indicate who has the floor. Incorporate a standard object 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.



B29

TRADITIONAL PRAYER

KAKISIMOWIN – TRADITIONAL PRAYER

Prayer is an essential element in Cree culture.

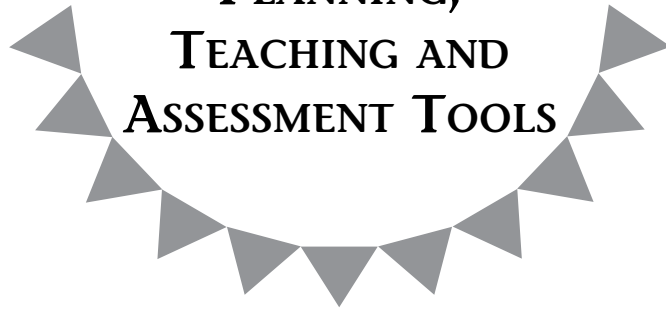
Prayer can be an individual spiritual or religious practice. For example, giving thanks throughout the day for the gifts of the Creator and Mother Earth.

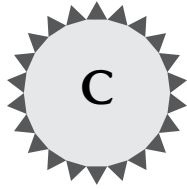
Prayer is also used in group settings. In some cases, prayer is not used for religious or spiritual purposes, but to unify a group of people. When Cree people meet in groups for ceremonies, meetings or discussions, prayer can help unify the group by reminding them of their common goals and place in the 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

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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					



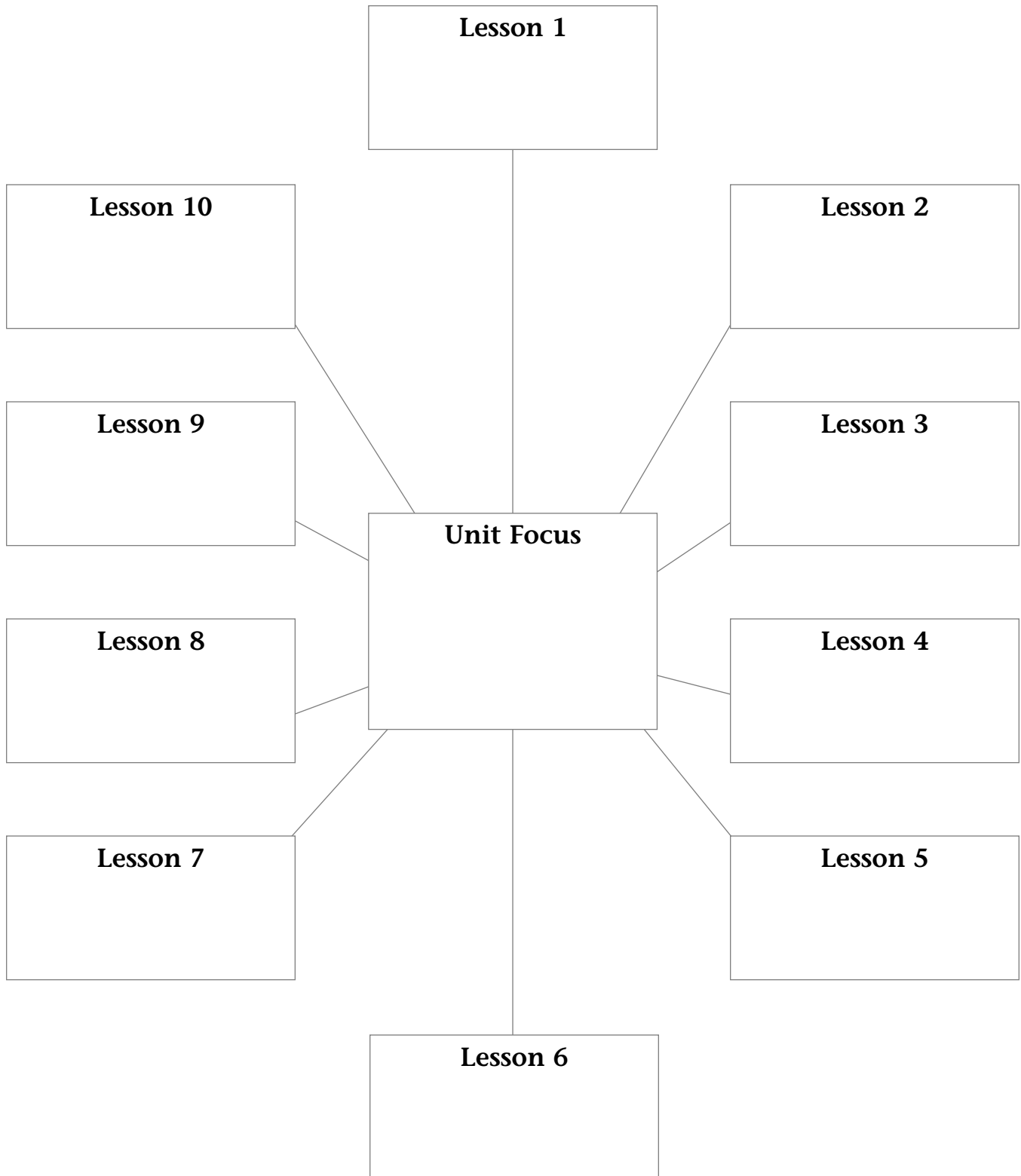
UNIT PLAN TEMPLATE

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"/>



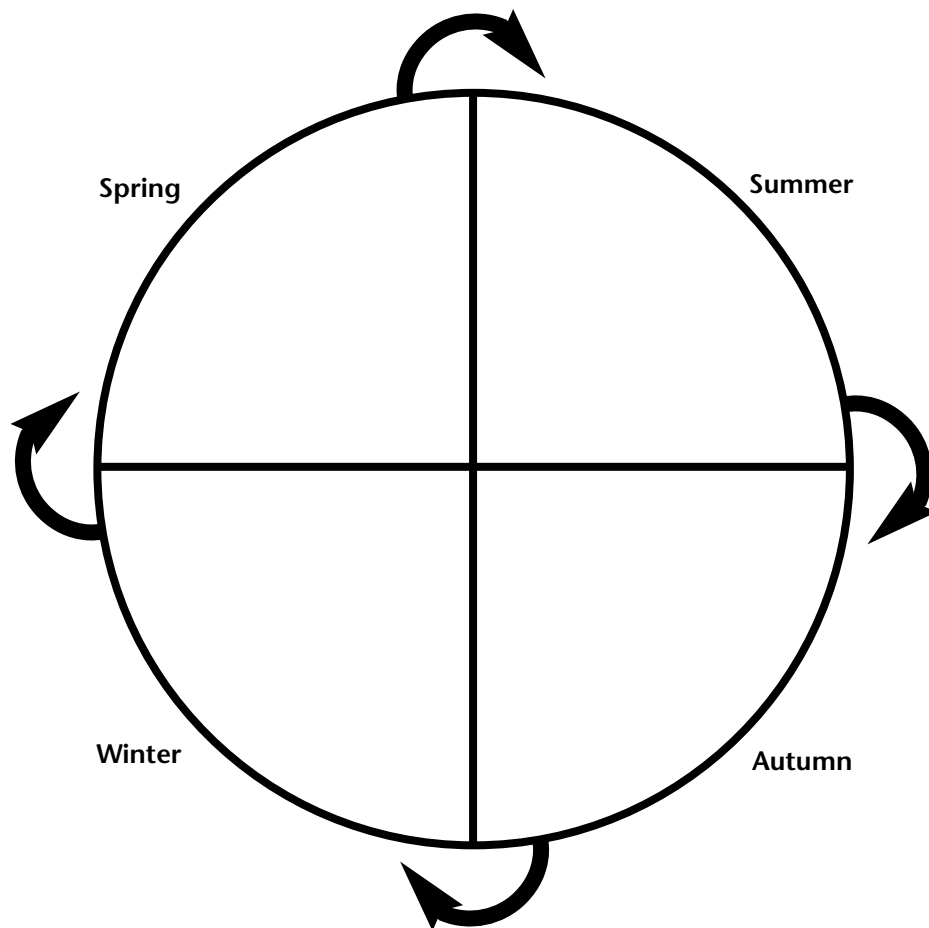
GRAPHIC ORGANIZER: CYCLE DIAGRAM

How to Use a Cycle Diagram

A circle diagram is useful for showing the order of events that occur in a repeating cycle.

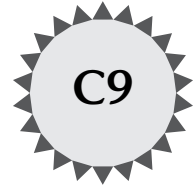
- 1 Identify the topic and use it as the title.
- 2 Divide the circle into the appropriate number of sections.
- 3 In each section, list the actions, ideas or events that happen, in order.

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	Plan for improvement:
Level of independence		<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: TALKING CIRCLE

PARTICIPATION

Name: _____ Date: _____

Student's Level of Achievement		1
Content	4 Excellent <input type="checkbox"/> participates by listening thoughtfully, contributing ideas, and building on and linking to the contribution of others	Needs improvement to meet grade-level expectations <input type="checkbox"/> does not participate Plan for improvement:
	3 Proficient <input type="checkbox"/> participates by listening thoughtfully and contributing ideas	
	2 Meets grade-level expectations <input type="checkbox"/> participates by listening thoughtfully	
	Level of independence <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	<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	3 Proficient	<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
		2 Meets grade-level expectations	<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
		1 Needs improvement to meet grade-level expectations	<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 Plan for improvement:
Level of independence			
<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	
4 Excellent	<ul style="list-style-type: none"> <input type="checkbox"/> works cooperatively with all group members <input type="checkbox"/> encourages others and helps everyone fairly <input type="checkbox"/> asks for and accepts help in a mature manner <input type="checkbox"/> participates enthusiastically in group discussion, shares ideas and encourages others to participate <input type="checkbox"/> makes meaningful contributions to activities
3 Proficient	<ul style="list-style-type: none"> <input type="checkbox"/> works cooperatively with most group members <input type="checkbox"/> offers to help others <input type="checkbox"/> asks for help when needed <input type="checkbox"/> participates enthusiastically in group discussions and shares ideas <input type="checkbox"/> contributes to activities
2 Meets grade-level expectations	<ul style="list-style-type: none"> <input type="checkbox"/> works cooperatively with some group members <input type="checkbox"/> helps others when asked <input type="checkbox"/> accepts help <input type="checkbox"/> participates in group discussions and shares ideas <input type="checkbox"/> participates in activities
1 Needs improvement to meet grade-level expectations	<ul style="list-style-type: none"> <input type="checkbox"/> is unwilling to work cooperatively with group members <input type="checkbox"/> is unwilling to help others <input type="checkbox"/> is unwilling to ask for help <input type="checkbox"/> does not participate in group discussions <input type="checkbox"/> does not participate in group activities <p style="text-align: right;">Plan for improvement:</p>
Content	
Level of independence	
<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>

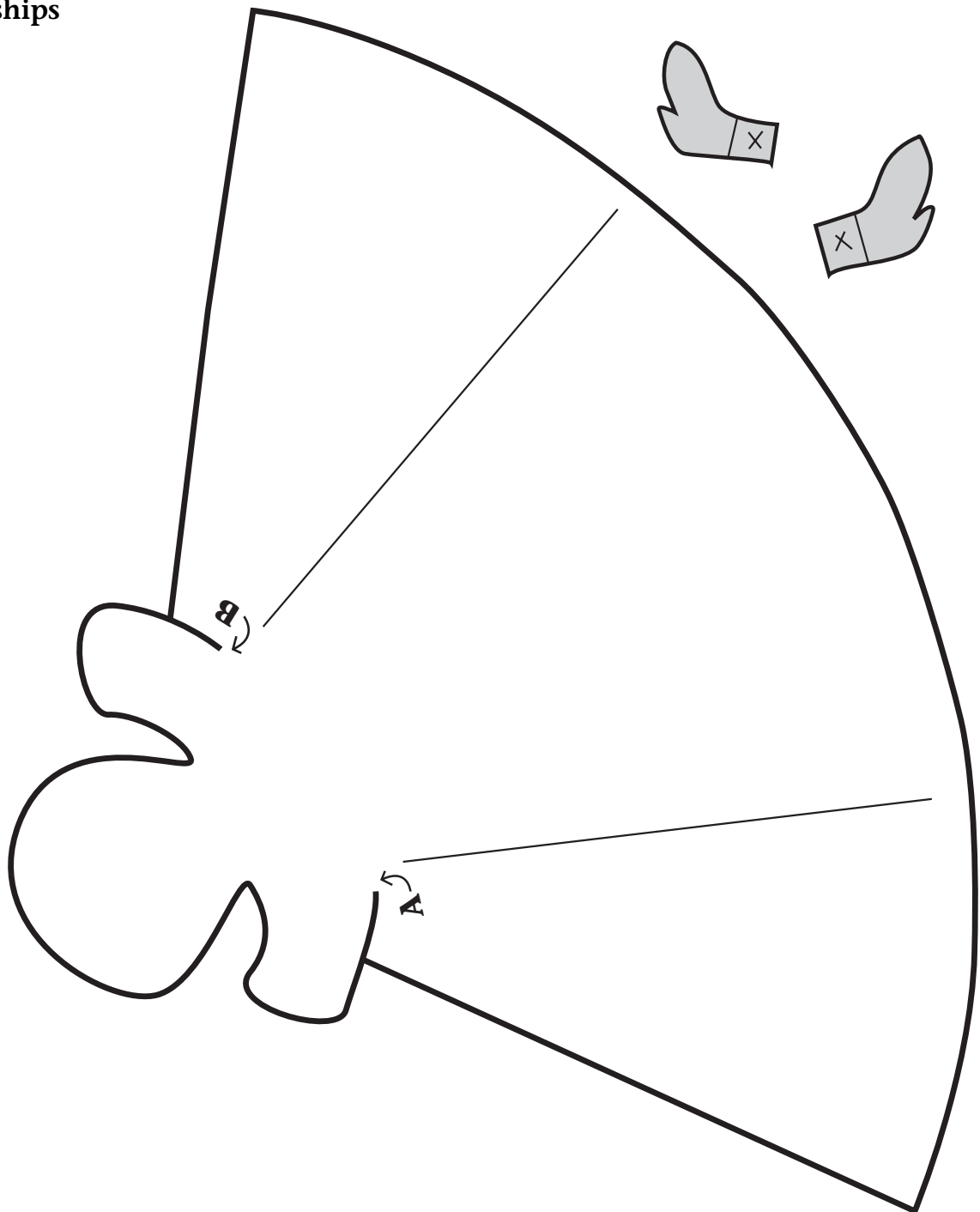
CIRCLE FIGURES



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*

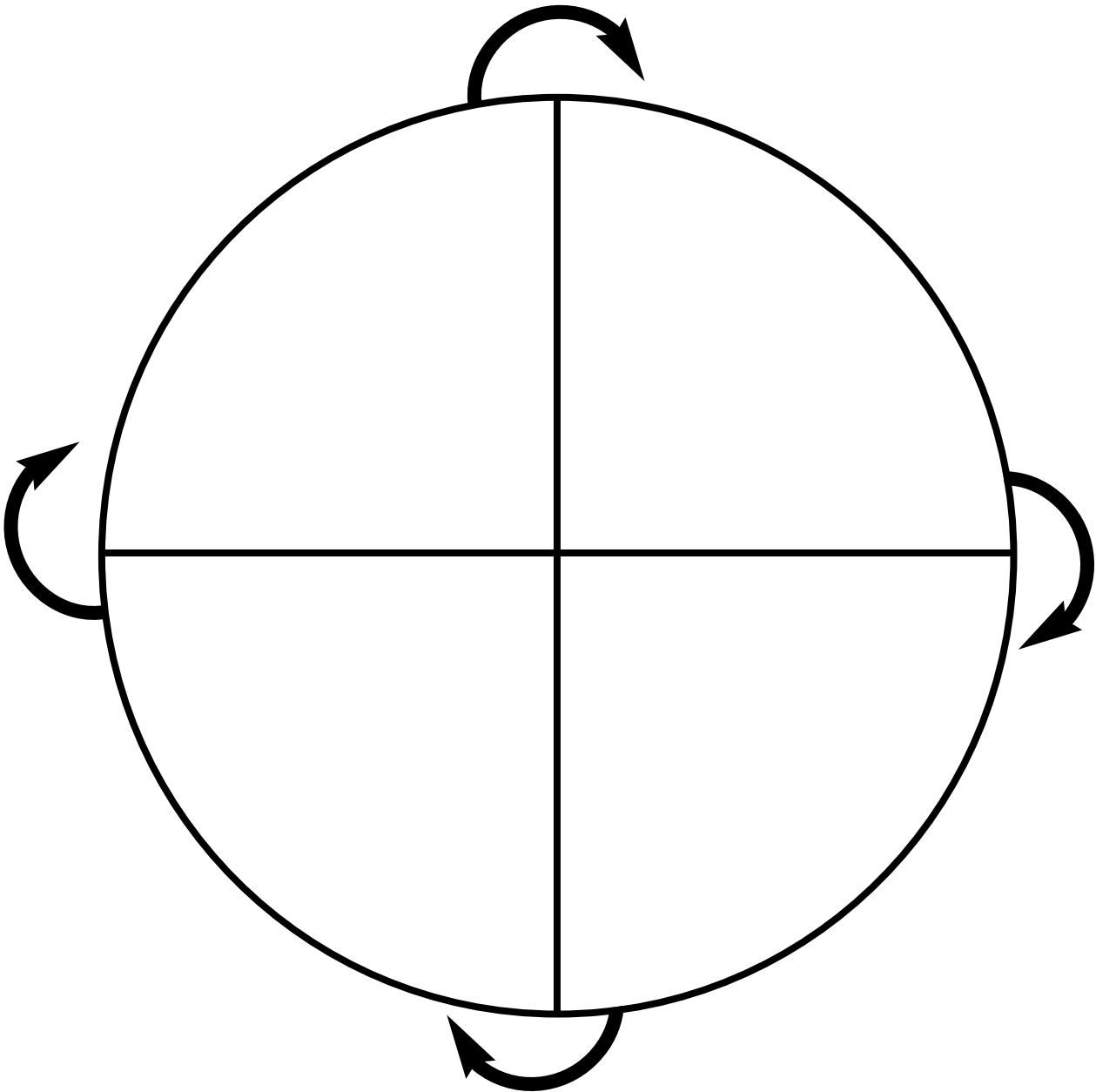


GRAPHIC ORGANIZER: CYCLE DIAGRAM



Name: _____ Date: _____

Title: _____



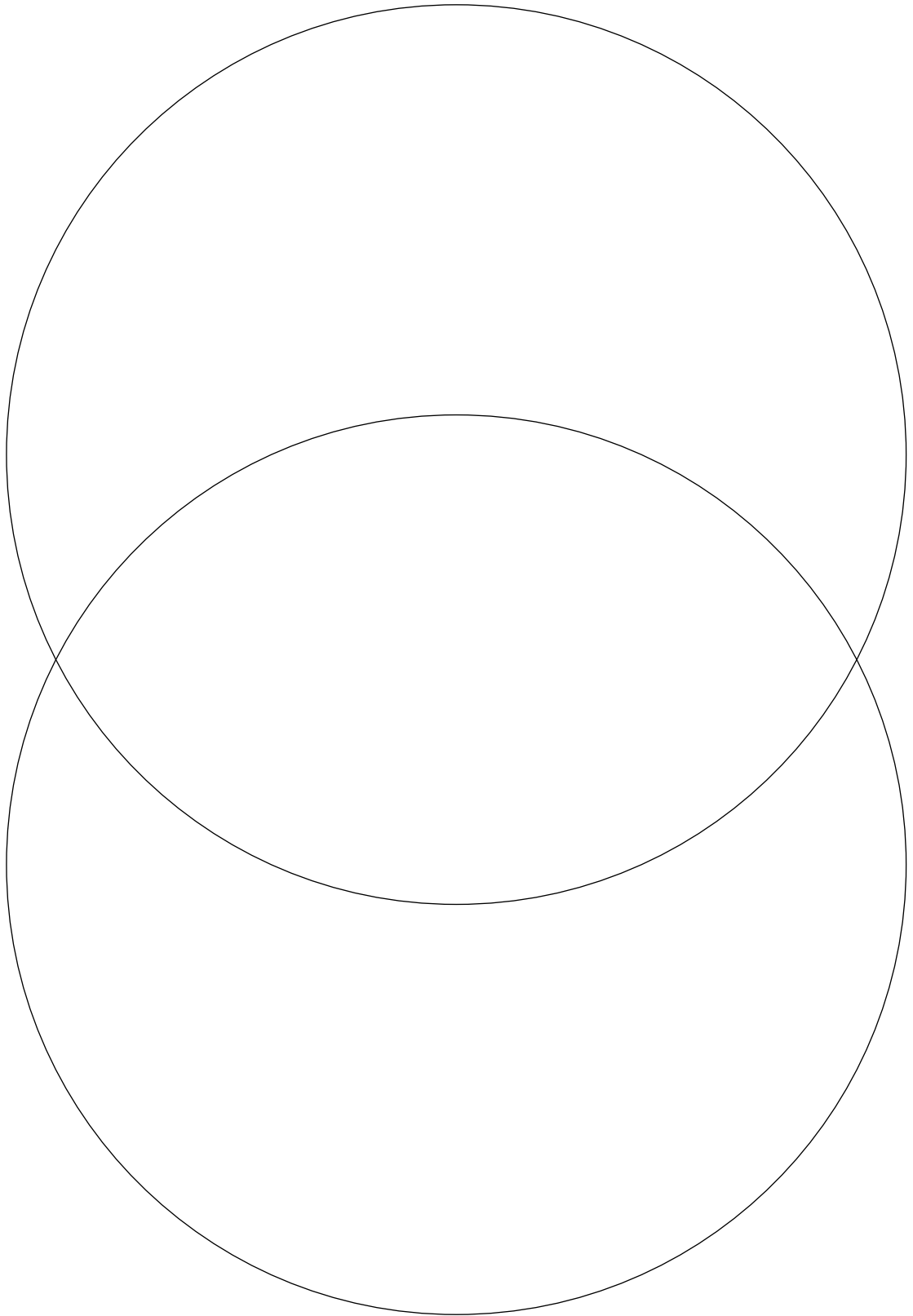
GRAPHIC ORGANIZER: K-W-L CHART



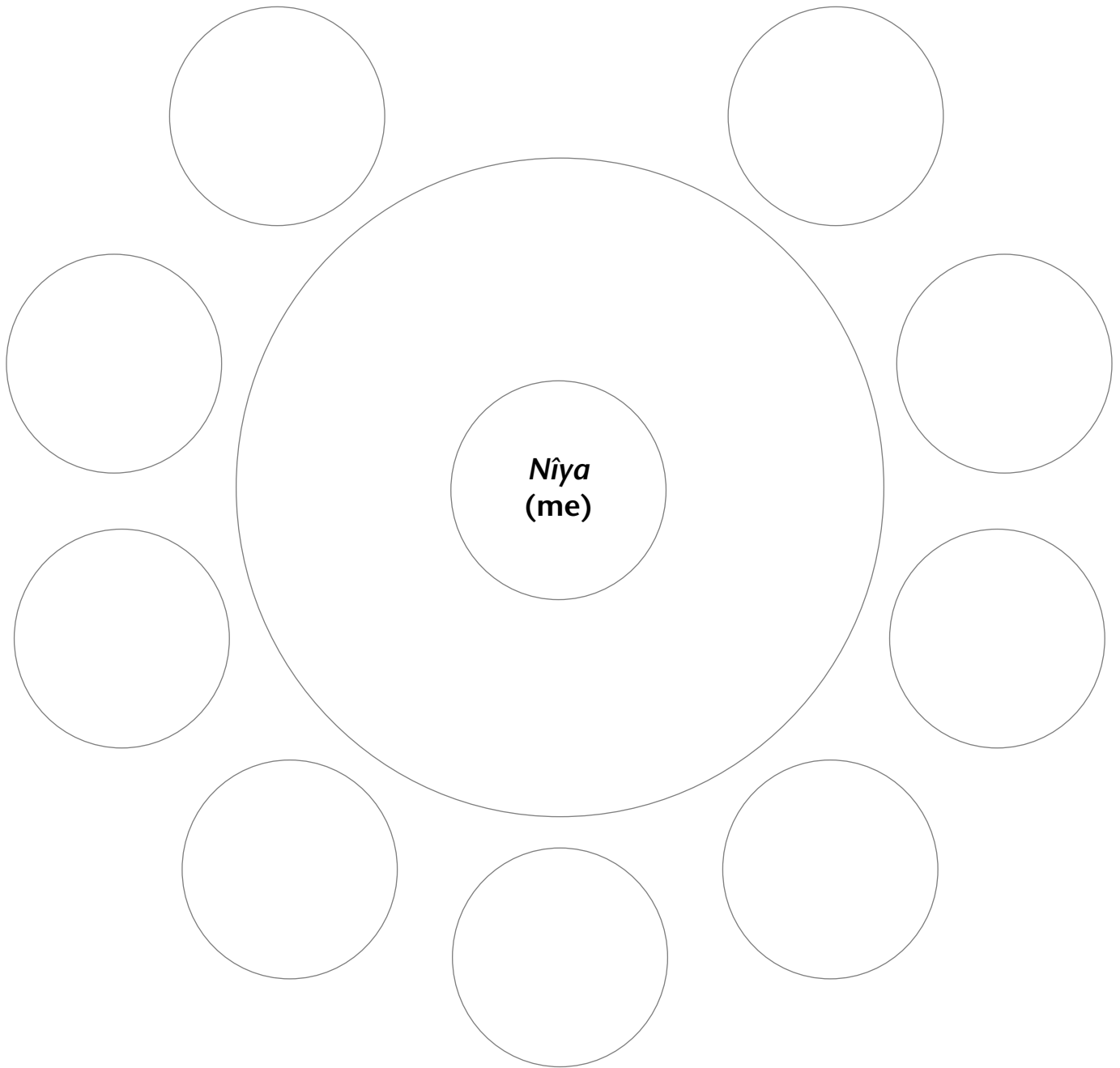
<i>Kîkwây ekwa nikiskeyihten</i> (What I Learned)			
<i>Kîkwây e nohte kiskeyihtamân</i> (What I Want to Know)			
<i>Kîkwây e kiskeyihtamân</i> (What I Know)			

GRAPHIC ORGANIZER: VENN DIAGRAM

Name: _____ Date: _____



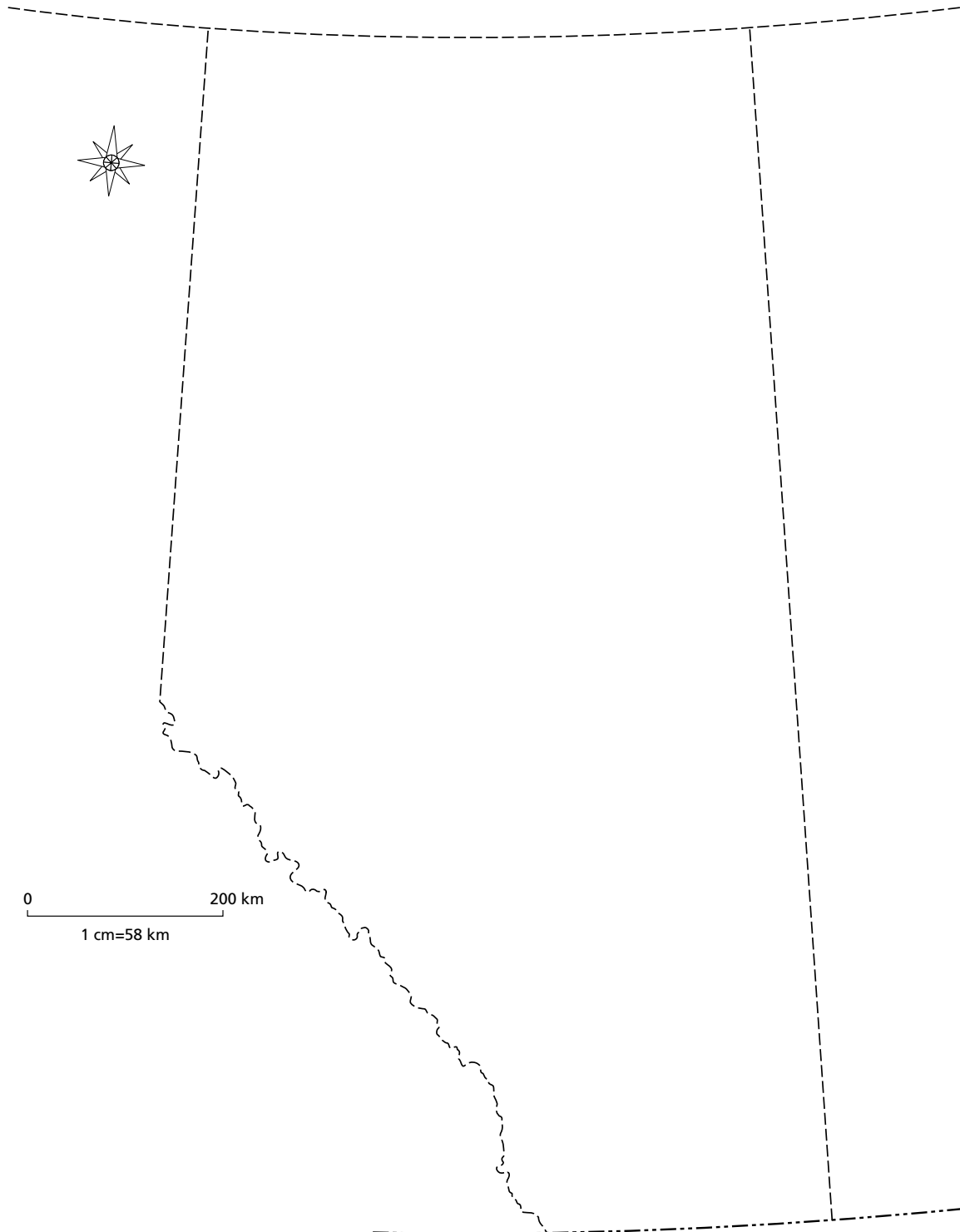
KINSHIP



MAP OF ALBERTA (OUTLINE)



Name: _____ Date: _____



MAP OF CANADA (POLITICAL)

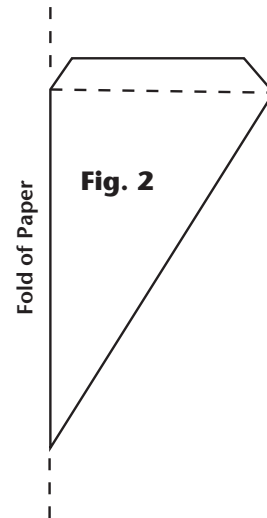
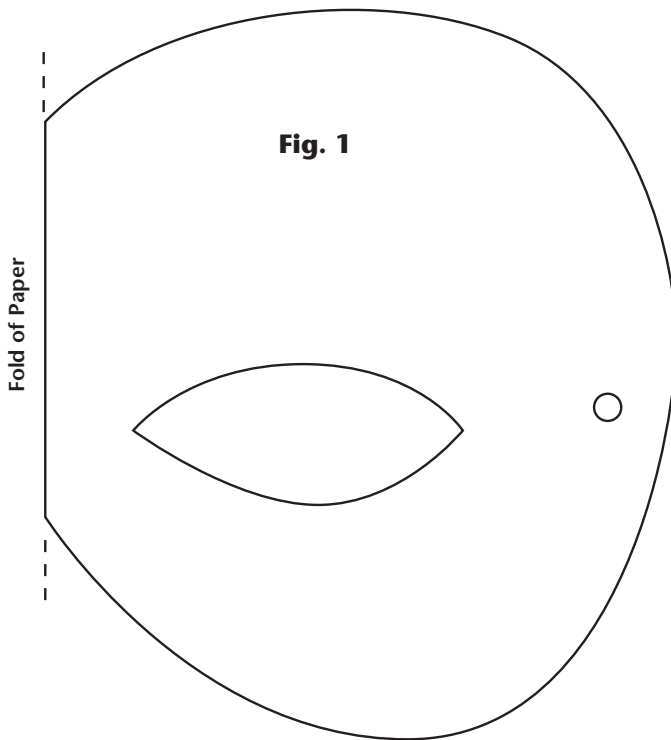


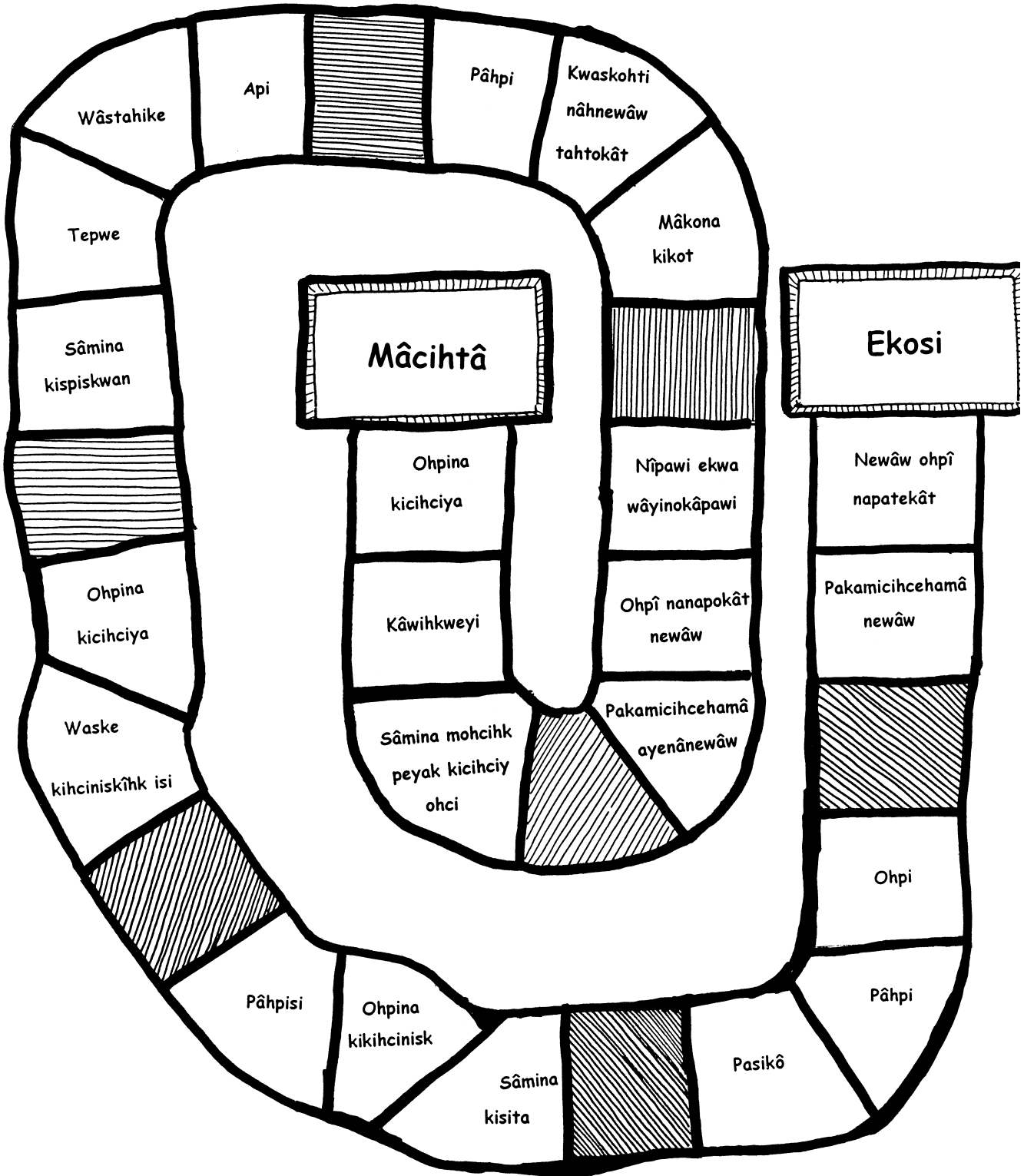
Name: _____ Date: _____



MASK MAKING

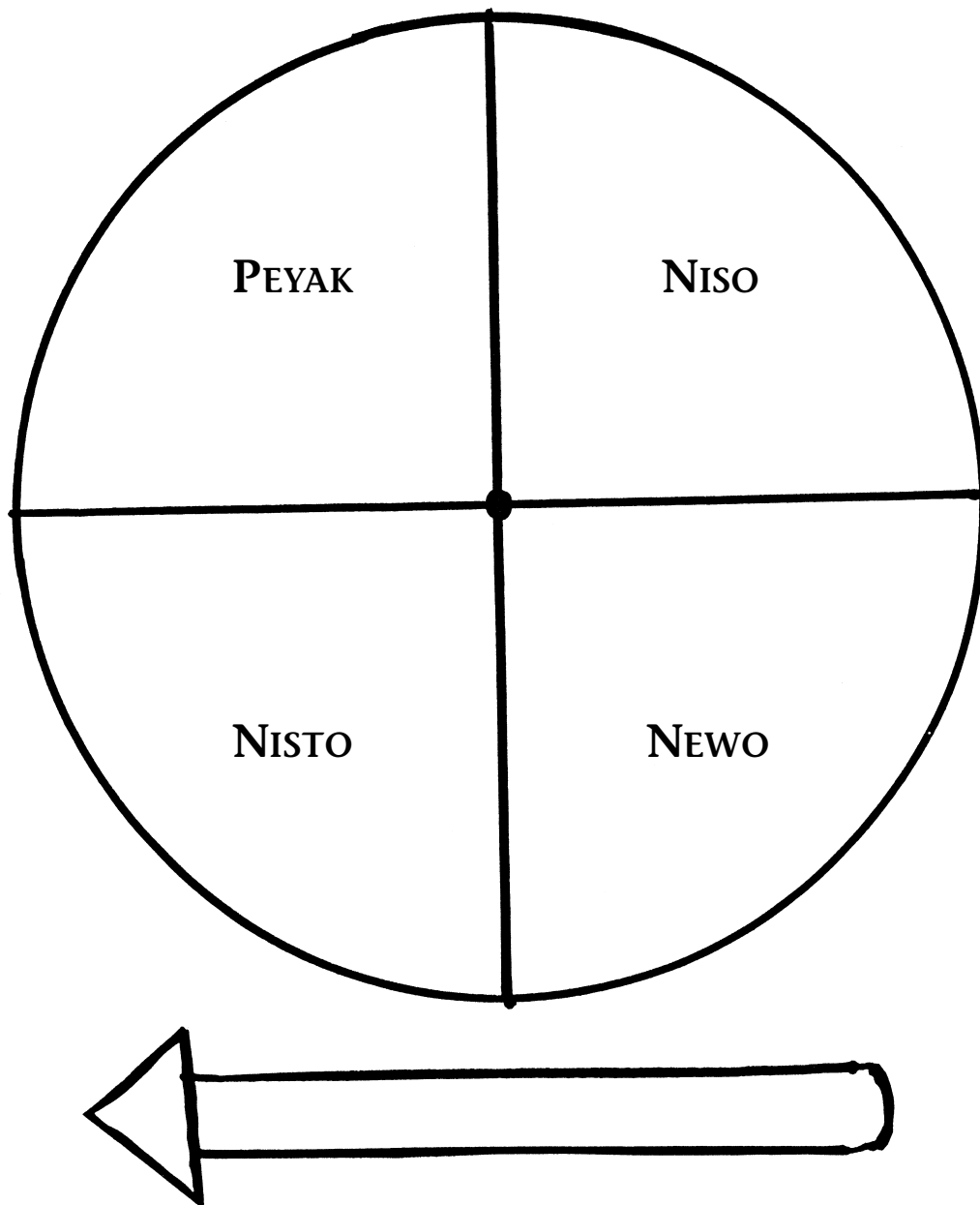
This mask works well for birds, animals and people.
 Cut the mask Fig.1 on a fold of construction paper or light cardboard.
 Cut holes for eyes. Make holes near the ears for string.
 Cut noses or beaks – Fig. 2 on a fold of construction paper or light cardboard.
 The noses or beaks can be as large or 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 _____

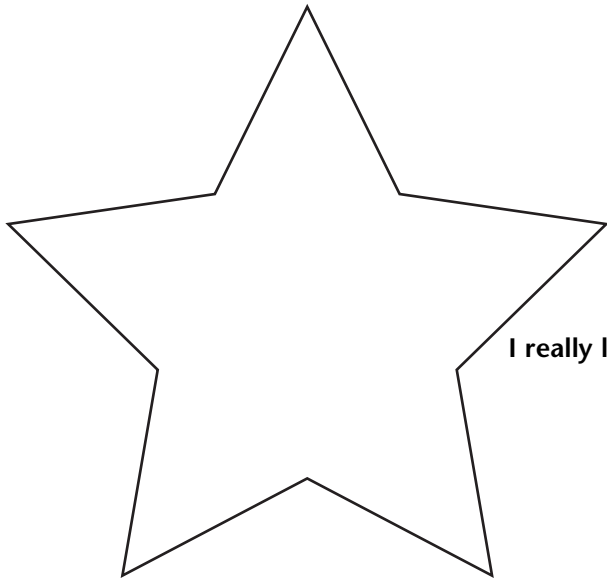
I noticed that you... 😊

From _____

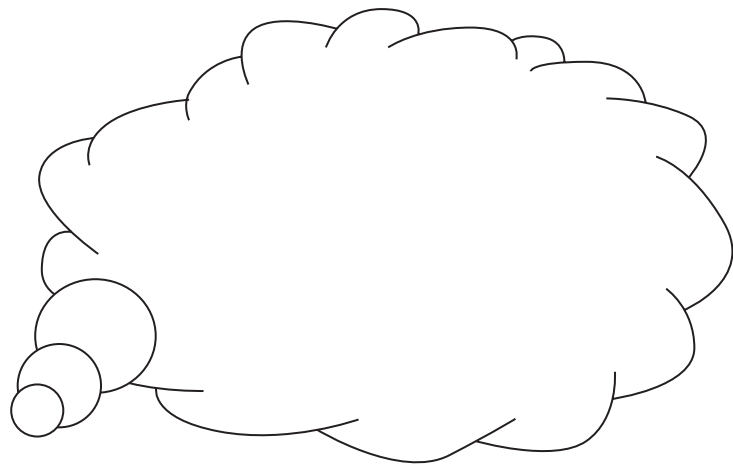
STARS AND WISHES: PEER REFLECTION



Pisim _____ Niwihwin _____



I really liked how you did this ...

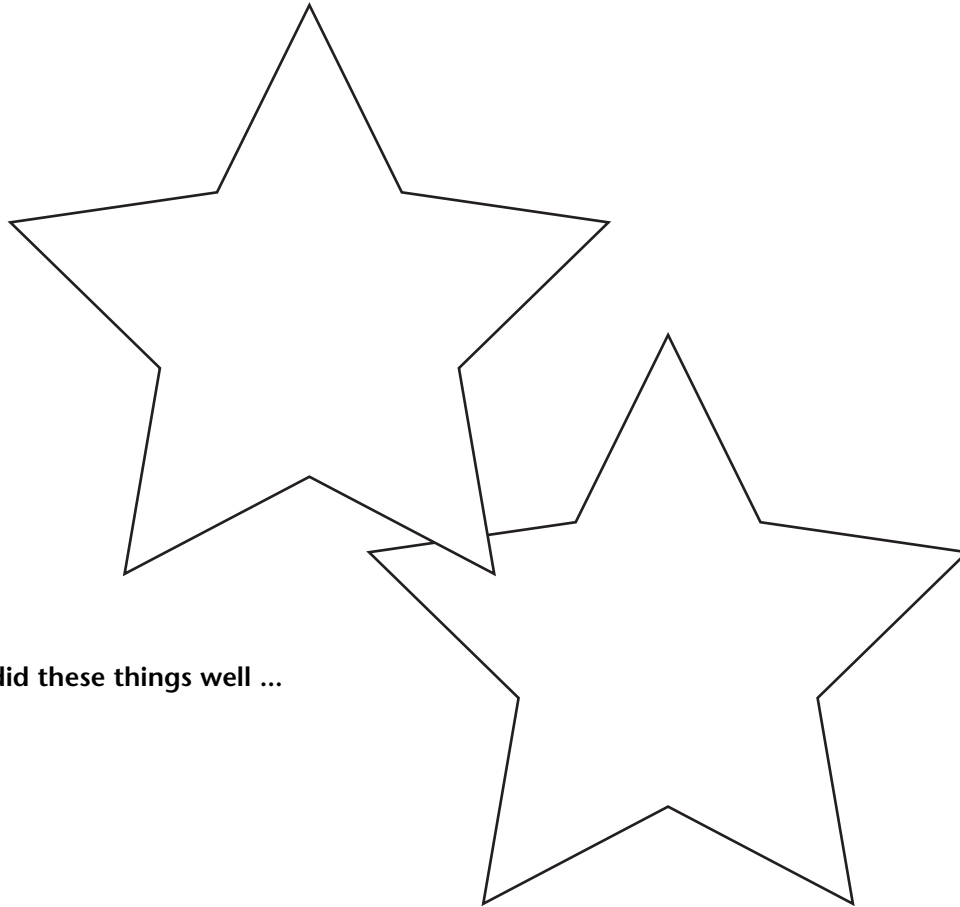


Some advice for next time ...

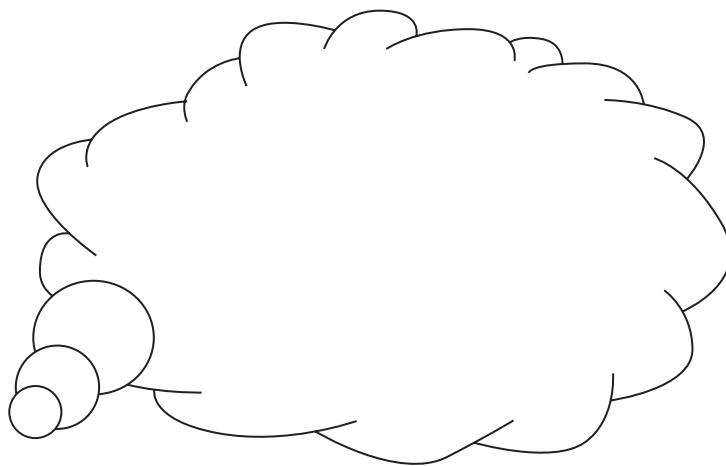
STARS AND WISHES: SELF REFLECTION



Pisim _____ Niwihowin _____

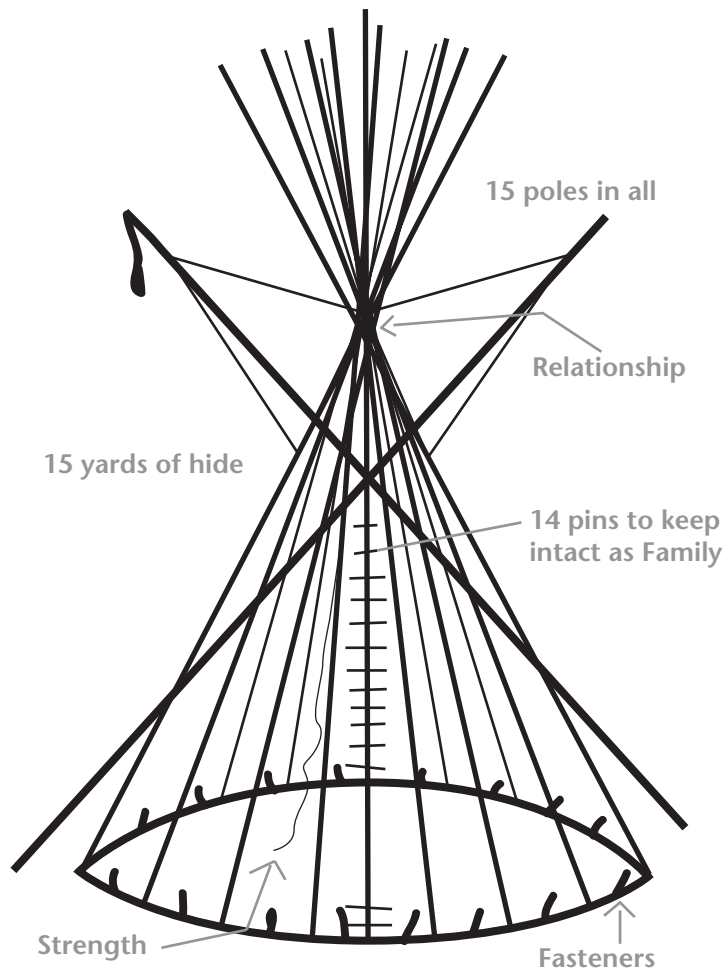


I did these things well ...



I wish had done this differently ...

TUPI





**HELPFUL
INFORMATION**

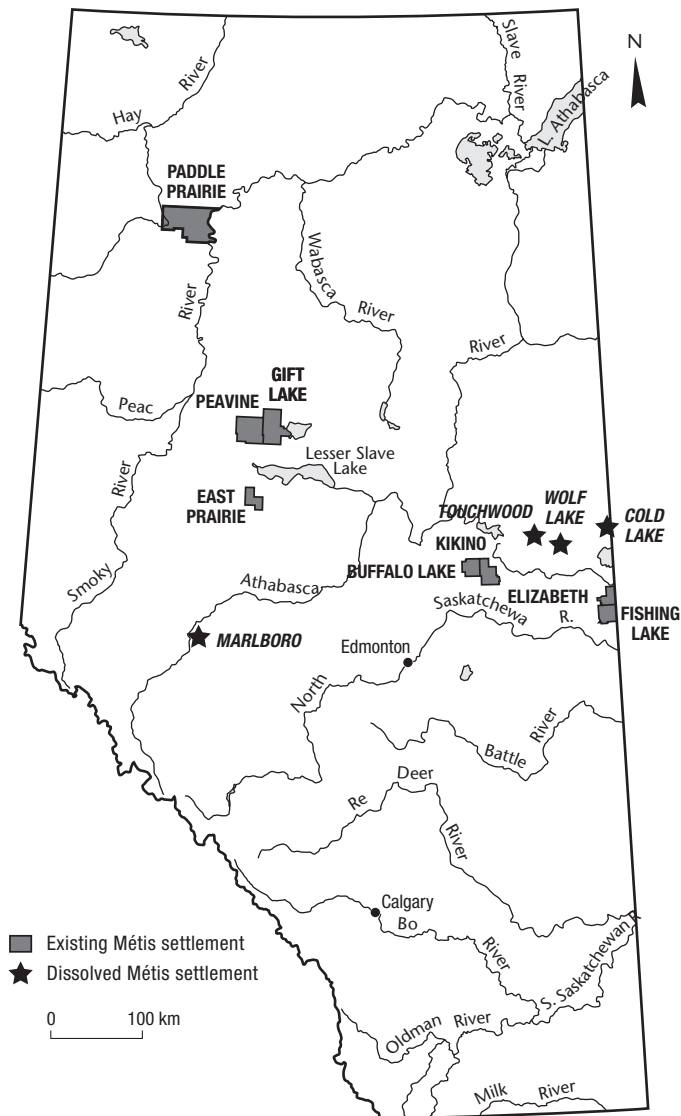


HELPFUL INFORMATION

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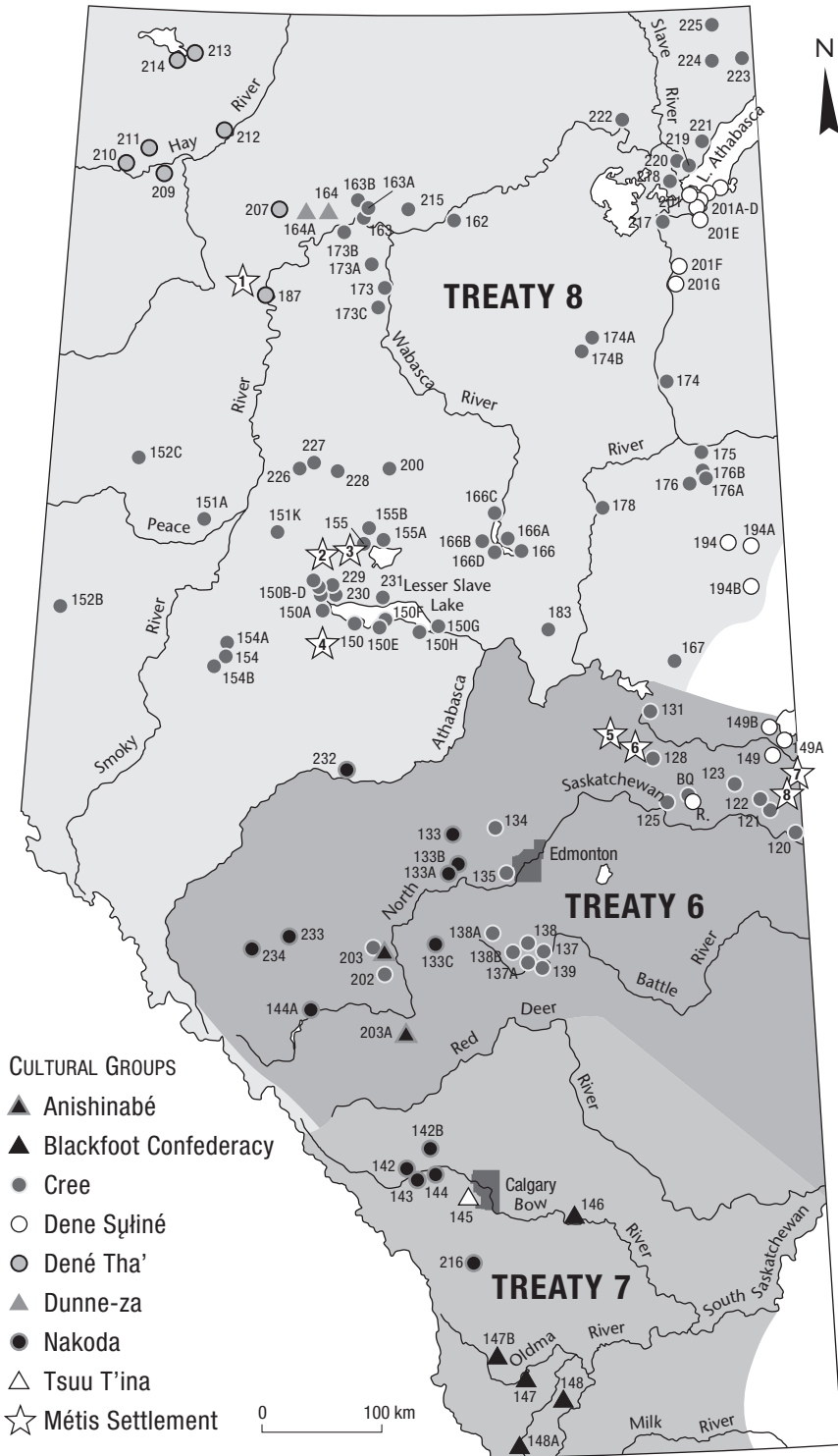
- 1 Alberta Métis Settlements
- 2 Alberta Treaty Areas and Reserves
- 3 Creating Shadow Puppets
- 4 Hand Shadows

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

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Driftpile 150

Duncan's 151 A, 151 K

Enoch 135

Ermineskin 138, 138A

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Fort McMurray 175, 176, 176 A–B

Frog Lake 121, 122

Heart Lake 167

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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

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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

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Dené Tha'

207, 209–214

Dunne-za

164, 164 A

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Paul 133 A–C

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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.
- 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.

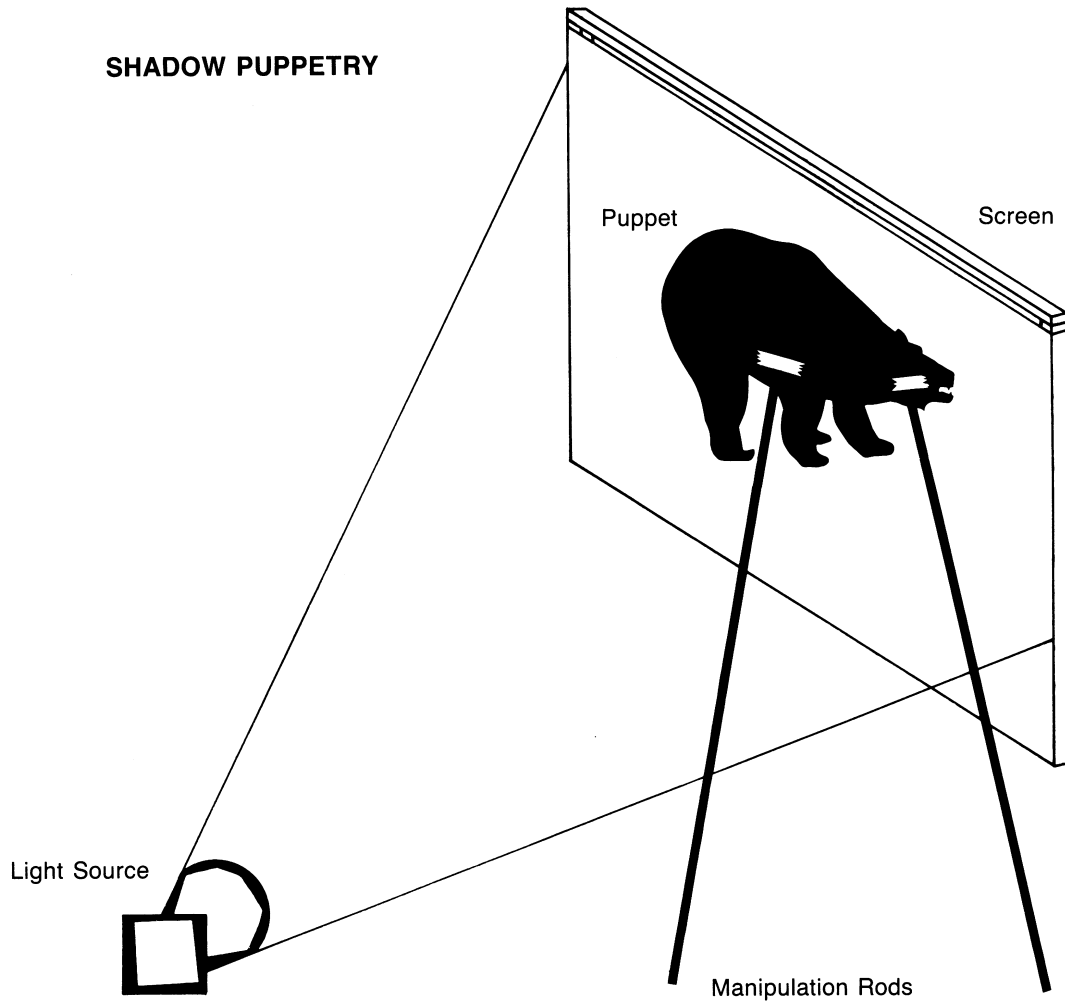
Vertical manipulation

- 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.

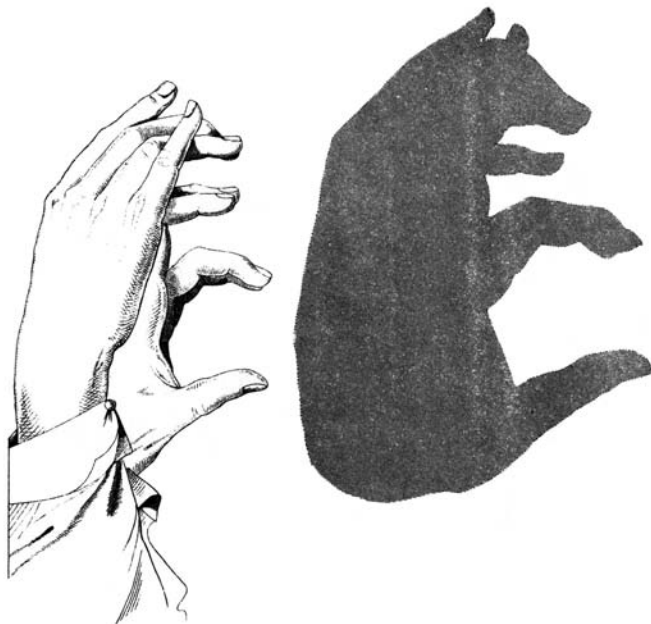
CREATING SHADOW PUPPETS

Continued





HAND SHADOWS



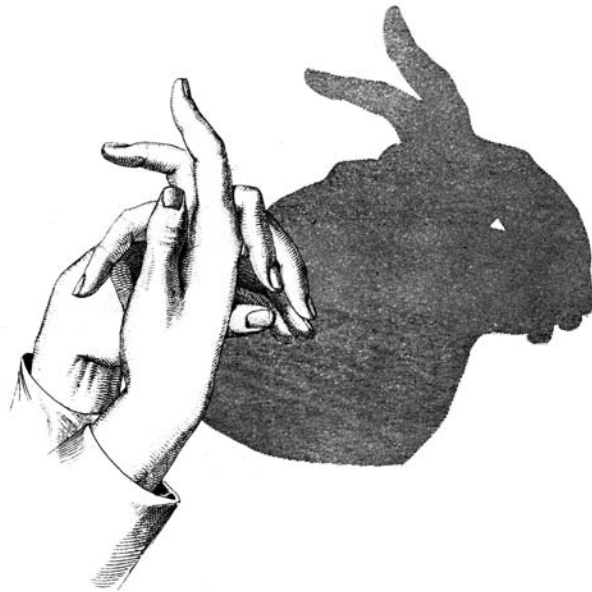
Muskwa



Pimihâw pîwâyis (NPC)
Pimihâw peyesis (SPC)

HAND SHADOWS

Continued



Wâpos

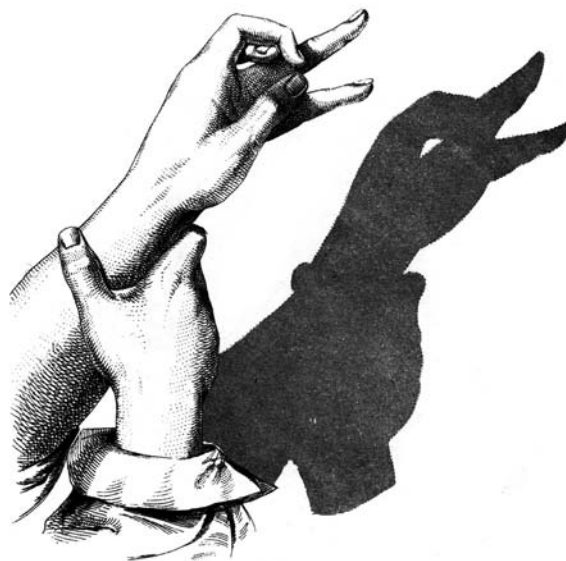


Apscimôsos (NPC)
Apsimôsos (SPC)



HAND SHADOWS

Continued



Niska



Atim

RESOURCES

A decorative banner made of grey triangles framing the word RESOURCES. The banner consists of a series of grey triangles pointing downwards, arranged in a slight curve. The word RESOURCES is centered above the banner in a bold, black, serif font.

RESOURCES

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/

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. *Mwâkwa 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>Sikihsis – 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
Nihyawîwin 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-*Nimîkîsikahcikânân 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 Wîkîhk (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 (11x17) 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 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
- Laura Burnouf. *Songs in Cree and English*. Y dialect.
- Laura Burnouf and Edie Venne Hyggen. *Níhithawai-nikamona*. Cree Songs for Grade One.
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 : *Ôtînáhk, 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

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

Making History: Louis Riel and the North-West Rebellion of 1885. 1997. Interactive CD ROM-Macintosh/Windows version. Teacher's guide included. Students can use this material to create a multi-media presentation 10-12

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

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 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

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 Entertainemnt. 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

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

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 . 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
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

Contains stories and other oral material in James Bay Cree

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

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

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

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 – 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

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

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

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

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

22 stories in Cree and Oji-Cree. Can be listened to online in Cree or English.

www.ourvoices.ca

Oral history project by the University of Winnipeg. Wawpleig of Swampy Cree stories.

www.saskschools.ca

Nisto Awasisak - School honour song by Carl Crane

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

Samson Cree site containing Plains Cree language lessons, complete with sound.

Need high speed internet access.

www.sgwe.com

Aboriginal production company, producing videos, music and graphic design. Sample songs can be downloaded.

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

Information given by Chief Wayne Roan on *Nature's Laws*, with emphasis on kinship, traditions, culture and spiritual life.

www.aptn.ca

The Aboriginal Peoples television network.

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

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

A website of the James Bay Cree. Includes information on language, traditional ways, resources and links.

www.cregallery.com

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

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

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

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

A site based in Manitoba. Provides information on history, biographies, historical maps, Michif

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

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

Don Burnstick – www.donburnstick.com

Don Freed – www.donfreed.com

Dennis Lakusta – www.dennislakusta.com

George Littlechild – www.georgelittlechild.com

Allen Sapp – www.allensapp.com

Michael Greyeyes – www.michael-greyeyes.com

Buffy Sainte-Marie – www.creative-native.com

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

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

A system developed by Blaine Ray that uses TPR techniques to go a step further and tell stories.

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

Web site: www.distributionaccess.com

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

Web site: www.filmwest.com

Gabriel Dumont Institute

#2 604 22nd Street West

Saskatoon, SK S6V 1B2

PH: 306 657 5710

Web site: www.gdins.org

National Film Board of Canada
Sales and Customer Service
PO Box 6100 Stn Centre-Ville
Montreal, QC H3C 3H5
PH: 1 800 267 7710
Web site: 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
Web site: 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

GLOSSARY OF LINGUISTIC TERMS



GLOSSARY OF LINGUISTIC TERMS

Authentic Situations	These refer to real-life situations one would encounter in a Cree-speaking community, e.g., in a bakery, store, restaurant, etc.
Content-based Language Learning	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.
Culture	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.”
Historical and Contemporary Elements of the Culture	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.
Discourse	Discourse is connected speech or writing that extends beyond a single sentence or utterance.
Discourse Features	The term “discourse” refers to the organization of language in units greater than the sentence.
Diverse, Diversity	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.
Exploratory Language	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...
Expression	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.

Language Learning Strategies	These are actions taken by learners to enhance their learning.
Cognitive Strategies	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.
Metacognitive Strategies	are higher order skills that students use to manage their own learning. They include planning for, monitoring, and evaluating the success of language learning.
Social Strategies	are actions learners take in order to interact with other learners or with speakers of the target language.
Affective Strategies	are methods learners use to regulate their emotions, motivation and attitudes to make them more conducive to learning.
Language Use Strategies	<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>
Lexicon	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).
Mechanical Features	These are the conventions used to make written text easier to read. They include such things as capitalization, punctuation, paragraphs, titles, or headings.

Modelled Situations	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>
Morphology	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.
Nonverbal Communication	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.
Register	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.
Social Conventions	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.
Structured Situations	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

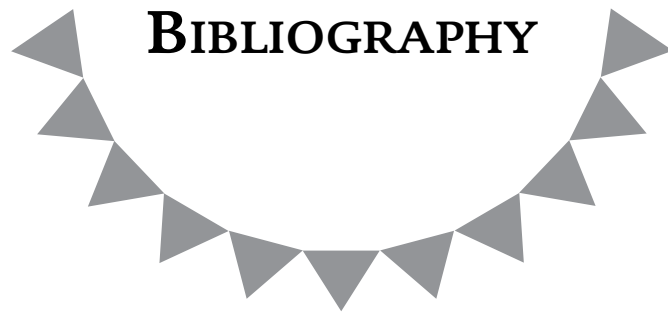
<i>Âcimôwin</i>	A regular story or tale that captures everyday events, especially humour.
<i>âtayohkewin</i>	A legend or myth passed down orally through generations, providing life teachings.
<i>mamâhtâwâcimôwin</i>	A special story that relates a “miracle” or strange and out of the ordinary experience.
<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

<i>Pihcicigwin Wepaywesima</i> (Southern)	tea dance
<i>Pwatsimowin</i>	dances
<i>Sakihitowin</i>	love
<i>wakohtowin</i>	kinship
<i>Wicihitowin</i>	helping one another

Kinship Terms

<i>nitôtem</i>	my friend
<i>nohtâwi</i>	my father
<i>nikâwiy</i>	my mother
<i>ninekihikwak</i>	my parents
<i>nikosis</i>	my son
<i>nitânis</i>	my little daughter
<i>nimosôm</i>	my grandfather
<i>nôhkom</i>	my grandmother
<i>nôsisim</i>	my grandchild
<i>ninâpem</i>	my husband
<i>nîwa</i>	my wife
<i>niwikimâkan</i>	my spouse
<i>nimis</i>	my older sister
<i>nisimis</i>	my younger brother/sister
<i>nîtisânak</i>	my siblings
<i>nicâpanak nitan'skotapan</i>	my great grandmother, great grandfather, great grandchild
<i>nistes</i>	my older brother
<i>nicâhkos</i>	female to female– cousin or female speaker my uncle, mom's brother daughter my aunt, dad's sister's daughter my sister-in-law
<i>nîscâs</i>	male to male– cousin(or) male speaking mom's brother's son Dad's sister's son
<i>nîcimos</i>	first cousin to first cousin of opposite sex

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