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# CREE LANGUAGE AND CULTURE

## 10-9Y, 20-9Y, 30-9Y

This program of studies is intended for students who began their study of Cree language and culture in Grade 4. It constitutes the last three years of the Cree Language and Culture Nine-year (9Y) Program (Grade 4 to Grade 12).

### PHILOSOPHY

The *Nehiyaw* (Cree) worldview 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, and cooperation and helping others were crucial to survival. Traditional *Nehiyaw* culture revolves around the connection to Mother Earth and the relationship with family and community.

The concept of Mother Earth in *Nehiyaw* worldview not only encompasses the land but also all animals, minerals, rocks, water, plant life and all interconnectedness with humans. The *Nehiyawak* (Cree people) do not use the products and minerals of Mother Earth as commodities but regard them as relatives and treat them with the utmost respect.

Four aspects common to Mother Earth in *Nehiyaw* worldview that can be honoured in the classroom are:

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

Language proceeds from the worldview of a culture. The *Nehiyaw* worldview and philosophy is embedded in the language and culture. It is also evident in the *Nehiyaw* pedagogy and ways of learning.

### RATIONALE FOR LEARNING CREE (NEHIYAWEWIN)

*Nehiyawewin* (the Cree language) *ekîmiy'kôwisiyahk* (is a gift of the Creator/*Omâmawi Ohtâwîmâw*). Elders are the keepers of the language and, consequently, of the beliefs and culture. Indeed, language and culture are inextricably woven.

The importance of *Nehiyaw kiskinwâhamâkosowin* (Cree language learning) has been expressed by Dr. Anne Anderson, who states in the forewords to her Métis Cree resource books that the way to a people's heart is through their language.

According to Canada's 2006 Census, there are 87 285 Cree speakers in Canada. Cree is one of the most widely spoken languages in Canada in various dialects.

The value of learning *Nehiyawewin*, to Aboriginal and non-Aboriginal students, is enormous. It permits insight into a worldview of spiritual and natural dimensions. When one speaks the language, Elders and their wisdom become accessible. Learning *Nehiyawewin* also enhances one's self-esteem by strengthening cultural identity. Use of language is also the best means of transmitting culture to the next generation.

## **NATURE OF THE CREE LANGUAGE (NEHIYAWEWIN)**

*Nehiyawewin* is one of many Indigenous languages within the Algonquian family of languages. The Cree "Y" dialect that is used in this program of studies is one of the five major dialects in Canada. *Nehiyawewin* is a language of relationships—relationships to *Omâmwî Ohtâwîmâw* (the Creator), to others (kinship) and to *Kikâwînaw Askîy* (Mother Earth), which encompasses all living things. It is a rich and complex language because it relates to kinship, nature and spirituality.

The Roman orthography recommended for the instruction of *Nehiyawewin* is the Pentland orthography, which is based on the Cree syllabics of standard orthography. The "Y" dialects of the Plains and Woodland *Nehiyawak* of Alberta use 14 English letters, of which 8 are consonants (c, k, m, n, p, s, t and h), 3 are short vowels (a, i, o), 4 are long vowels (a, i, o, e), and "w" and "y" are listed as semi-vowels. A sound variation occurs within the same dialect based on regional and cultural differences.

## **VOICES OF THE ELDERS, KNOWLEDGE KEEPERS AND COMMUNITY EXPERTS**

The wisdom of the Elders is central to cultural learning according to *Nehiyaw* perspective. Elders are the "keepers of knowledge," and it is their guidance that the *Nehiyawak* seek as they strive for balance in their relationships with *Omâmwî Ohtâwîmâw*, the natural world, other people and themselves.

Alberta Education acknowledges the necessity of guidance from the Elders, other knowledge keepers and community experts if this program is truly to reflect *Nehiyaw* perspectives and content. Each community wishing to establish a language and culture program must turn to its own Elders, knowledge keepers and community experts for guidance. It is only in this way that Indigenous language and culture programs can succeed in achieving the goal of language revitalization. The Cree Language and Culture 10-9Y, 20-9Y, 30-9Y Program of Studies has been developed based on the support and advice of various Elders, community experts and knowledge keepers from Treaty 6 First Nations, Treaty 8 First Nations, the Métis Nation of Alberta and the Métis Settlements and on the advice of *Nehiyaw*-speaking teachers from provincial and band-controlled schools.

### **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.

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

There are many types of stories. Sacred stories are only told in the winter, unless special permission is given. Some stories are short, with a particular message or moral, and most 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 meanings and lessons in the stories reveal themselves in different ways. What one discovers in a story as a child can be very different from what he or she discovers as an adult. A story written on paper becomes frozen in time, whereas an oral story remains a living, flexible and dynamic part of culture and language.

### **Spirituality**

Although the Elders strongly recommend that the connection to *Omâmawi Ohtâwîmâw* be interwoven throughout the program of studies, the developers and Elders themselves respect that individuals/teachers may not want to teach/promote this view. Above all, one's individual integrity is respected.

### **Our Relationship with the Natural World**

People are not greater than the things in nature. The natural world has its own laws that must be respected if people are going to be sustained by it. People are identified by the land they have historically inhabited and on which they have learned to survive. Even today, it is necessary to live with the laws of nature and to feel a part of it.

### **Our Relationship with One Another**

Agreement on rules enables cooperation and group strength, which is greater than individual strength. Identity comes from being in respectful relationships with others, particularly in the family/clan, community and nation.

### **Our Relationship with Ourselves**

Each person is born sacred and complete. *Omâmawi Ohtâwîmâw* has given each person the gift of a body and the choice to care for and use that body with respect.

*Omâmawi Ohtâwîmâw* has given each person the capacity and choice to learn.

“I had no schooling. When I was a kid, I used to watch people steadily. I would go to my grandmother and she told me what rules to follow.”

– Vernon Makokis, Saddle Lake, Alberta

(This passage is in relation to the *Nehiyaw* protocol and its importance to traditional *Nehiyaw* culture and ceremonies.)

*Omâmawi Ohtâwîmâw* has given each person talents or strengths to be discovered and the choice to develop and share the gifts.

### **ASSUMPTIONS**

The following statements are assumptions that have guided the development process of this program of studies:

- Language is communication.
- All students can be successful learners of language and culture, although they will learn in a variety of ways and acquire proficiency at varied rates.
- All languages can be taught and learned.
- Learning *Nehiyawewin* leads to enhanced learning in both the student's primary language and in related areas of cognitive development and knowledge acquisition. This is true for students who come to the class with some background knowledge of *Nehiyawewin* and develop literacy skills in the language. It is also true for students who have no cultural or linguistic background in *Nehiyawewin* and are studying *Nehiyawewin* as a second language.

## CONCEPTUAL MODEL

Two curriculum frameworks developed under the Western Canadian Protocol for Collaboration in Basic Education—*The Common Curriculum Framework for Aboriginal Language and Culture Programs, Kindergarten to Grade 12*, June 2000, and *The Common Curriculum Framework for International Languages, Kindergarten to Grade 12*, June 2000—have provided guidance in the development of the Cree Language and Culture Nine-year Program (Grade 4 to Grade 12).

The aim of the Cree Language and Culture 10-9Y, 20-9Y, 30-9Y Program of Studies is the development of communicative competence in *Nehiyawewin* and the development of *Nehiyaw* cultural knowledge, skills and values. It is important that the focus of this program of studies be on interaction and meaningfulness, with special attention and emphasis being given to oral communication.

### Four Components

For the purposes of this program of studies, communicative competence in *Nehiyawewin* and the development of *Nehiyaw* cultural knowledge, skills and values are represented by four interrelated and interdependent components.

**Applications** deal with what the students will be able to do with the language, the functions they will be able to perform and the contexts in which they will be able to operate.

**Language Competence** addresses the students' knowledge of the language and their ability to use that knowledge to interpret and produce meaningful texts appropriate to the situations in which they are used.

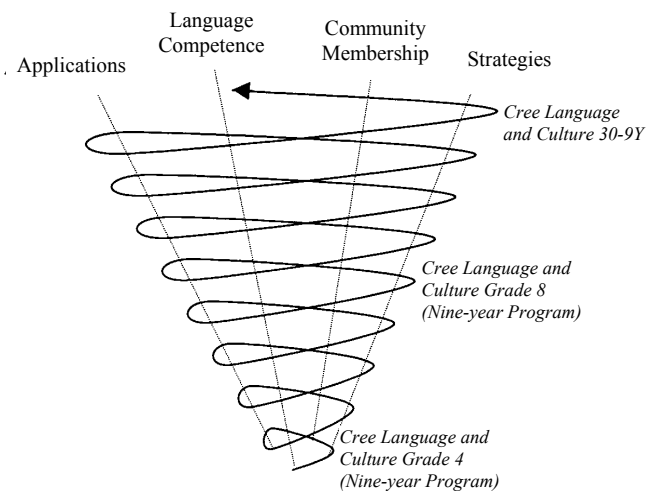
**Community Membership** aims to develop the understandings, views and values of *Nehiyaw* culture.

**Strategies** help students learn and communicate more effectively and more proficiently.

Each of these components is described more fully at the beginning of the corresponding section of this program of studies.

### A Spiral Progression

Language learning and cultural teachings are integrative, not merely cumulative. Each new element that is added must be integrated into the whole of what has gone before. The model that best represents the students' language and cultural learning progress is an expanding spiral. Students' progression is not only vertical (e.g., increased proficiency) but also horizontal (e.g., broader range of applications and experience with more text forms, contexts and so on). The spiral also represents how language and cultural learning activities are best structured. Particular lexical fields, learning strategies or language functions are revisited at different points in the program, but from a different perspective, in broader contexts or at a slightly higher level of proficiency each time. Learning is reinforced, extended and broadened with each successive pass.



## ORGANIZATION OF THE PROGRAM OF STUDIES

### General Outcomes

General outcomes are broad statements identifying the knowledge, skills and attitudes that students are expected to achieve in the course of their language learning experience. Four general outcomes serve as the foundation for this program of studies and are based on the conceptual model outlined previously.

#### Applications [A]

- Students will use and apply *Nehiyawewin* in various situations and for different purposes at home, in school and in the community.

#### Language Competence [LC]

- Students will be effective, competent and comfortable as *Nehiyaw* speakers. (*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

#### Community Membership [CM]

- Students will live (*wa*)*wetina(hk)* (peacefully) with *Kikâwînow Askiy* (Mother Earth★), others and themselves, guided by *Omâmawi Ohtâwîmâw* (the Creator★).

#### Strategies [S]

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

The order in which the general outcomes are presented in this program of studies does not represent a sequential order, nor does it indicate the relative importance of each component. The general outcomes are to be implemented in an integrated manner.

### Specific Outcomes

Each general outcome is further broken down into specific outcomes that students are to achieve by the end of each course. The specific outcomes are interrelated and interdependent. In most classroom activities, a number of learning outcomes are addressed in an integrated manner.

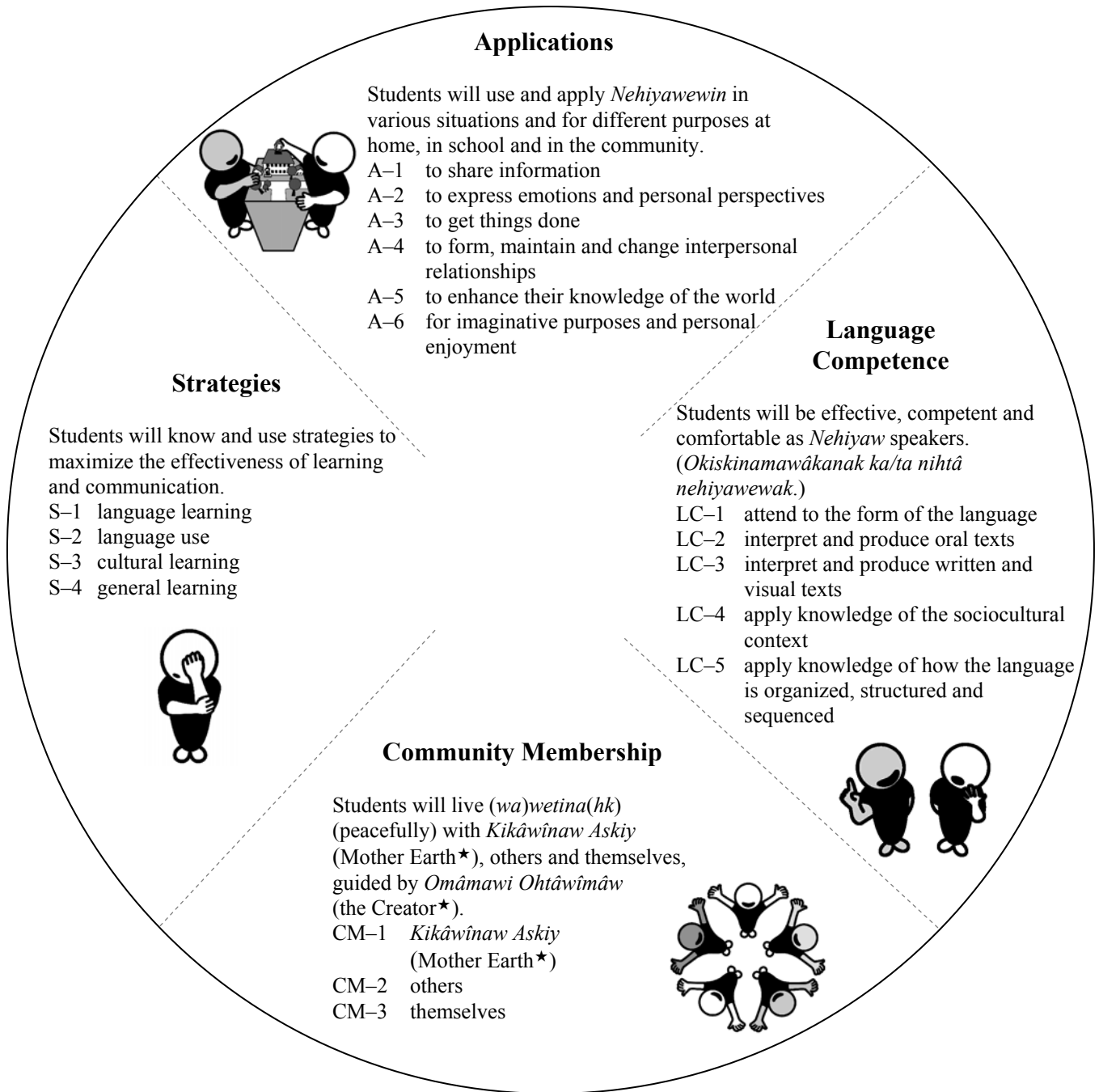
The specific outcomes are categorized under cluster headings, which show the scope of each of the four general outcomes. These headings are shown in the table on the following page.

The specific outcomes are further categorized by strands, which show the developmental flow of learning from the beginning to the end of the program. However, a learning outcome for a particular course will not be dealt with only in that particular year of the program. The spiral progression that is part of the conceptual model means that activities in the years preceding will prepare the ground for acquisition and in the years following will broaden applications.

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★ discretionary (see further details on p. 32)

# General Outcomes



★ discretionary (see further details on p. 32)

# Guide to Reading the Program of Studies

## General Outcome for Language Competence

Students will be effective, competent and comfortable as *Nehiyaw* speakers.  
(*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

cluster heading  
for specific  
outcomes

### LC-2 interpret and produce oral texts

**Cree Language and  
Culture 10-9Y**

**Cree Language and  
Culture 20-9Y**

**Cree Language and  
Culture 30-9Y**

*Students will be able to:*

LC-2.1 listening	a.	understand the main point and some supporting details of lengthy oral texts on familiar topics in guided situations	a.	understand the main point and some supporting details of lengthy oral texts on a variety of familiar topics in guided situations	a.	understand a variety of lengthy oral texts on unfamiliar topics in guided and unguided situations
	a.	produce short oral texts on unfamiliar topics in guided situations	a.	produce lengthy oral texts on familiar topics, providing some details to support the main point, in guided situations	a.	produce lengthy oral texts on a variety of familiar and unfamiliar topics, providing some details to support the main point, in guided and unguided situations
LC-2.3 interactive fluency	a.	manage simple, routine interactions with ease	a.	sustain lengthy interactions comprehensibly, with pauses to formulate oral text and to self-correct	a.	converse, spontaneously, on unfamiliar and familiar topics and participate in discussions

read each page vertically for the outcomes  
expected at the end of each course

strand headings for  
specific outcomes

specific outcome statements for each course

read each page horizontally for the developmental flow of  
outcomes from course to course





# Applications

to express emotions  
and personal perspectives

to share  
information

to get things done

**Students will use and apply *Nehiyawewin* in various situations and for different purposes at home, in school and in the community.**

to form, maintain and  
change interpersonal  
relationships

for imaginative purposes  
and personal enjoyment

to enhance their  
knowledge of the world

## APPLICATIONS

The specific outcomes under the heading 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 will be able to operate.

The functions are grouped under six cluster headings—see the illustration on the preceding page. Under each of these headings there are one or more strands that show the developmental flow of learning from course to course. Each strand, identified by a strand heading at the left end of a row, deals with a specific language function; e.g., share factual information. Students at any level will be able to share factual information. Beginning learners will do this in very simple ways. As students gain more knowledge and experience, they will broaden the range of subjects they can deal with, they will learn to share information in writing as well as orally, and they will be able to handle formal and informal situations.

The level of linguistic, sociolinguistic and discourse competence that students will exhibit when carrying out the functions is defined in the specific outcomes for Language Competence for each course. To know how well students will be able to perform the specific function, the Applications outcomes must be read in conjunction with the Language Competence outcomes.

It is important that the focus of the Applications component be on interaction and meaningfulness, with special attention and emphasis being given to oral communication.

## General Outcome for Applications

Students will use and apply *Nehiyawewin* in various situations and for different purposes at home, in school and in the community.

### A-1 to share information

#### Cree Language and Culture 10-9Y

#### Cree Language and Culture 20-9Y

#### Cree Language and Culture 30-9Y

*Students will be able to:*

A-1.1  
share factual  
information

a. share detailed information on a specific topic or event

a. ask and answer questions about information read or heard

a. explain factual information for a variety of audiences

### A-2 to express emotions and personal perspectives

*Students will be able to:*

A-2.1  
share ideas, thoughts,  
preferences

a. express and support their own opinions

a. express and explain preferences

a. exchange and compare opinions in a variety of situations

A-2.2  
share emotions,  
feelings

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

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

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

## General Outcome for Applications

Students will use and apply *Nehiyawewin* in various situations and for different purposes at home, in school and in the community.

### A-3 to get things done

#### Cree Language and Culture 10-9Y

#### Cree Language and Culture 20-9Y

#### Cree Language and Culture 30-9Y

*Students will be able to:*

A-3.1 guide actions of others	a. express concerns and suggest a solution	a. give and follow a sequence of instructions	a. describe several courses of action
A-3.2 state personal actions	a. express consequences in relation to their own actions	a. express personal expectations, hopes, plans, goals and aspirations	a. state and describe their own hopes, plans and goals
A-3.3 manage group actions	a. contribute effectively in small-group projects	a. contribute and provide positive feedback to group members	a. contribute to group activities by clarifying tasks and goals, negotiating roles and suggesting procedures

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

*Students will be able to:*

A-4.1 manage personal relationships	a. offer congratulations and express regret	a. make suggestions or clarify misunderstandings to handle a variety of situations	a. participate in social exchanges in formal situations
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### General Outcome for Applications

Students will use and apply *Nehiyawewin* in various situations and for different purposes at home, in school and in the community.

#### A-5 to enhance their knowledge of the world

##### Cree Language and Culture 10-9Y

##### Cree Language and Culture 20-9Y

##### Cree Language and Culture 30-9Y

*Students will be able to:*

A-5.1 discover and explore	a. explore connections among, and gain new insights into, familiar topics	a. explore ideas presented in a variety of ways	a. compare their own insights and understandings with those of their classmates
A-5.2 gather and organize information	a. share key ideas, summarize and paraphrase	a. synthesize information from several sources	a. organize information to demonstrate relationships between ideas and sources
A-5.3 solve problems	a. explore possible ways to solve problems	a. apply problem-solving skills acquired in one situation to other situations	a. apply problem-solving skills to the resolution of real-life problems
A-5.4 explore perspectives and values	a. provide reasons for their ideas and thoughts on an issue or a topic	a. examine how <i>Nehiyaw</i> culture is portrayed in a variety of contexts	a. apply knowledge of portrayals of <i>Nehiyaw</i> culture to understand the underlying values and perspectives

## General Outcome for Applications

Students will use and apply *Nehiyawewin* in various situations and for different purposes at home, in school and in the community.

### A-6 for imaginative purposes and personal enjoyment

#### Cree Language and Culture 10-9Y

#### Cree Language and Culture 20-9Y

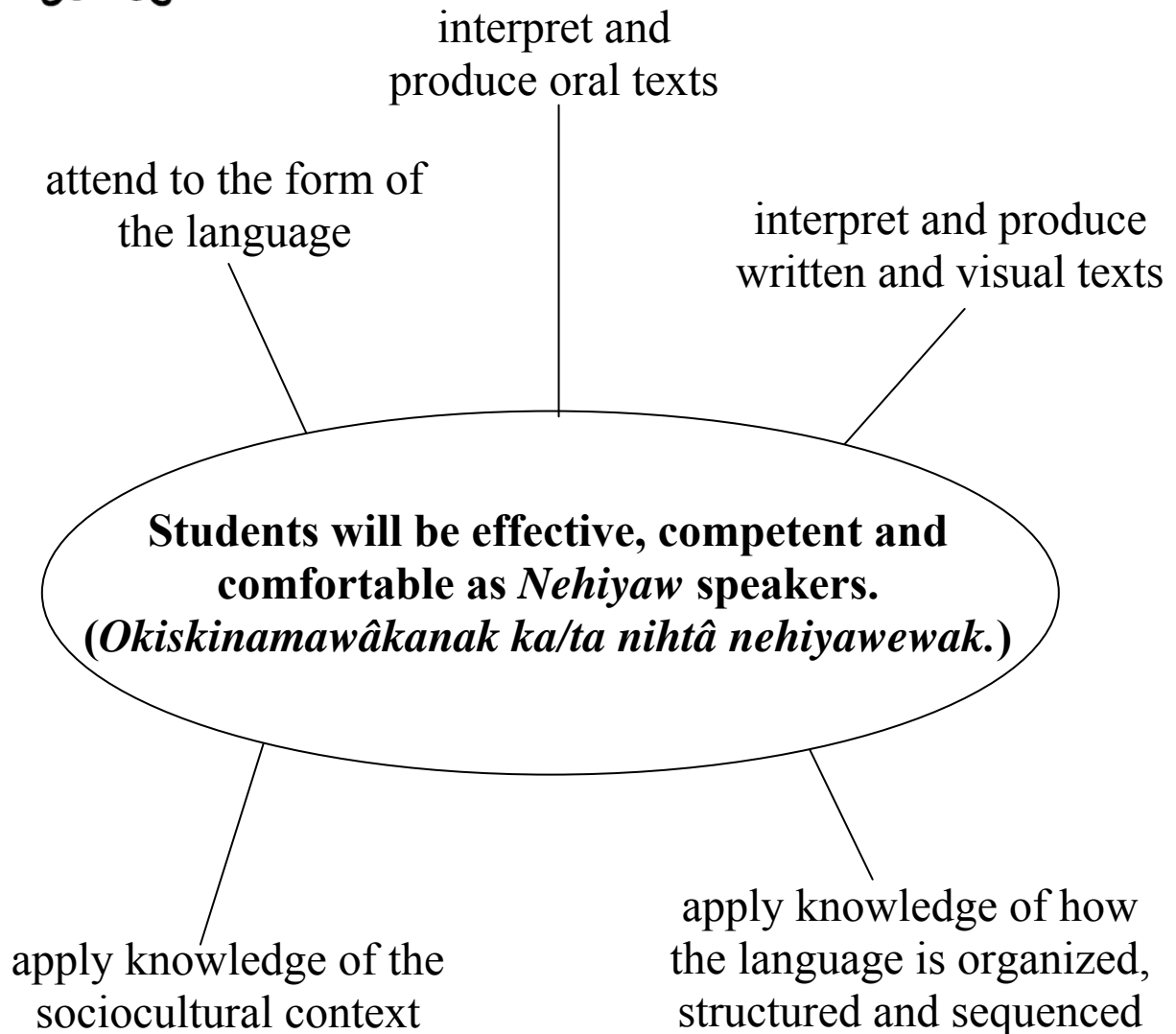
#### Cree Language and Culture 30-9Y

*Students will be able to:*

A-6.1 humour/fun	a. use <i>Nehiyawewin</i> for fun and to interpret and express appropriate humour	a. use <i>Nehiyawewin</i> for fun and to interpret and express appropriate humour	a. use <i>Nehiyawewin</i> for fun and to interpret and express humour with different audiences
A-6.2 creative/aesthetic purposes	a. use <i>Nehiyawewin</i> creatively and for aesthetic purposes; e.g., write new words to a known melody	a. use <i>Nehiyawewin</i> creatively and for aesthetic purposes; e.g., create and perform a skit	a. use <i>Nehiyawewin</i> creatively and for aesthetic purposes; e.g., create a multimedia production on a familiar topic
A-6.3 personal enjoyment	a. use <i>Nehiyawewin</i> for personal enjoyment; e.g., keep a personal journal	a. use <i>Nehiyawewin</i> for personal enjoyment; e.g., watch films or television programs	a. use <i>Nehiyawewin</i> for personal enjoyment; e.g., explore personal ways to use their knowledge of <i>Nehiyawewin</i>



# Language Competence



## LANGUAGE COMPETENCE

**Language competence** is a broad term that includes linguistic or grammatical competence, discourse competence, sociolinguistic or sociocultural competence and what might be called textual competence. The specific outcomes under Language Competence deal with knowledge of *Nehiyawewin* and the ability to use that knowledge to interpret and produce meaningful texts appropriate to the situations in which they are used. Language competence is best developed in the context of activities or tasks in which the language is used for real purposes—in other words, in practical **applications**.

The various components of language competence are grouped under five cluster headings—see the illustration on the preceding page. Under each of these headings there are several strands, identified by strand headings at the left end of each row, which show the developmental flow of learning from course to course. Each strand deals with a single aspect of language competence. For example, under the cluster heading “attend to the form of the language,” there are strands 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 *Nehiyawewin* and on **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**.

Strategic competence is often closely associated with language competence, since students need to learn ways to compensate for low proficiency in the early stages of learning if they are to engage in authentic language use from the beginning. This component is included in the language use strategies in the Strategies section.

It is important that the focus of the Language Competence component be on interaction and meaningfulness, with special attention and emphasis being given to oral communication.

**Note:** The following abbreviations are used in the grammatical elements section, under the cluster heading “attend to the form of the language”:

NA	Animate noun
NI	Inanimate noun
VAI	Animate intransitive verb
VII	Inanimate intransitive verb
VTA	Transitive animate verb
VTI	Transitive inanimate verb
1S	First person singular
2S	Second person singular
3S	Third person singular
1P	First person plural
2I	Second person inclusive
2P	Second person plural
3P	Third person plural
3'	Third person obviative
O	Proximate singular
OP	Proximate plural
O'	Obviative singular
O'P	Obviative plural

## General Outcome for Language Competence

Students will be effective, competent and comfortable as *Nehiyaw* speakers.  
(*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

### LC-1 attend to the form of the language

	Cree Language and Culture 10-9Y	Cree Language and Culture 20-9Y	Cree Language and Culture 30-9Y
<i>Students will be able to:</i>			
LC-1.1 phonology	a. speak clearly and coherently in a variety of situations  b. use intonation, stress and rhythm appropriately in a variety of situations	a. produce the essential sounds, stress, rhythm and intonation patterns with ease where rehearsal is possible	a. produce the essential sounds, stress, rhythm and intonation patterns with ease and spontaneity
LC-1.2 orthography	a. apply spelling rules and writing conventions consistently and accurately	a. read and write Roman and/or syllabic orthography	a. read and write Roman and/or syllabic orthography consistently and accurately
LC-1.3 lexicon	a. use a repertoire of words and phrases in familiar contexts, within a variety of lexical fields, including: <ul style="list-style-type: none"> <li>• nature</li> <li>• community service/volunteering</li> <li>• trades and professions</li> <li>• peoples that make up Canada</li> <li>• safety</li> <li>• any other lexical fields that meet their needs and interests</li> </ul>	a. use a repertoire of words and phrases in familiar contexts, within a variety of lexical fields, including: <ul style="list-style-type: none"> <li>• sports</li> <li>• caring for the land/environment</li> <li>• family roles</li> <li>• communication</li> <li>• health practices</li> <li>• any other lexical fields that meet their needs and interests</li> </ul>	a. use a repertoire of words and phrases in familiar contexts, within a variety of lexical fields, including: <ul style="list-style-type: none"> <li>• media/technology</li> <li>• social life</li> <li>• hunting and gathering, trapping and fishing</li> <li>• consumerism/independent living</li> <li>• any other lexical fields that meet their needs and interests</li> </ul>

(continued)

## General Outcome for Language Competence

Students will be effective, competent and comfortable as *Nehiyaw* speakers.  
(*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

(continued)

### LC-1 attend to the form of the language

#### Cree Language and Culture 10-9Y

#### Cree Language and Culture 20-9Y

#### Cree Language and Culture 30-9Y

*Students will be able to:*

LC-1.4  
grammatical elements

- a. use, in modelled situations,<sup>1</sup> the following grammatical elements: .....
- weather verbs (VII) in the subjunctive mode (time passage/conditional markers):
    - for past tense; e.g.,  
*nikikîwân kâkimowahk.*  
*kîkîwew kâkimowanîyik.*
    - for future tense; e.g.,  
*nikakîwân kîspin sâkâsteki.*  
*kakîwew kîspin sâkâsteyiki.*
  - sentences that indicate who is doing a certain action or that specify a particular noun with the help of a demonstrative pronoun (known as a relative clause); e.g.,  
*nâpew ana kânikamot n'taw'miy.*  
*masinahikan anima petamawin kâmihkâk.*
  - changing an action only word to an action word involving a 3S object/goal by using the element *wîci* (with) and the relational suffix *-m*; when these affixes are used, the verb (VAI) must be conjugated and placed in the action word involving a 3S object/goal (VTA) model; e.g.,  
*wîcinikamôm, wîtatokem*
  - changing an animate intransitive verb (VAI) to a transitive animate verb (VTA) benefactive by adding the element *sta* and the suffix marker *maw*; e.g.,  
*nikamôsta maw*  
*atoskesta maw*
  - changing an animate intransitive verb (VAI) to a transitive animate verb (VTA) benefactive by adding the element *sta* and the suffix marker *maw*; e.g.,  
*nikamôsta maw*  
*atoskesta maw*
  - the reflexive marker *stamâso* when doing an action for oneself; e.g.,  
*atoskestamâso* (1S)
  - simple sentences involving an object/goal for 1P, 2I, 2P, 3P subject markers and an action word involving an animate (NA) **his/her** (3S) object/goal in:
    - declarative (independent) form; e.g.,  
*minôs niwâpamânân* (NA) 1P→3S
    - progressive (conjunctive) form; e.g.,  
*minôs ewâpamâyâhk* (NA) 2I→3S
  - sentences that illustrate all/ everyone partaking in an action and that are used to capture events or activities in action only words (VAI); e.g.,  
*mîcisonânîwîw/emîcisohk*
  - simple sentences involving an object/goal for 1P, 2I, 2P, 3P subject markers and an action word involving an animate (NA) **his/her** (3S) object/goal in:
    - declarative (independent) form; e.g.,  
*minôs niwâpamânân* (NA) 1P→3S
    - progressive (conjunctive) form; e.g.,  
*minôs ewâpamâyâhk* (NA) 2I→3S

(continued)

1. 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 will be able to apply them in very limited situations. Limited fluency and confidence characterize student language.

## General Outcome for Language Competence

Students will be effective, competent and comfortable as *Nehiyaw* speakers.  
(*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

(continued)

### LC-1 attend to the form of the language

	Cree Language and Culture 10-9Y	Cree Language and Culture 20-9Y	Cree Language and Culture 30-9Y
LC-1.4 grammatical elements	<ul style="list-style-type: none"><li>conjugating a VTA in 1S, 2S, 3S involving an object/goal along with an action word involving a third singular animate object/goal (VTA direct paradigms) in declarative (independent) mode; e.g., 1S→3S <i>minôs niwâpamâw</i>, 2S→3S <i>minôs kiwâpamâw</i>, 3S→3' <i>minôsa wâpamew</i>, 2S→1S <i>kiwâpamin</i> and in progressive (conjunctive) mode; e.g., 1S→3S <i>minôs ewâpamak</i>, 2S→3S <i>minôs ewapamat</i>, 3S→3' <i>minôsa ewâpamât</i>, 2S→1S <i>ewâpamiyan</i></li><li>the reflexive marker <i>stamâso</i> when doing an action for oneself; e.g., <i>atoskestamâso</i> (1S)</li><li>descriptive words using inanimate intransitive verbs (VII) in both singular and plural forms:<ul style="list-style-type: none"><li>O <i>tehtapiwin apisâsin/eh apisâsik</i>. “The chair is small.”</li><li>OP <i>tehtapiwina apisâsinwa/eh apisâsiki/kwâw</i>. “The chairs are small.”</li><li>O' <i>otehtapiwin apisâsiniyw otehtapiwin/eh apisâsiniyik</i>. “His/her chair is small.”</li><li>O'P <i>otehtapiwiniwâwa apisâniyiwa/ehapisâsiniyiki/kwâw</i>. “Their chair is small.”</li><li>O <i>mîcimâpoy wihkasin/e wihkasik</i>. “The soup tastes good.”</li><li>OP <i>mîcimâpoya wihkasinwa/e wihkasiki/kwâw</i>. “The soups taste good.”</li><li>O' <i>omîcimâpôm whkasiniyw/e wihkasiniyik</i>. “His/her soup tastes good.”</li><li>O'P <i>omîcimâpôma wihkasiniyiwa/e-wihkasiniyiki/kwâw</i>. “Their soup tastes good.”</li></ul></li></ul>	<ul style="list-style-type: none"><li>sentences that illustrate all/ everyone partaking in an action and that are used to capture events or activities in action only words (VAI); e.g., <i>mîcisonâniwiw/emîcisohek</i></li><li>changing an action only word to an action word involving a 3S object/goal by using the element <i>wîci</i> (with) and the relational suffix <i>-m</i>; when these affixes are used, the verb (VAI) must be conjugated and placed in the action word involving a 3S object/goal (VTA) model; e.g., <i>wîcinikamôm, wîtatoskem</i></li><li>sentences that indicate who is doing a certain action or that specify a particular noun with the help of a demonstrative pronoun (known as a relative clause); e.g., <i>nâpew ana kânikamot n'taw'miy. masinahikan anima petamawin kâmihkâwâk.</i></li></ul>	<ul style="list-style-type: none"><li>descriptive words using inanimate intransitive verbs (VII) in both singular and plural forms:<ul style="list-style-type: none"><li>O <i>tehtapiwin apisâsin/eh apisâsik</i>. “The chair is small.”</li><li>OP <i>tehtapiwina apisâsinwa/eh apisâsiki/kwâw</i>. “The chairs are small.”</li><li>O' <i>otehtapiwin apisâsiniyw otehtapiwin/eh apisâsiniyik</i>. “His/her chair is small.”</li><li>O'P <i>otehtapiwiniwâwa apisâniyiwa/ehapisâsiniyiki/kwâw</i>. “Their chair is small.”</li><li>O <i>mîcimâpoy wihkasin/e wihkasik</i>. “The soup tastes good.”</li><li>OP <i>mîcimâpoya wihkasinwa/e wihkasiki/kwâw</i>. “The soups taste good.”</li><li>O' <i>omîcimâpôm whkasiniyw/e wihkasiniyik</i>. “His/her soup tastes good.”</li><li>O'P <i>omîcimâpôma wihkasiniyiwa/e-wihkasiniyiki/kwâw</i>. “Their soup tastes good.”</li></ul></li><li>benefactive (VTI/VTA) (someone is doing an action for someone else): the suffix marker <i>maw</i> is added to an action only word involving an animate or inanimate object/goal and this changes the meaning to an action word involving a 3S object/goal (VTI→VTA); e.g., <i>peyhtisina maw, peta maw, nâta maw</i></li></ul>

(continued)

## General Outcome for Language Competence

Students will be effective, competent and comfortable as *Nehiyaw* speakers.  
(*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

(continued)

### LC-1 attend to the form of the language

	Cree Language and Culture 10-9Y	Cree Language and Culture 20-9Y	Cree Language and Culture 30-9Y								
LC-1.4 grammatical elements	<ul style="list-style-type: none"><li>emphasizing continuous action by using the reduplicative prefix marker that replaces the use of the particle <i>always</i>; e.g., <i>ninânestosin</i>, <i>nikâkiwân</i>.</li><li>an action word (VAI) in the subjunctive mode making a hypothetical statement using <i>if</i> or <i>when</i>; e.g., <table><tr><td><b>if</b></td><td><b>when</b></td></tr><tr><td><i>mîcisoyâni</i></td><td><i>kâmîcisoyân</i></td></tr><tr><td><i>mîcisoyani</i></td><td><i>kâmîcisoyan</i></td></tr><tr><td><i>mîcisoci</i></td><td><i>kâmîcisot</i></td></tr></table>for <b>I</b> (1S), <b>you</b> (2S), <b>he/she</b> (3S)</li></ul>	<b>if</b>	<b>when</b>	<i>mîcisoyâni</i>	<i>kâmîcisoyân</i>	<i>mîcisoyani</i>	<i>kâmîcisoyan</i>	<i>mîcisoci</i>	<i>kâmîcisot</i>		
<b>if</b>	<b>when</b>										
<i>mîcisoyâni</i>	<i>kâmîcisoyân</i>										
<i>mîcisoyani</i>	<i>kâmîcisoyan</i>										
<i>mîcisoci</i>	<i>kâmîcisot</i>										

(continued)

## General Outcome for Language Competence

Students will be effective, competent and comfortable as *Nehiyaw* speakers.  
(*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

(continued)

### LC-1 attend to the form of the language

#### Cree Language and Culture 10-9Y

*Students will be able to:*

b. use, in structured situations,<sup>2</sup> the following grammatical elements:.....

LC-1.4  
grammatical elements

- emphasizing continuous action by using the reduplicative prefix marker that replaces the use of the particle *always*; e.g., *ninânestosin*, *nikâkwân*.
  - an action word (VAI) in the subjunctive mode making a hypothetical statement using *if* or *when*; e.g.,  

<b>if</b>	<b>when</b>
<i>mîcisoyâni</i>	<i>kâmîcisoyân</i>
<i>mîcisoyani</i>	<i>kâmîcisoyan</i>
<i>mîcisoci</i>	<i>kâmîcisot</i>

for **I** (1S), **you** (2S), **he/she** (3S)
  - days of the week along with past and future tense markers for **I** and **you**; e.g.,
    - otenâhk nikihitohtânân kâniyânanokîsikâk.*
    - otenâhk kiwihitohtân cî niyânanokîsikâki.*
  - weather verbs in past and future tenses; e.g., *wîmispon*, *kîmispon*
  - weather verbs (VII) in the subjunctive mode (time passage/conditional markers):
    - for past tense; e.g., *nikikîwân kâkimowahk*, *kîkîwew kâkimowaniyik*.
    - for future tense; e.g., *nikakîwân kîspin sâkâsteki*, *kakîwew kîspin sâkâsteyiki*.
- emphasizing continuous action by using the reduplicative prefix marker that replaces the use of the particle *always*; e.g., *ninânestosin*, *nikâkwân*.
  - changing an animate intransitive verb (VAI) to a transitive animate verb (VTA) benefactive by adding the element *sta* and the suffix marker *maw*; e.g., *nikamôsta maw atoskesta maw*
  - weather verbs (VII) in the subjunctive mode (time passage/conditional markers):
    - for past tense; e.g., *nikikîwân kâkimowahk*, *kîkîwew kâkimowaniyik*.
    - for future tense; e.g., *nikakîwân kîspin sâkâsteki*, *kakîwew kîspin sâkâsteyiki*.
- changing an animate intransitive verb (VAI) to a transitive animate verb (VTA) benefactive by adding the element *sta* and the suffix marker *maw*; e.g., *nikamôsta maw atoskesta maw*
  - the reflexive marker *stamâso* when doing an action for oneself; e.g., *atoskestamâso* (1S)
  - simple sentences involving an object/goal for 1P, 2I, 2P, 3P subject markers and an action word involving an animate (NA) **his/her** (3S) object/goal in:
    - declarative (independent) form; e.g., *minôs niwâpamânân* (NA) 1P→3S
    - progressive (conjunctive) form; e.g., *minôs ewâpamâyâhk* (NA) 2I→3S

(continued)

2. 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 the use of these linguistic elements. Students in such situations will have increased awareness and emerging control of the linguistic elements and will be able to apply them in familiar contexts with teacher guidance. Student language is characterized by increasing fluency and confidence.

## General Outcome for Language Competence

Students will be effective, competent and comfortable as *Nehiyaw* speakers.  
(*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

(continued)

### LC-1 attend to the form of the language

	Cree Language and Culture 10-9Y	Cree Language and Culture 20-9Y	Cree Language and Culture 30-9Y
LC-1.4 grammatical elements	<ul style="list-style-type: none"><li>descriptive words using inanimate intransitive verbs (VII) in both singular and plural forms:<ul style="list-style-type: none"><li>O <i>tehtapiwin apisâsin/eh apisâsik</i>. “The chair is small.”</li><li>OP <i>tehtapiwina apisâsinwa/eh apisâsiki/kwâw</i>. “The chairs are small.”</li><li>O’ <i>otehtapiwin apisâsiniyw otehtapiwin/eh apisâsiniyik</i>. “His/her chair is small.”</li><li>O’P <i>otehtapiwiniwâwa apisâiniyiwa/ehapisâsiniyiki/kwâw</i>. “Their chair is small.”</li><li>O <i>mîcimâpoy wihkasin/e wihkasik</i>. “The soup tastes good.”</li><li>OP <i>mîcimâpoya wihkasinwa/e wihkasiki/kwâw</i>. “The soups taste good.”</li><li>O’ <i>omîcimâpôm whkasiniyw/e wihkasiniyik</i>. “His/her soup tastes good.”</li><li>O’P <i>omîcimâpôma wihkasiniyiwa/e-wihkasiniyiki/kwâw</i>. “Their soup tastes good.”</li></ul></li><li>simple sentences involving an object/goal for 1P, 2I, 2P, 3P subject markers and an action word involving an animate (NA) <b>his/her</b> (3S) object/goal in:<ul style="list-style-type: none"><li>– declarative (independent) form; e.g., <i>minôs niwâpamânân</i> (NA) 1P→3S</li><li>– progressive (conjunctive) form; e.g., <i>minôs ewâpamâyâhk</i> (NA) 2I→3S</li></ul></li><li><i>ka/ta</i> (<b>will</b> – future definite) in the independent form/mode of the verb (changes meaning from <b>will</b> → <b>to</b> and creates a noun phrase):<ul style="list-style-type: none"><li>– <i>nimiyweyihten ka/ta nîmihtoyân</i>. “I like <b>to</b> dance.”</li><li>– <i>nimiyweyihten ka/ta kiyokawak</i>. “I like <b>to</b> visit him/her.”</li><li>– <i>mîcimâpoy nimeyweyihten ka/ta mîciyân</i>. “I like <b>to</b> eat soup.”</li></ul></li></ul>	<ul style="list-style-type: none"><li>conjugating a VTA in 1S, 2S, 3S involving an object/goal along with an action word involving a third singular animate object/goal (VTA direct paradigms) in declarative (independent) mode; e.g., 1S→3S <i>minôs niwâpamâw</i>, 2S→3S <i>minôs kiwâpamâw</i>, 3S→3’ <i>minôsa wâpamew</i>, 2S→1S <i>kiwâpamin</i> and in progressive (conjunctive) mode; e.g., 1S→3S <i>minôs ewâpamak</i>, 2S→3S <i>minôs ewapamat</i>, 3S→3’ <i>minôsa ewâpamât</i>, 2S→1S <i>ewâpamiyan</i></li><li>sentences that indicate who is doing a certain action or that specify a particular noun with the help of a demonstrative pronoun (known as a relative clause); e.g., <i>nâpew ana kânikamot n’taw’miy. masinahikan anima petamawin kâmihtkwâk.</i></li><li>the reflexive marker <i>stamâso</i> when doing an action for oneself; e.g., <i>atoskestamâso</i> (1S)</li><li>changing an action only word to an action word involving a 3S object/goal by using the element <i>wîci</i> (with) and the relational suffix <i>-m</i>; when these affixes are used, the verb (VAI) must be conjugated and placed in the action word involving a 3S object/goal (VTA) model; e.g., <i>wîcinikamôm, wîtatokem</i></li></ul>	<ul style="list-style-type: none"><li>sentences that illustrate all/ everyone partaking in an action and that are used to capture events or activities in action only words (VAI); e.g., <i>mîcisonâniwiw/emîcisohk</i></li><li>changing an action only word to an action word involving a 3S object/goal by using the element <i>wîci</i> (with) and the relational suffix <i>-m</i>; when these affixes are used, the verb (VAI) must be conjugated and placed in the action word involving a 3S object/goal (VTA) model; e.g., <i>wîcinikamôm, wîtatokem</i></li><li>sentences that indicate who is doing a certain action or that specify a particular noun with the help of a demonstrative pronoun (known as a relative clause); e.g., <i>nâpew ana kânikamot n’taw’miy. masinahikan anima petamawin kâmihtkwâk.</i></li></ul>

(continued)

## General Outcome for Language Competence

Students will be effective, competent and comfortable as *Nehiyaw* speakers.  
(*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

(continued)

### LC-1 attend to the form of the language

	Cree Language and Culture 10-9Y	Cree Language and Culture 20-9Y	Cree Language and Culture 30-9Y
LC-1.4 grammatical elements		<ul style="list-style-type: none"><li>descriptive words using inanimate intransitive verbs (VII) in both singular and plural forms:<ul style="list-style-type: none"><li>O <i>tehtapiwin apisâsin/eh apisâsik.</i> “The chair is small.”</li><li>OP <i>tehtapiwina apisâsinwa/eh apisâsiki/kwâw.</i> “The chairs are small.”</li><li>O’ <i>otehtapiwin apisâsiniyw otehtapiwin/eh apisâsiniyik.</i> “His/her chair is small.”</li><li>O’P <i>otehtapiwiniwâwa apisâniyiwa/ehapisâsiniyiki/kwâw.</i> “Their chair is small.”</li><li>O <i>mîcimâpoy wihkasin/e wihkasik.</i> “The soup tastes good.”</li><li>OP <i>mîcimâpoya wihkasinwa/e wihkasiki/kwâw.</i> “The soups taste good.”</li><li>O’ <i>omîcimâpôm whkasiniyw/e wihkasiniyik.</i> “His/her soup tastes good.”</li><li>O’P <i>omîcimâpôma wihkasiniyiwa/e-wihkasiniyiki/kwâw.</i> “Their soup tastes good.”</li></ul></li></ul>	

(continued)

## General Outcome for Language Competence

Students will be effective, competent and comfortable as *Nehiyaw* speakers.  
(*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

(continued)

### LC-1 attend to the form of the language

#### Cree Language and Culture 10-9Y

*Students will be able to:*

c. use, independently and consistently,<sup>3</sup> the following grammatical elements: .....

LC-1.4  
grammatical elements

- commands or requests (imperatives) for an action word involving an inanimate (NI) object for **you**, **all of you**, **all of us** (VTI):  
*kitâpahta*,  
*kitâpahtamok*,  
*kitâpahtehtân*
- days of the week along with past and future tense markers for **I** and **you**; e.g.,
  - *otenâhk nikîhitohtânân kâniyânanokîsikâk.*
  - *otenâhk kiwîhitohtân cî niyânanokîsikâki.*
- simple sentences using 1P, 2I, 2P, 3P subject markers and an action word involving an inanimate object (VTI) in:
  - declarative (independent) form; e.g.,  
“*wapahta*”/to see:  
1P *ni wapahtenân.*  
2I *ki wapahtenâw.*  
2P *ki wapahtenâwâw.*  
3P *wâphtamwak.*
  - progressive (conjunctive) form; e.g.,  
1P *e wapahtamâhk.*  
2I *e wapahtamahk.*  
2P *e wapahtamek.*  
3P *e wapahtahkik/kwaw.*

- days of the week along with past and future tense markers for **I** and **you**; e.g.,
  - *otenâhk nikîhitohtânân kâniyânanokîsikâk.*
  - *otenâhk kiwîhitohtân cî niyânanokîsikâki.*
- weather verbs in past and future tenses; e.g., *wîmispon*, *kîmispon*
- weather verbs (VII) in the subjunctive mode (time passage/conditional markers):
  - for past tense; e.g.,  
*nikikîwân kâkimowahk.*  
*kîkîwew kâkimowanîyik.*
  - for future tense; e.g.,  
*nikakîwân kîspin sâkâsteki.*  
*kakîwew kîspin sâkâsteyiki.*
- *ka/ta* (**will** – future definite) in the independent form/mode of the verb (changes meaning from **will**→**to** and creates a noun phrase):
  - *nimiyweyihten ka/ta nimihtoyân.*  
“I like **to** dance.”
  - *nimiyweyihten ka/ta kiyokawak.*  
“I like **to** visit him/her.”
  - *mîcimâpoy nimeyweyihten ka/ta mîciyân.*  
“I like **to** eat soup.”

- changing an animate intransitive verb (VAI) to a transitive animate verb (VTA) benefactive by adding the element *sta* and the suffix marker *maw*; e.g.,  
*nikamôsta maw*  
*atoskesta maw*
- descriptive words using inanimate intransitive verbs (VII) in both singular and plural forms:
  - O *tehtapiwin apisâsin/eh apisâsik.* “The chair is small.”
  - OP *tehtapiwina apisâsinwa/eh apisâsiki/kwâw.* “The chairs are small.”
  - O’ *otehtapiwin apisâsinîyiw otehtapiwin/eh apisâsinîyik.* “His/her chair is small.”
  - O’P *otehtapiwinîwâwa apisâsinîyîwa/ehapisâsinîyîki/kwâw.* “Their chair is small.”
  - O *mîcimâpoy wihkasin/e wihkasik.* “The soup tastes good.”
  - OP *mîcimâpoya wihkasinwa/e wihkasiki/kwâw.* “The soups taste good.”
  - O’ *omîcimâpôm whkasinîyiw/e wihkasinîyik.* “His/her soup tastes good.”
  - O’P *omîcimâpôma wihkasinîyîwa/e-wihkasinîyîki/kwâw.* “Their soup tastes good.”
- emphasizing continuous action by using the reduplicative prefix marker that replaces the use of the particle *always*; e.g.,  
*nînânestosin.*  
*nikâkîwân.*

(continued)

3. Independently and Consistently: This term is used to describe learning situations where students use specific linguistic elements consistently in a variety of contexts with limited or no teacher guidance. Fluency and confidence characterize student language.

## General Outcome for Language Competence

Students will be effective, competent and comfortable as *Nehiyaw* speakers.  
(*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

(continued)

### LC-1 attend to the form of the language

	Cree Language and Culture 10-9Y	Cree Language and Culture 20-9Y	Cree Language and Culture 30-9Y																
LC-1.4 grammatical elements	<ul style="list-style-type: none"><li>compounding a verb and noun together to form a new action word; e.g., <i>nipostayiwinişân, niteyistikwânân, niktasâkân</i></li><li>an action word (VAI) in the subjunctive mode making a hypothetical statement using <i>if</i> or <i>when</i>; e.g., <table border="0"><tr><td><b>if</b></td><td><b>when</b></td></tr><tr><td><i>mîcisoyâni</i></td><td><i>kâmîcisoyân</i></td></tr><tr><td><i>mîcisoyani</i></td><td><i>kâmîcisoyan</i></td></tr><tr><td><i>mîcisoci</i></td><td><i>kâmîcisot</i></td></tr></table>for I (1S), <b>you</b> (2S), <b>he/she</b> (3S)</li></ul>	<b>if</b>	<b>when</b>	<i>mîcisoyâni</i>	<i>kâmîcisoyân</i>	<i>mîcisoyani</i>	<i>kâmîcisoyan</i>	<i>mîcisoci</i>	<i>kâmîcisot</i>	<ul style="list-style-type: none"><li>an action word (VAI) in the subjunctive mode making a hypothetical statement using <i>if</i> or <i>when</i>; e.g., <table border="0"><tr><td><b>if</b></td><td><b>when</b></td></tr><tr><td><i>mîcisoyâni</i></td><td><i>kâmîcisoyân</i></td></tr><tr><td><i>mîcisoyani</i></td><td><i>kâmîcisoyan</i></td></tr><tr><td><i>mîcisoci</i></td><td><i>kâmîcisot</i></td></tr></table>for I (1S), <b>you</b> (2S), <b>he/she</b> (3S)</li><li>simple sentences involving an object/goal for 1P, 2I, 2P, 3P subject markers and an action word involving an animate (NA) <b>his/her</b> (3S) object/goal in:<ul style="list-style-type: none"><li>declarative (independent) form; e.g., <i>minôs niwâpamânân</i> (NA) 1P→3S</li><li>progressive (conjunctive) form; e.g., <i>minôs ewâpamâyâhk</i> (NA) 2I→3S</li></ul></li></ul>	<b>if</b>	<b>when</b>	<i>mîcisoyâni</i>	<i>kâmîcisoyân</i>	<i>mîcisoyani</i>	<i>kâmîcisoyan</i>	<i>mîcisoci</i>	<i>kâmîcisot</i>	<ul style="list-style-type: none"><li>weather verbs (VII) in the subjunctive mode (time passage/conditional markers):<ul style="list-style-type: none"><li>for past tense; e.g., <i>nikikîwân kâkimowahk.</i> <i>kikîwew kâkimowaniyik.</i></li><li>for future tense; e.g., <i>nikakîwân kîspin sâkâsteki.</i> <i>kakîwew kîspin sâkâsteyiki.</i></li></ul></li><li>conjugating a VTA in 1S, 2S, 3S involving an object/goal along with an action word involving a third singular animate object/goal (VTA direct paradigms) in declarative (independent) mode; e.g., 1S→3S <i>minôs niwâpamâw,</i> 2S→3S <i>minôs kiwâpamâw,</i> 3S→3' <i>minôsa wâpamew,</i> 2S→1S <i>kiwâpamin</i> and in progressive (conjunctive) mode; e.g., 1S→3S <i>minôs ewâpamak,</i> 2S→3S <i>minôs ewapamat,</i> 3S→3' <i>minôsa ewâpamât,</i> 2S→1S <i>ewâpamiyan</i></li><li>sentences that indicate who is doing a certain action or that specify a particular noun with the help of a demonstrative pronoun (known as a relative clause); e.g., <i>nâpew ana kânikamot n'taw'miy.</i> <i>masinahikan anima petamawin kâmihkwâk.</i></li></ul>
	<b>if</b>	<b>when</b>																	
<i>mîcisoyâni</i>	<i>kâmîcisoyân</i>																		
<i>mîcisoyani</i>	<i>kâmîcisoyan</i>																		
<i>mîcisoci</i>	<i>kâmîcisot</i>																		
<b>if</b>	<b>when</b>																		
<i>mîcisoyâni</i>	<i>kâmîcisoyân</i>																		
<i>mîcisoyani</i>	<i>kâmîcisoyan</i>																		
<i>mîcisoci</i>	<i>kâmîcisot</i>																		

(continued)

**General Outcome for Language Competence**

Students will be effective, competent and comfortable as *Nehiyaw* speakers.

(*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

(continued)

**LC-1 attend to the form of the language**

	<b>Cree Language and Culture 10-9Y</b>	<b>Cree Language and Culture 20-9Y</b>	<b>Cree Language and Culture 30-9Y</b>
<b>LC-1.4</b> grammatical elements			<ul style="list-style-type: none"><li>the reflexive marker <i>stamâso</i> when doing an action for oneself; e.g., <i>atoskestamâso</i> (1S)</li><li>changing an action only word to an action word involving a 3S object/goal by using the element <i>wici</i> (with) and the relational suffix <i>-m</i>; when these affixes are used, the verb (VAI) must be conjugated and placed in the action word involving a 3S object/goal (VTA) model; e.g., <i>wicinikamôm, wîtatoskem</i></li></ul>

## General Outcome for Language Competence

Students will be effective, competent and comfortable as *Nehiyaw* speakers.  
(*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

### LC-2 interpret and produce oral texts

#### Cree Language and Culture 10-9Y

*Students will be able to:*

#### Cree Language and Culture 20-9Y

#### Cree Language and Culture 30-9Y

##### LC-2.1 listening

- a. understand the main point and some supporting details of lengthy oral texts on familiar topics in guided situations

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

- a. understand a variety of lengthy oral texts on unfamiliar topics in guided and unguided situations

##### LC-2.2 speaking

- a. produce short oral texts on unfamiliar topics in guided situations

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

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

##### LC-2.3 interactive fluency

- a. manage simple, routine interactions with ease

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

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

## General Outcome for Language Competence

Students will be effective, competent and comfortable as *Nehiyaw* speakers.  
(*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

### LC-3 interpret and produce written and visual texts

#### Cree Language and Culture 10-9Y

*Students will be able to:*

#### Cree Language and Culture 20-9Y

#### Cree Language and Culture 30-9Y

LC-3.1 reading	a. understand the main point and some supporting details of lengthy written texts on familiar topics in guided situations	a. understand the main point and some supporting details of lengthy written texts on a variety of familiar topics in guided situations	a. understand a variety of lengthy written texts on unfamiliar topics in guided and unguided situations
LC-3.2 writing	a. produce short written texts on unfamiliar topics in guided situations	a. produce lengthy written texts on familiar topics, providing some details to support the main point, in guided situations	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
LC-3.3 viewing	a. propose several interpretations of the visual elements of a variety of media in guided situations	a. identify the purposes, intended audiences, messages and points of view in a variety of visual media, in guided situations	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. explore, in guided situations, a variety of ways that meaning can be expressed through the visual elements of a variety of media	a. communicate thoughts, ideas and feelings for specific purposes and audiences, through a variety of visual media, in guided situations	a. communicate thoughts, ideas and feelings for specific purposes and audiences, through a variety of visual media, in guided and unguided situations

## General Outcome for Language Competence

Students will be effective, competent and comfortable as *Nehiyaw* speakers.  
(*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

### LC-4 apply knowledge of the sociocultural context

#### Cree Language and Culture 10-9Y

*Students will be able to:*

#### Cree Language and Culture 20-9Y

#### Cree Language and Culture 30-9Y

LC-4.1 register	a. explore differences in register between spoken and written texts	a. identify differences in register between spoken and written texts	a. adjust language to suit audience and purpose
LC-4.2 expressions	a. identify influences on expressions	a. interpret unfamiliar expressions in a variety of contexts	a. explore and interpret expressions in popular, contemporary culture
LC-4.3 variations in language	a. recognize other influences resulting in variations in language; e.g., office held by the speaker, his or her social status, and his or her relationship with others involved in the interaction	a. identify some common regional or other variations in language	a. experiment with some variations in language
LC-4.4 social conventions	a. interpret and use appropriate oral and written forms of address with a variety of audiences	a. use politeness conventions in a variety of contexts; e.g., use suitable language to engage listeners' attention when beginning to speak	a. use politeness conventions in a variety of contexts; e.g., interrupt politely in a conversation
LC-4.5 nonverbal communication	a. recognize various types of nonverbal communication	a. use nonverbal techniques in a variety of contexts	a. use a variety of nonverbal communication techniques in a variety of contexts

## General Outcome for Language Competence

Students will be effective, competent and comfortable as *Nehiyaw* speakers.  
(*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

### LC-5 apply knowledge of how the language is organized, structured and sequenced

#### Cree Language and Culture 10-9Y

*Students will be able to:*

#### Cree Language and Culture 20-9Y

#### Cree Language and Culture 30-9Y

LC-5.1  
cohesion/  
coherence

a. interpret texts that use patterns involving time or chronological sequencing

a. use a variety of references within texts

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

LC-5.2  
text forms

a. use a variety of familiar text forms and media in their own productions

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

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

LC-5.3  
patterns of social  
interaction

a. combine simple social interaction patterns to perform complex transactions and interactions

a. combine simple social interaction patterns to perform complex transactions and interactions

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



# Community Membership

*Kikâwînaw Askiy*  
(Mother Earth★)

others

**Students will live *(wa)wetina(hk)*  
(peacefully) with *Kikâwînaw Askiy* (Mother  
Earth★), others and themselves, guided by  
*Omâmawi Ohtâwîmâw*  
(the Creator★).**

themselves

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★ discretionary (see further details on p. 32)

## COMMUNITY MEMBERSHIP

The specific outcomes in the Community Membership section are intended to support many aspects of students' *Nehiyaw* cultural development. These outcomes are grouped under three cluster headings—see the illustration on the preceding page. Each cluster is further broken down into five strands, each of which strives to build a specific knowledge, skill or value from Grade 4 to Grade 12. The five strands are as follows:

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

Because the specific outcomes in the Community Membership section are intended to support students' *Nehiyaw* cultural development, concepts may be presented in English, with the inclusion of specific, relevant *Nehiyaw* terms, depending on fluency.

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

## General Outcome for Community Membership

Students will live (*wa*)*wetina(hk)* (peacefully) with *Kikâwînow Askiy* (Mother Earth★), others and themselves, guided by *Omâmwî Ohtâwîmâw* (the Creator★).

### CM-1 *Kikâwînow Askiy* (Mother Earth★)

#### Cree Language and Culture 10-9Y

#### Cree Language and Culture 20-9Y

#### Cree Language and Culture 30-9Y

*Students will be able to:*

CM-1.1 relationships	a. examine community and societal treatment of, and attitudes toward, <i>Kikâwînow Askiy</i> (Mother Earth★)	a. explore and identify ways to live in harmony with <i>Kikâwînow Askiy</i> (Mother Earth★)	a. reflect on personal beliefs, attitudes, ceremonies, understandings and practices related to <i>Kikâwînow Askiy</i> (Mother Earth★)
CM-1.2 knowledge of past and present	a. examine and identify changes in other <i>Nehiyaw</i> communities	a. explore and examine the impact of traditional treatment of <i>Kikâwînow Askiy</i> (Mother Earth★) on their contemporary community	a. reflect on the traditional treatment of <i>Kikâwînow Askiy</i> (Mother Earth★)
CM-1.3 practices and products	a. understand the meaning and significance of a variety of practices and products related to <i>Kikâwînow Askiy</i> (Mother Earth★); e.g., plants, moccasins, simple ceremonies	a. identify, describe and practise protocols related to <i>Kikâwînow Askiy</i> (Mother Earth★)	a. understand and value the meaning of protocols related to <i>Kikâwînow Askiy</i> (Mother Earth★)
CM-1.4 past and present perspectives	a. explore a variety of perspectives related to the treatment of <i>Kikâwînow Askiy</i> (Mother Earth★)	a. examine a variety of perspectives related to the treatment of <i>Kikâwînow Askiy</i> (Mother Earth★) and examine the impacts of these perspectives	a. identify and celebrate positive perspectives related to <i>Kikâwînow Askiy</i> (Mother Earth★)
CM-1.5 diversity	a. explore a variety of perspectives related to <i>Kikâwînow Askiy</i> (Mother Earth★)	a. acknowledge and accept others' viewpoints related to <i>Kikâwînow Askiy</i> (Mother Earth★)	a. value and respect others' viewpoints related to <i>Kikâwînow Askiy</i> (Mother Earth★)

★ discretionary (see further details on p. 32)

## General Outcome for Community Membership

Students will live (*wa*)*wetina(hk)* (peacefully) with *Kikâwînow Askiy* (Mother Earth★), others and themselves, guided by *Omâmawi Ohtâwîmâw* (the Creator★).

### CM-2 others

#### Cree Language and Culture 10-9Y

#### Cree Language and Culture 20-9Y

#### Cree Language and Culture 30-9Y

*Students will be able to:*

CM-2.1 relationships	a. participate in creating consensus while working with others, and encourage and help others ( <i>mâmahohkamatowin</i> )	a. show positive <i>Nehiyaw</i> leadership and mutual support	a. participate in following protocols relating to interaction in the community; e.g., requesting information from others
CM-2.2 knowledge of past and present	a. identify key <i>Nehiyaw</i> historical and contemporary events, figures and developments; e.g., government styles	a. explore the impact of historical and contemporary <i>Nehiyaw</i> events, figures and developments on the immediate community; e.g., <i>Indian Act</i>	a. identify the impact of historical and contemporary <i>Nehiyaw</i> 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 <i>Nehiyaw</i> cultural practices and products	a. reflect on the meaning and significance, to the <i>Nehiyawak</i> , of a variety of <i>Nehiyaw</i> cultural practices and products	a. understand the meaning and significance, to the <i>Nehiyawak</i> , of a variety of <i>Nehiyaw</i> cultural practices and products
CM-2.4 past and present perspectives	a. explore traditional and contemporary <i>Nehiyaw</i> perspectives and values	a. recognize and understand traditional and contemporary <i>Nehiyaw</i> perspectives and values	a. describe and appreciate traditional values and perspectives, and understand that <i>Nehiyaw</i> culture has evolved
CM-2.5 diversity	a. examine and discuss similarities and differences, and examine stereotyping	a. accept others' diverse viewpoints and practices	a. value and respect others' diverse viewpoints, practices and characteristics

★ discretionary (see further details on p. 32)

## General Outcome for Community Membership

Students will live (*wawetina(hk)*) (peacefully) with *Kikâwînow Askiy* (Mother Earth★), others and themselves, guided by *Omâmwî Ohtâwîmâw* (the Creator★).

### CM-3 themselves

#### Cree Language and Culture 10-9Y

#### Cree Language and Culture 20-9Y

#### Cree Language and Culture 30-9Y

*Students will be able to:*

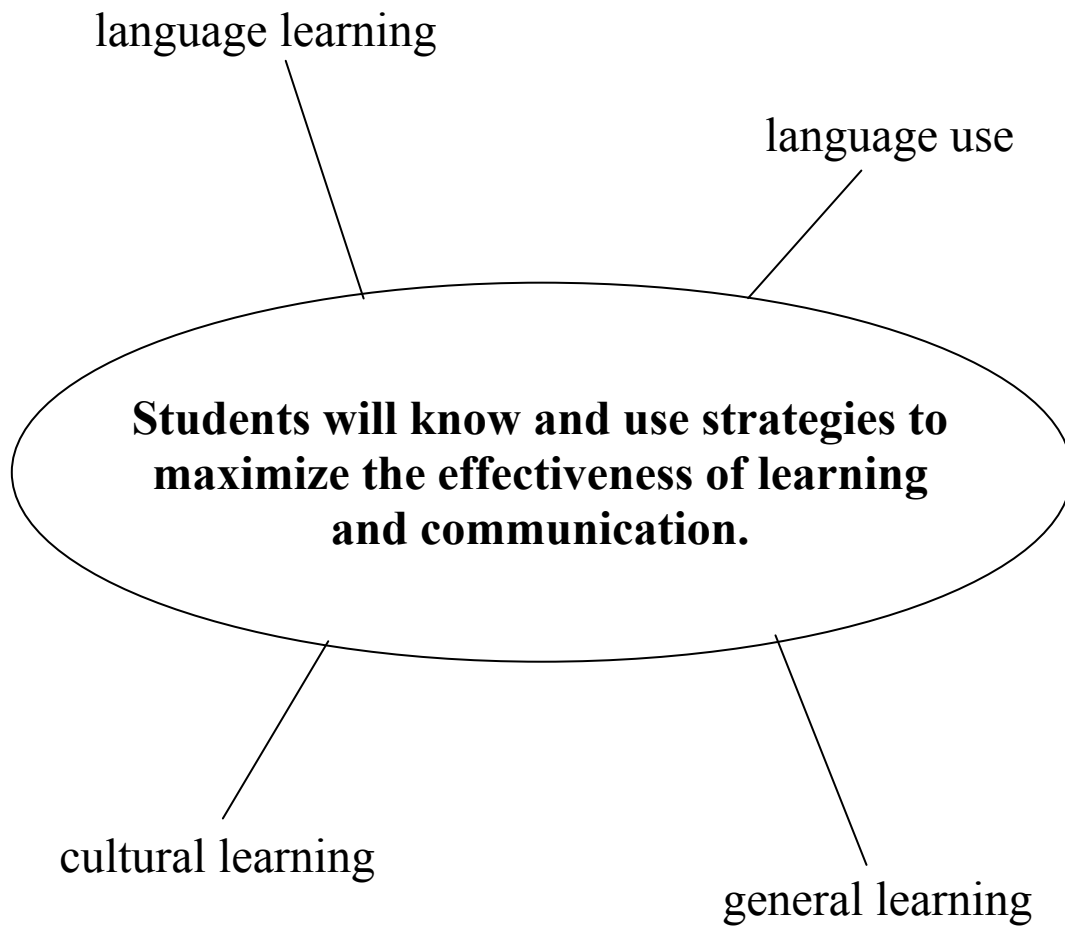
CM-3.1 relationships	a. understand self-concept and its relationship to overall development, achievement and decisions for the future	a. understand that self-identity and self-concept change	a. understand that self-identity and self-concept can change over time, in various contexts and for various reasons
CM-3.2 knowledge of past and present	a. reflect on how their knowledge of their own cultural heritage helps them to understand themselves better	a. apply their own cultural knowledge to learn more about themselves	a. express understanding of themselves through their own cultural knowledge of the past and present
CM-3.3 practices and products	a. understand the meaning and significance of a variety of <i>Nehiyaw</i> cultural practices and products	a. examine the meaning and significance, to themselves, of a variety of <i>Nehiyaw</i> cultural practices and products	a. reflect on the meaning and significance, to themselves, of a variety of <i>Nehiyaw</i> cultural practices and products
CM-3.4 past and present perspectives	a. explore the significance of the <i>Nehiyaw</i> culture to themselves	a. examine the significance, to themselves, of a variety of <i>Nehiyaw</i> cultural practices and products	a. identify with the <i>Nehiyaw</i> culture
CM-3.5 diversity	a. identify and celebrate their knowledge of their cultural heritage	a. examine and celebrate the personal significance of <i>Nehiyaw</i> culture	a. identify and celebrate their own unique understanding of their cultural heritage

★ discretionary (see further details on p. 32)





# Strategies



## STRATEGIES

Under the Strategies heading are specific outcomes that will help students learn and communicate more **effectively**. Strategic competence has long been recognized as an important component of communicative competence. In the early stages of language learning, when proficiency is low, learning outcomes deal with compensation and repair strategies. The learning outcomes that follow deal with language learning, language use, cultural learning and general learning strategies for young adult learners in later stages of language learning. Although people may use strategies unconsciously, the learning outcomes deal only with the **conscious use** of strategies.

The strategies are grouped under four cluster headings—see the illustration on the preceding page. Under each of these headings there is a single strand followed by three sets of examples that allow students to develop, choose and apply strategies from course to course. Each strand deals with three general categories of strategies. Language learning, cultural learning and general learning strategies are categorized as cognitive, metacognitive and social/affective. The language use strategies are categorized by communicative mode: interactive, interpretive and productive.

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 person, or may not be suitable in a different situation. For this reason, it is not particularly useful to say that students should be aware of, or able to use, a specific strategy in a particular course. Consequently, the specific outcomes describe the students' knowledge of and ability to use general types of strategies. Specific strategies for each general category or type are included as examples. The examples **are not prescriptive, nor are they exhaustive**, but they are provided as an illustration of how the general strategies in the specific outcomes might be developed.

Teachers need to know and model a broad range of strategies from which students are then able to choose in order to communicate 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. It is important for teachers to provide a nonjudgmental atmosphere for strategy use that nurtures learning.

Because senior high school students in the Cree Language and Culture Nine-year Program will have had experience with various strategies in previous years (grades 4–9), teachers will assist students in selecting strategies that are appropriate for their learning styles, skill levels and age.

## General Outcome for Strategies

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

### S–1 language learning

#### Cree Language and Culture 10-9Y

#### Cree Language and Culture 20-9Y

#### Cree Language and Culture 30-9Y

*Students will be able to:*

S–1.1  
cognitive, metacognitive,  
social/affective

a. identify and use cognitive, metacognitive and social/affective strategies to enhance language learning in a variety of situations

a. select and use appropriate cognitive, metacognitive and social/affective strategies to enhance language learning in a variety of situations

a. use cognitive, metacognitive and social/affective strategies appropriately and effectively to enhance language learning

#### *Examples of cognitive language learning strategies:*

- listen attentively
- learn rhymes or songs, incorporating new vocabulary or sentence patterns
- memorize new words by repeating them silently or aloud
- repeat words or phrases in the course of performing a language task
- seek the precise term to express meaning
- place new words or expressions in a context to make them easier to remember
- use mental images to remember new information
- perceive and note down unknown words and expressions, noting also their context and function
- use graphic organizers to make information easier to understand and remember; e.g., word maps, mind maps, diagrams, charts
- group together sets of things—vocabulary, structures—with similar characteristics
- maintain a private language learning journal and/or make a personal dictionary
- look for patterns and relationships
- experiment with various elements of the language
- identify similarities and differences between aspects of *Nehiyawewin* and your own language(s)
- use previously acquired knowledge to facilitate a learning task
- associate new words or expressions with familiar ones
- find information, using reference materials such as dictionaries, textbooks and grammars
- use available technological aids that support language learning
- use induction to generate rules governing language use
- seek opportunities outside of class to practise and observe

(continued)

*Examples of metacognitive language learning strategies:*

- 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, speaking, reading and writing process
  - decide in advance to attend to specific aspects of input
  - listen or read for key words
  - evaluate your performance or comprehension at the end of a task
  - 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 comprehension of texts containing unknown elements
  - identify problems that might hinder successful completion of a task, and seek solutions
  - monitor your speech and writing to check for persistent errors
  - be aware of your strengths and weaknesses, identify your needs and goals, and organize strategies and procedures accordingly
- 

*Examples of social/affective language learning strategies:*

- initiate or maintain interaction with others
  - participate in shared reading experiences
  - 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 nonacceptance by more experienced speakers
  - participate actively in brainstorming and conferencing as prewriting and postwriting exercises
  - be willing to take risks and to try unfamiliar tasks and approaches
  - repeat new words and expressions occurring in your conversations, and make use of these new words and expressions as soon as appropriate
  - continue to explore ways to reduce anxiety
  - work with others to solve problems and get feedback on tasks
  - provide personal motivation by arranging your own rewards when successful
-

## General Outcome for Strategies

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

### S–2 language use

#### Cree Language and Culture 10-9Y

#### Cree Language and Culture 20-9Y

#### Cree Language and Culture 30-9Y

*Students will be able to:*

S–2.1  
interactive, interpretive,  
productive

a. identify and use interactive, interpretive and productive strategies to enhance language use in a variety of situations

a. select and use appropriate interactive, interpretive and productive strategies to enhance language use in a variety of situations

a. use interactive, interpretive and productive strategies appropriately and effectively in a variety of situations to enhance language use

*Examples of interactive language use strategies:*

- interpret and use a variety of nonverbal cues to communicate
- indicate lack of understanding of *Nehiyawewin* text through questions posed in *Nehiyawewin*
- ask for clarification or repetition when you do not understand
- use other speakers' words in subsequent conversations
- assess feedback from a conversation partner to recognize when a message has not been understood
- start again, using a different tactic, when communication breaks down
- use a simple word similar to the concept to convey, and invite correction
- invite others into the discussion
- ask for confirmation that a form used is correct
- use circumlocution to compensate for lack of vocabulary
- repeat part of what someone has said to confirm mutual understanding
- summarize the point reached in a discussion to help focus the talk
- ask follow-up questions to check for understanding
- use suitable phrases to intervene in a discussion
- self-correct if errors lead to misunderstandings

(continued)

*Examples of interpretive language use strategies:*

- 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 you expect to hear or read based on prior knowledge and personal experience
  - use knowledge of the sound–symbol system to aid reading comprehension
  - prepare questions or a guide to note 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 your information needs before listening, viewing or reading
  - use skimming and scanning to locate key information in texts
  - infer probable meanings of unknown words or expressions from contextual clues
- 

*Examples of productive language use strategies:*

- incorporate newly modelled words/expressions
  - use nonverbal means to communicate
  - copy what others say or write
  - use knowledge of sentence patterns to form new sentences
  - take notes in *Nehiyawewin* when reading or listening to assist in producing your own text
  - paraphrase and summarize texts
  - use learned lexical items (words and expressions) and structures (grammatical elements and syntax) to create and give effective presentations
  - use resources to increase vocabulary
  - use familiar repetitive patterns from stories, songs or media
  - use illustrations to provide detail when producing your own texts
  - use various techniques to explore ideas at the planning stage, such as brainstorming or keeping a notebook or log of ideas
  - be aware of and use the steps of the writing process: prewriting (gathering ideas, planning the text, researching, organizing the text), writing, revision (rereading, moving pieces of text, rewriting pieces of text), correction (grammar, spelling, punctuation) and publication (reprinting, adding illustrations, binding)
  - use a variety of resources to correct texts
  - edit and proofread the final version of a text
-

## General Outcome for Strategies

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

### S–3 cultural learning

#### Cree Language and Culture 10-9Y

#### Cree Language and Culture 20-9Y

#### Cree Language and Culture 30-9Y

*Students will be able to:*

S–3.1 cognitive, metacognitive, social/affective	a. identify and use cognitive, metacognitive and social/affective strategies to enhance cultural learning in a variety of situations	a. select and use appropriate cognitive, metacognitive and social/affective strategies to enhance cultural learning in a variety of situations	a. use cognitive, metacognitive and social/affective strategies appropriately and effectively to enhance cultural learning

#### *Examples of cognitive cultural learning strategies:*

- observe and listen attentively
- actively participate in culturally relevant activities, such as storytelling, ceremonies, berry picking, feasts, fish scale art and sewing
- maintain cultural behaviours appropriate to the community
- practise specific protocols, such as prayers, songs and stories
- seek out information by asking others, such as parents, teachers and Elders
- make/create cultural learning logs
- engage in various cultural practices
- use mental images to remember new cultural information, such as Teepee Teachings
- identify similarities and differences between aspects of *Nehiyaw* culture and other cultures to which you have been exposed
- 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
- use graphic organizers
- use induction to demonstrate knowledge of cultural values, traditions, beliefs, practices and relationships
- seek opportunities in and outside of class to practise, observe and participate in cultural activities
- perceive unknown cultural elements and practices, and reflect on these in learning logs

(continued)

*Examples of metacognitive cultural learning strategies:*

- 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 your learning or inquiries
  - decide in advance to attend to specific aspects of a cultural event
  - listen for, or observe, key cultural elements
  - evaluate your 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
  - understand 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 your cultural behaviours and practices
  - know your strengths and weaknesses, identify your needs and goals, and organize strategies and processes accordingly
- 

*Examples of social/affective cultural learning strategies:*

- 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
  - understand that observing and listening are natural parts of traditional and cultural learning
  - 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
  - participate actively in the traditions of the culture
  - take risks and try new/unfamiliar things
  - apply new cultural learnings as soon as possible after learning/observing them
  - reduce anxiety by using humour
  - work cooperatively with others
  - provide personal motivation by understanding that success is the reward
-

## General Outcome for Strategies

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

### S-4 general learning

#### Cree Language and Culture 10-9Y

#### Cree Language and Culture 20-9Y

#### Cree Language and Culture 30-9Y

*Students will be able to:*

S-4.1  
cognitive, metacognitive,  
social/affective

a. identify and use cognitive, metacognitive and social/affective strategies to enhance general learning in a variety of situations

a. select and use appropriate cognitive, metacognitive and social/affective strategies to enhance general learning in a variety of situations

a. use cognitive, metacognitive and social/affective strategies appropriately and effectively in a variety of situations to enhance general learning

#### *Examples of cognitive general learning strategies:*

- classify objects and ideas according to their lexical fields
- use models such as teepees, maps, dioramas
- connect what is already known with what is being learned
- experiment with, and concentrate on, one thing at a time
- write down key words and concepts in abbreviated form
- 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 graphic organizers 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

(continued)

*Examples of metacognitive general learning strategies:*

- reflect on learning tasks
  - choose from among learning options
  - discover how your efforts can affect learning
  - reflect upon your thinking processes and how you learn
  - divide an overall learning task into a number of subtasks
  - make a plan in advance about how to approach a task
  - identify your needs and interests
  - manage your physical working environment
  - develop criteria for evaluating your work
  - work with others to monitor your learning
  - take responsibility for planning, monitoring and evaluating learning experiences
- 

*Examples of social/affective general learning strategies:*

- watch others' actions and copy them
  - seek help from others
  - follow your 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
  - use support strategies to help peers persevere at learning tasks
  - participate in and/or initiate group problem-solving processes
  - be willing to take risks and to try unfamiliar tasks and approaches
  - monitor your level of anxiety about learning tasks, and take measures to lower it if necessary
  - use social interaction skills to enhance group learning activities
-