
CREE LANGUAGE AND CULTURE NINE-YEAR PROGRAM GRADES 7–8–9

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

PHILOSOPHY

The Cree (*Nehiyaw*) 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. 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 imbedded in the language and culture. It is also evident in the *Nehiyaw* pedagogy and ways of learning.

RATIONALE FOR LEARNING CREE (*NEHIYAWWIN*)

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

The importance of 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 Cree (*Nehiyawewin*), to Aboriginal and non-Aboriginal students, is enormous. It permits insights into a worldview of spiritual and natural dimensions. When one speaks the language, Elders and their wisdom become accessible. Learning Cree 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

The Cree language, or *Nehiyawewin*, is one of many indigenous languages within the Algonkian family of languages. The Cree "Y" dialect that is used in this program of studies is one of the five major dialects in Canada. Cree 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 Cree is the Pentland orthography, which is based on the Cree syllabics of standard orthography. The "Y" dialects of the Plains and Woodland Cree 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 Cree perspective. Elders are the "keepers of knowledge," and it is their guidance that Cree people seek as they strive for balance in their relationships with *Omâmwî Ohtâwîmâw* (the Creator), 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 Cree 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 Aboriginal language and culture programs can succeed in achieving the goal of language revitalization. The Cree Language and Culture Nine-year Program, Grades 7–8–9 has been developed based on the support of various Elders and the support and advice of community experts and knowledge keepers from Treaty 6 First Nations, Treaty 8 First Nations, the Métis Nation of Alberta and the Métis Settlements.

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 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.

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 the beauty of an oral story is that it remains a living, flexible and dynamic part of culture and language.

Spirituality

Although the Elders strongly recommend that the connection to *Omâmawi Ohtâwîmâw* (the Creator) 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* (the Creator) has given each person the gift of a body and the choice to care for and use that body with respect.

Omâmawi Ohtâwîmâw (the Creator) 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

Omâmawi Ohtâwîmâw (the Creator) 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 Cree (*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 Cree (*Nehiyawewin*) and develop literacy skills in the language. It is also true for students who have no cultural or linguistic background in Cree and are studying Cree 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 this Cree language and culture program of studies is the development of communicative competence and cultural knowledge, skills and values in Cree. 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 and the development of cultural knowledge, skills and values in Cree 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.

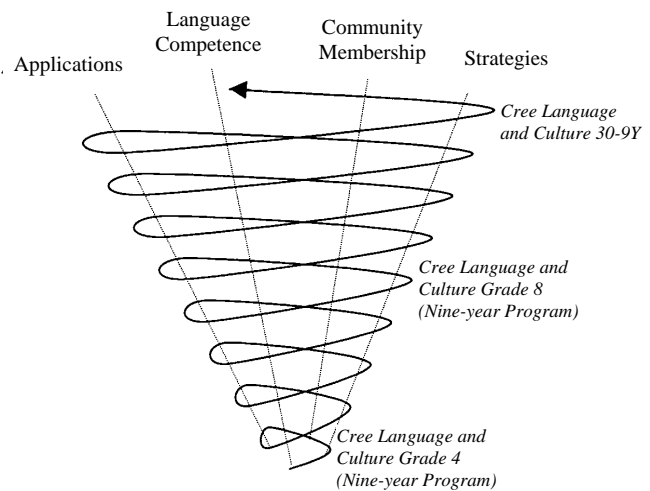
Community Membership aims to develop the understandings, views and values of Cree culture.

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 Cree 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 Cree speakers. (*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

Community Membership [CM]

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

Strategies [S]

- Students will use strategies to maximize 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

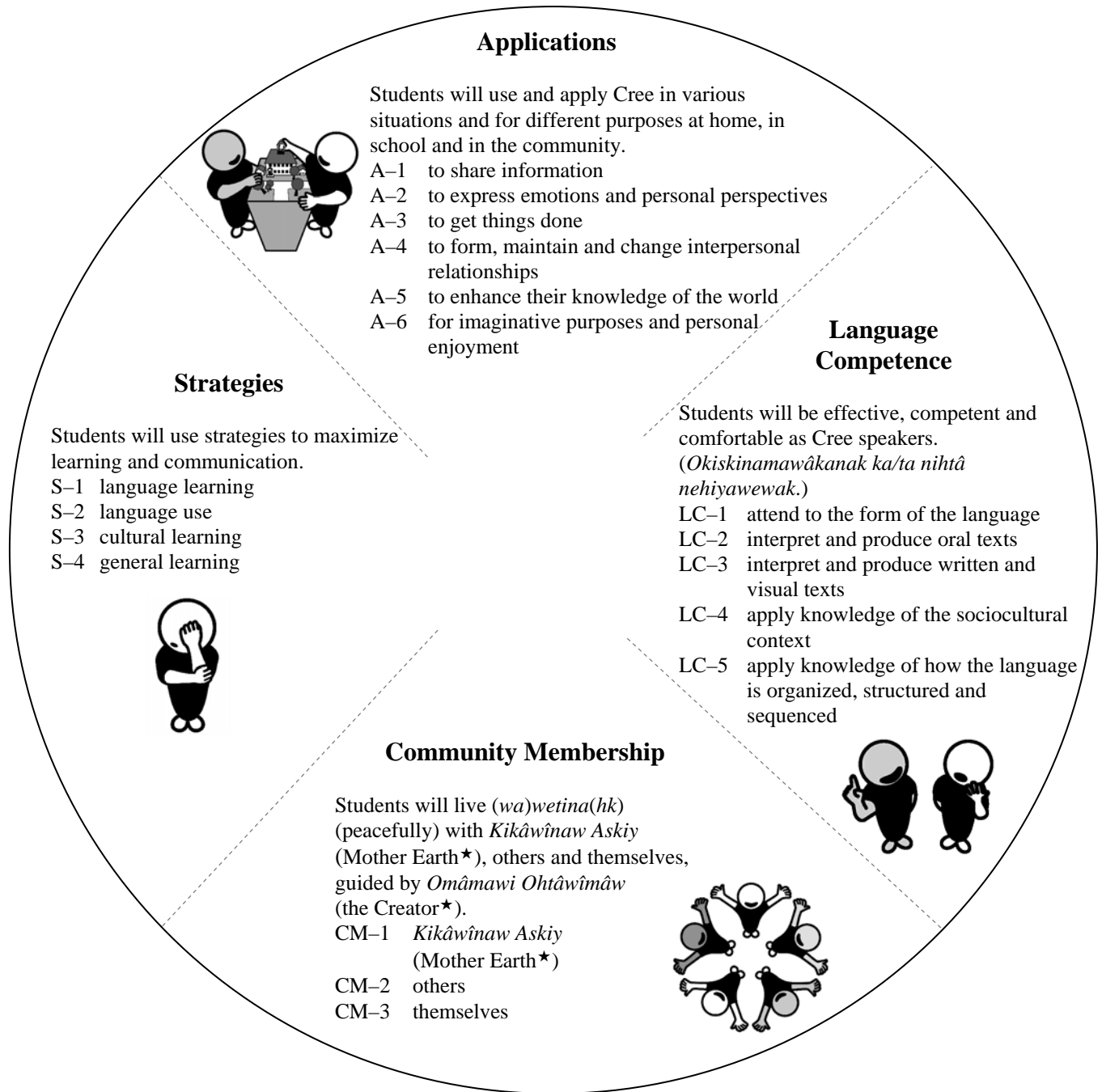
Each general outcome is further broken down into specific outcomes that students are to achieve by the end of each grade. The specific outcomes are interrelated and interdependent. In most classroom activities, a number of learning outcomes are addressed in an integrated manner.

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 grade 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.

★ 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 Cree speakers.

(Okiskinamawâkanak ka/ta nihtâ nehiyawewak.)

cluster heading
for specific
outcomes

LC-2 interpret and produce oral texts

Grade 7
(Nine-year Program)

Grade 8
(Nine-year Program)

Grade 9
(Nine-year Program)

Students will be able to:

LC-2.1 listening	a. understand a variety of short, simple oral texts in guided and unguided situations	a. understand short oral texts on familiar topics in guided situations	a. understand short oral texts on unfamiliar topics in guided situations
LC-2.2 speaking	a. produce a variety of short, simple oral texts in guided situations	a. produce short oral texts in guided and unguided situations	a. produce a variety of short oral texts in guided and unguided situations
LC-2.3 interactive fluency	a. engage in short, spontaneous exchanges, with pauses to formulate oral text and to self-correct	a. manage short interactions with ease, using pauses to formulate oral text and to self-correct	a. manage simple, routine interactions with ease, asking for repetition or clarification when necessary

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

strand headings for
specific outcomes

specific outcome statements for each grade

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



Applications

to express emotions
and personal perspectives

to share
information

to get things done

Students will use and apply Cree 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 grade to grade. 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 grade 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 grade. 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 Cree in various situations and for different purposes at home, in school and in the community.

A-1 to share information

Grade 7 (Nine-year Program)

Grade 8 (Nine-year Program)

Grade 9 (Nine-year Program)

Students will be able to:

A-1.1
share factual
information

a. provide information on several aspects of a topic

a. understand and use descriptions, comparisons and examples

a. share facts about past, present and future events

A-2 to express emotions and personal perspectives

Students will be able to:

A-2.1
share ideas, thoughts,
preferences

a. inquire about and express agreement and disagreement, and approval and disapproval

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

a. inquire about and express possibility, probability and certainty

A-2.2
share emotions,
feelings

a. inquire about and express emotions and feelings in a variety of familiar situations

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

a. express emotions and feelings in formal situations

General Outcome for Applications

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

A-3 to get things done

Grade 7 (Nine-year Program)

Grade 8 (Nine-year Program)

Grade 9 (Nine-year Program)

Students will be able to:

A-3.1 guide actions of others	a. make and respond to suggestions in a variety of situations	a. give, follow and respond to advice and warnings	a. make and respond to suggestions or requests in community situations
A-3.2 state personal actions	a. state personal actions in the past, present and future	a. accept or decline an offer or invitation	a. learn consequences in a variety of situations
A-3.3 manage group actions	a. check for agreement and understanding b. express disagreement in an appropriate way	a. express appreciation, enthusiasm, support and respect for contributions of others	a. paraphrase, elaborate on and clarify another member's contribution

A-4 to form, maintain and change interpersonal relationships

Students will be able to:

A-4.1 manage personal relationships	a. initiate and participate in casual and friendly exchanges with classmates	a. use routine means of interpersonal communication	a. give appropriate compliments
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General Outcome for Applications

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

A-5 to enhance their knowledge of the world

	Grade 7 (Nine-year Program)	Grade 8 (Nine-year Program)	Grade 9 (Nine-year Program)
<i>Students will be able to:</i>			
A-5.1 discover and explore	a. ask questions to gain knowledge and clarify understanding	a. explore meaning in what they are doing	a. explore and express the meaning of what they are doing b. explore classification systems and criteria for categories
A-5.2 gather and organize information	a. compose questions to guide research b. identify sources of information	a. gather and record information, using a prepared format	a. organize and prepare information, using a variety of techniques
A-5.3 solve problems	a. experience, reflect upon and discuss problem-solving stories	a. reflect upon and discuss personal problem-solving experiences and stories	a. recognize potential problems and their potential consequences
A-5.4 explore perspectives and values	a. explore how the Cree worldview and values influence personal behaviour and choices b. gather thoughts, ideas and opinions on a topic within their own experience	a. explore and discuss how the Cree worldview and values influence personal behaviour and choices	a. understand how the Cree worldview and values influence their own and others' behaviour and choices

General Outcome for Applications

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

A-6 for imaginative purposes and personal enjoyment

Grade 7
(Nine-year Program)

Grade 8
(Nine-year Program)

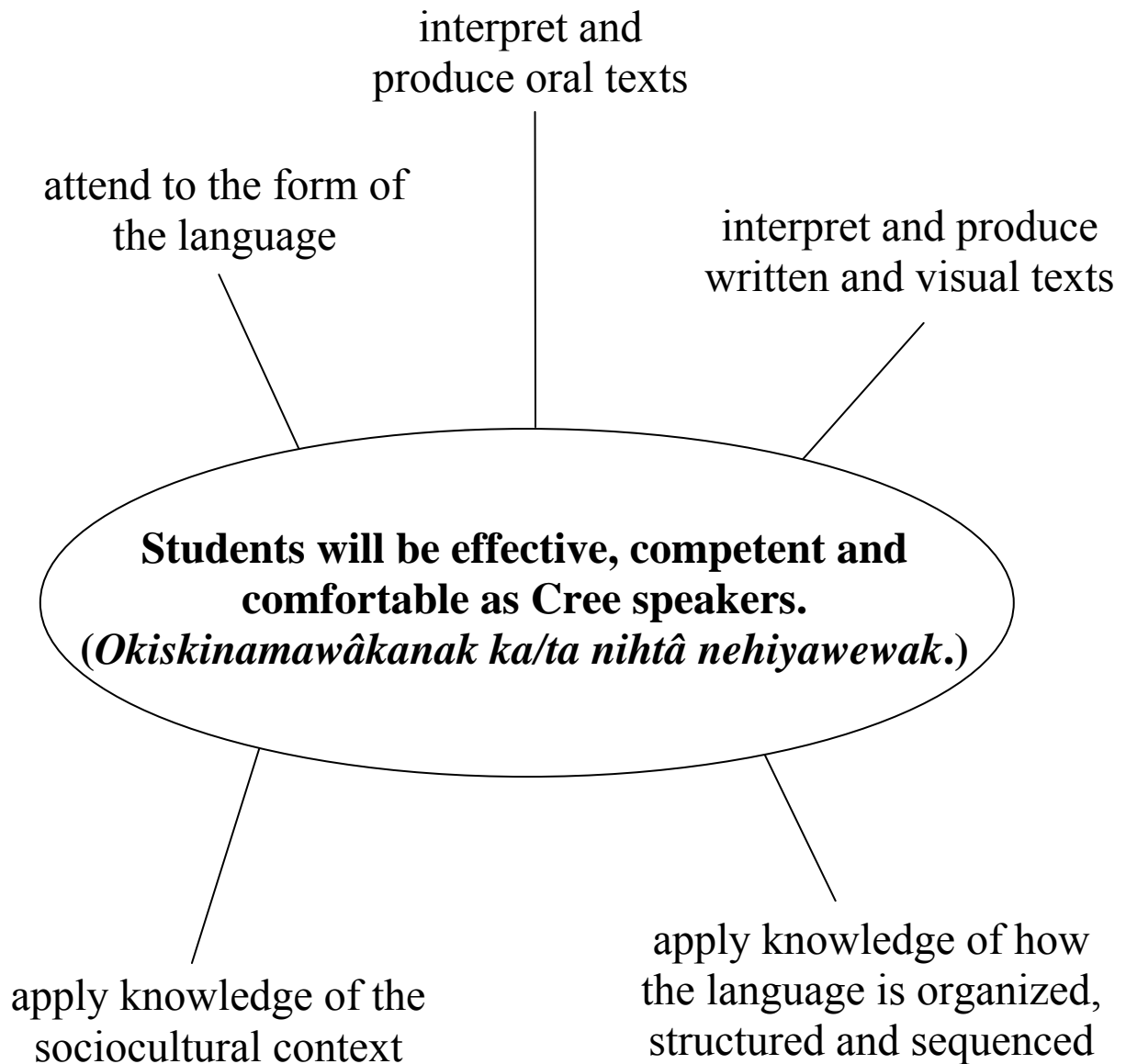
Grade 9
(Nine-year Program)

Students will be able to:

A-6.1 humour/fun	a. use the language for fun and to interpret humour in a variety of activities	a. use the language for fun and to interpret and express humour	a. use the language for fun and to interpret and express humour in a variety of ways and situations
A-6.2 creative/aesthetic purposes	a. use the language creatively and for aesthetic purposes; e.g., write poems based on simple, repetitive and modelled language	a. use the language creatively and for aesthetic purposes; e.g., write short stories from the viewpoint of a designated character in a story	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., learn a craft, dance or song	a. use the language for personal enjoyment; e.g., find a personal pen pal and exchange letters	a. use the language for personal enjoyment; e.g., use the Internet to explore Cree culture



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 the Cree language 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 grade to grade. 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 the Cree language 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
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 Cree speakers. (*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

LC-1 attend to the form of the language

	Grade 7 (Nine-year Program)	Grade 8 (Nine-year Program)	Grade 9 (Nine-year Program)
<i>Students will be able to:</i>			
LC-1.1 phonology	a. try to enunciate unfamiliar words independently and confidently	a. enunciate unfamiliar words independently and confidently	a. use intonation, stress and rhythm appropriately in familiar situations
LC-1.2 orthography	a. recognize and use some basic writing conventions	a. use basic spelling patterns in writing familiar words and phrases	a. apply basic spelling patterns consistently in writing familiar words
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"> • relationships/kinships • plants and seasons • entertainment • shopping • other Aboriginal communities • world of work • any other lexical fields that meet their needs and interests 	a. use a repertoire of words and phrases in familiar contexts, within a variety of lexical fields, including: <ul style="list-style-type: none"> • fashion • peers and friendship • extracurricular activities • cooking • any other lexical fields that meet their needs and interests 	a. use a repertoire of words and phrases in familiar contexts, within a variety of lexical fields, including: <ul style="list-style-type: none"> • social events • healthy living • our land • family traditions • crafts/arts • any other lexical fields that meet their needs and interests

(continued)

General Outcome for Language Competence

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

(continued)

LC-1 attend to the form of the language

Grade 7 (Nine-year Program)

Grade 8 (Nine-year Program)

Grade 9 (Nine-year Program)

Students will be able to:

LC-1.4
grammatical elements

a. use, in modelled situations,¹ the following grammatical elements:

- | | | |
|--|---|--|
| <ul style="list-style-type: none"> • changing a transitive inanimate verb such as <i>iteyihta</i> (VTI) “to think about it” to noun form by adding the suffix <i>-mowin</i> → <i>iteyihtamowin</i> “thought” • commands or requests (imperatives VTI) for an action word involving an inanimate (NI) object:
2S <i>Kitâpahta/kanawâpahta.</i> “You look.”
2P <i>Kitâpahtamok/kanawâpahtamok.</i> “All of you look.”
2I <i>Kitâpahtetân/kanawâpahtetân.</i> “Let’s all of us look.” • simple sentences including a subject marker along with an action word involving an inanimate object (VTI) in independent form/mode and conjunct form/mode:
1P <i>Ni wâpahtenân/e wâpahtamâhk.</i> “We see it.”
2I <i>Ki wâpahte(nâ)naw/e wâpahtamahk.</i> “We see it.”
2P <i>Ki wâpahtenâwâw/e wâpahtamek.</i> “You (you all) see it.”
3P <i>Wâpahtamwak/e wâpahtahkik (kwâw*).</i> “They see it.”
* Northern Plains Cree variation. | <ul style="list-style-type: none"> • commands or requests (imperatives VTI) for an action word involving an inanimate (NI) object:
2S <i>Kitâpahta/kanawâpahta.</i> “You look.”
2P <i>Kitâpahtamok/kanawâpahtamok.</i> “All of you look.”
2I <i>Kitâpahtetân/kanawâpahtetân.</i> “Let’s all of us look.” • subjunctive mode for animate intransitive verbs (VAI):
If
1S <i>Mîc’soyâni ...</i> “If I eat ...”
2S <i>Mîc’soyani ...</i> “If you eat ...”
3S <i>Mîc’soci ...</i> “If s/he eats ...”
When
1S <i>Kâ mîc’soyân ...</i> “When I eat ...”
2S <i>Kâ mîc’soyan ...</i> “When you eat ...”
3S <i>Kâ mîc’sot ...</i> “When s/he eats ...” • weather verbs in past and future tenses:
– <i>Mispon.</i> “It is snowing.”
– <i>Kî mispon.</i> “It (did/had/was) snow(ed/ing).”
– <i>Wî mispon.</i> “It is going to snow.” • words that have a verb and noun compounded into a verb; e.g., <i>postiska</i> (VTI) “to put it on” and <i>ayiwînis</i> (NI) “a piece of clothing” becomes <i>postayiwînis</i> (VTI) “to put on a piece of clothing or get dressed” (other examples include <i>postaskisine</i> “to put on shoes” and <i>ketaskisine</i> “to take off shoes”) | <ul style="list-style-type: none"> • emphasizing continuous action by using reduplicative prefix markers (replaces the use of particles always and forever):
– <i>Ni nânestosin.</i> “I’m always tired.”
– <i>Ni tâhitohât/nî tayitohât otenâhk.</i> “I’m forever going to town.”
– <i>Mâmispon.</i> “It’s always snowing.” • descriptive words using inanimate intransitive verbs (VII) in both singular and plural forms:
O <i>Apisâsin/eh apisâsik tehtapiwin.</i> “The chair is small.”
OP <i>Apisâsinwa/eh apisâsiki tehtapiwina.</i> “The chairs are small.”
O’ <i>Apisâsiniyw/eh apisâsiniyik otehtapiwin.</i> “His/her chair is small.”
O’P <i>Apisâsiniywa/eh apisâsiniyiki otehtapiwiniwâwa.</i> “Their chair is small.”
O <i>Wihkasin/eh wihkasik mîcimâpoy.</i> “The soup tastes good.”
OP <i>Wihkasinwa/e wihkasiki mîcimâpoya.</i> “The soups taste good.”
O’ <i>Wihkasiniyw/e wihkasiniyik omîcimâpôm.</i> “His/her soup tastes good.”
O’P <i>Wihkasiniywa/e wihkasiniyiki omîcimâpôma.</i> “Their soup tastes good.” |
|--|---|--|

(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 Cree speakers. (*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

(continued)

LC-1 attend to the form of the language

	Grade 7 (Nine-year Program)	Grade 8 (Nine-year Program)	Grade 9 (Nine-year Program)
LC-1.4 grammatical elements	<ul style="list-style-type: none">words that have a verb and noun compounded into a verb; e.g., <i>postiska</i> (VTI) “to put it on” and <i>ayiwinis</i> (NI) “a piece of clothing” becomes <i>postayiwiniise</i> (VTI) “to put on a piece of clothing or get dressed” (other examples include <i>postaskisine</i> “to put on shoes” and <i>ketaskisine</i> “to take off shoes”)conjugating VTI verbs in 1S, such as:<ul style="list-style-type: none"><i>Ni postaskisinân.</i> “I put my shoes on.”<i>Ni postayiwinisân.</i> “I put on my clothes.”subjunctive mode for animate intransitive verbs (VAI):<p>If 1S <i>Mîc’soyâni</i> ... “If I eat ...” 2S <i>Mîc’soyani</i> ... “If you eat ...” 3S <i>Mîc’soci</i> ... “If s/he eats ...”</p><p>When 1S <i>Kâ mîc’soyân</i> ... “When I eat ...” 2S <i>Kâ mîc’soyan</i> ... “When you eat ...” 3S <i>Kâ mîc’sot</i> ... “When s/he eats ...”</p>locative nouns acting as prepositions <i>ohk</i>, <i>hk</i>, <i>ihk</i>—in the, on the, to the, at the:<ul style="list-style-type: none"><i>atâwew’kamikohk</i> “at the store”<i>otenâhk</i> “in the city”<i>tehtapiwinihk</i> “on the chair”personal pronouns in singular and plural emphatic “too” form: 1S <i>nîsta</i> “I, me, mine too” 2S <i>kîsta</i> “you, yours too” 3S <i>wîsta</i> “he/she, his/hers, him/her too” 1P <i>nîstanân</i> “we, us, ours too” 2I <i>kîstanaw</i> “we, us, ours too” 2P <i>kîstawâw</i> “you, yours (you all) too” 3P <i>wîstawâw</i> “they, them, their, theirs too”	<ul style="list-style-type: none">conjugating VTI verbs in 1S, such as:<ul style="list-style-type: none"><i>Ni postaskisinân.</i> “I put my shoes on.”<i>Ni postayiwinisân.</i> “I put on my clothes.”<i>ka</i> (will – future definite) in the independent form/mode of the verb (changes meaning from will → to and creates a noun phrase):<ul style="list-style-type: none"><i>Ni miyweyihten ka nîmihtoyân.</i> “I like to dance.”<i>Ni miyweyihten ka kiyokawak.</i> “I like to visit him/her.”<i>Ni meyweyihten ka mîciyân mîcimâpoy.</i> “I like to eat soup.”transitive inanimate verbs (VTI), such as <i>wâpahta</i> “see it,” in sentences using the conjugated plural form paradigms in both independent and conjunct forms/modes: 1P <i>Ni wâpahtenân/e wâpahtamâhk.</i> “We see it.” 2I <i>Ki wâpahte(nâ)naw/e wâpahtamâhk.</i> “We see it.” 2P <i>Ki wâpahtenâwâw/e wâpahtamek.</i> “You (you all) see it.” 3P <i>Wâpahtamwak/e wâpahtahkik (kwâw*).</i> “They see it.” * Northern Plains Cree variation.	<ul style="list-style-type: none">days of the week along with past and future tense markers in 1st and 2nd persons: 1S <i>Kâ niyânanokîsikâk ni kîhitohtân otenâhk.</i> “I went to the city on Friday.” 2S <i>Niyânanokîsikâki ci ki wîhitohtân otenâhk.</i> “Are you going to the city on Friday?”weather verbs in past and future tenses:<ul style="list-style-type: none"><i>Mispon.</i> “It is snowing.”<i>Kî mispon.</i> “It (did/had/was) snow(ed/ing).”<i>Wî mispon.</i> “It is going to snow.”weather verbs in the subjunctive mode:<ul style="list-style-type: none"><i>Ni kî kîwân kâ kimowahk.</i> “I went home when it rained.”<i>Kî kîwew kâ kimowanîyik.</i> “S/he went home when it rained.”<i>Ni ka kîwân kîspin sâkâsteki.</i> “I will go home if it is sunny.”<i>Ka kîwew kîspin sâkâsteki.</i> “S/he will go home if it is sunny.”<i>ka</i> (will – future definite) in the independent form/mode of the verb (changes meaning from will → to and creates a noun phrase):<ul style="list-style-type: none"><i>Ni miyweyihten ka nîmihtoyân.</i> “I like to dance.”<i>Ni miyweyihten ka kiyokawak.</i> “I like to visit him/her.”<i>Ni meyweyihten ka mîciyân mîcimâpoy.</i> “I like to eat soup.”

(continued)

General Outcome for Language Competence

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

(continued)

LC-1 attend to the form of the language

LC-1.4
grammatical elements

Grade 7 (Nine-year Program)

Grade 8 (Nine-year Program)

Grade 9 (Nine-year Program)

- days of the week along with past and future tense markers in 1st and 2nd persons:
1S *Kâ niyânanokîsikâk ni kîhitohtân otenâhk.* “I went to the city on Friday.”
2S *Niyânanokîsikâki cî ki wîhitohtân otenâhk.* “Are you going to the city on Friday?”
- independent clause and subjunctive clause for animate intransitive verbs (VAI):
If
1S *Mîc’soyâni* ... “If I eat ...”
2S *Mîc’soyani* ... “If you eat ...”
3S *Mîc’soci* ... “If s/he eats ...”
When
1S *Kâ mîc’soyân* ... “When I eat ...”
2S *Kâ mîc’soyan* ... “When you eat ...”
3S *Kâ mîc’sot* ... “When s/he eats ...”
- transitive animate verbs (VTA), such as *wâpam* “see it/him/her,” in sentences using the conjugated singular form paradigms in both independent and conjunct forms/modes:
1S *Ni wâpamâw/e wâpamak minôs.* “I see a cat.”
2S *Ki wâpamâw/e wâpamat minôs.* “You see a cat.”
3S *Wâpamew/e wâpamât minôsa.* “S/he sees a cat.”

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General Outcome for Language Competence

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

(continued)

LC-1 attend to the form of the language

	Grade 7 (Nine-year Program)	Grade 8 (Nine-year Program)	Grade 9 (Nine-year Program)
LC-1.4 grammatical elements	Students will be able to:		
	b. use, in structured situations, ² the following grammatical elements:		
	<ul style="list-style-type: none"> plural demonstrative pronouns to refer to these and those for both genders: these – <i>ôki, ôhi</i> those – <i>aniki/neki, anihi/nehi</i> the following indefinite pronouns: someone – <i>âwîyak</i> something – <i>kîkway</i> everyone – <i>pikwâwiyak</i> everything – <i>pikokîkway/ pokokîkway</i> no one – <i>namâwiyak</i> nothing – <i>namakîkway</i> all – <i>kahkiyaw âwiyak, kahkiyaw kîkway</i> affixes to indicate noun sizes: <ul style="list-style-type: none"> – <i>mistîhkomân</i> “machete” – <i>misiminôs</i> “a large cat” – <i>mahkisitew</i> “s/he has large feet” – <i>ocenâs</i> “small town/hamlet/village” – <i>minôsis</i> “kitten” – <i>acimosis</i> “puppy” words that have a verb and noun compounded into a verb; e.g., <i>postiska</i> (VTI) “to put it on” and <i>ayiwînis</i> (NI) “a piece of clothing” becomes <i>postayiwînis</i> (VTI) “to put on a piece of clothing or get dressed” (other examples include <i>postaskisine</i> “to put on shoes” and <i>ketaskisine</i> “to take off shoes”) conjugating VTI verbs in 1S, such as: <ul style="list-style-type: none"> – <i>Ni postaskisinân.</i> “I put my shoes on.” – <i>Ni postayiwînisân.</i> “I put on my clothes.” 	<ul style="list-style-type: none"> changing a transitive inanimate verb such as <i>iteyihta</i> (VTI) “to think about it” to noun form by adding the suffix <i>-mowin</i> → <i>iteyihmowin</i> “thought” commands or requests (imperatives VTI) for an action word involving an inanimate (NI) object: <ul style="list-style-type: none"> 2S <i>Kitâpahta/kanawâpahta.</i> “You look.” 2P <i>Kitâpahtamok/kanawâpahtamok.</i> “All of you look.” 2I <i>Kitâpahtetân/kanawâpahtetân.</i> “Let’s all of us look.” simple sentences including a subject marker along with an action word involving an inanimate object (VTI) in independent form/mode and conjunct form/mode: <ul style="list-style-type: none"> 1P <i>Ni wâpahtenân/e wâpahtamâhk.</i> “We see it.” 2I <i>Ki wâpahte(nâ)naw/e wâpahtamâhk.</i> “We see it.” 2P <i>Ki wâpahtenâwâw/e wâpahtamek.</i> “You (you all) see it.” 3P <i>Wâpahtamwak/e wâpahtahkik (kwâw*).</i> “They see it.” * Northern Plains Cree variation. 	<ul style="list-style-type: none"> days of the week along with past and future tense markers in 1st and 2nd persons: <ul style="list-style-type: none"> 1S <i>Kâ niyânanokîsikâk ni kîhitohtân otenâhk.</i> “I went to the city on Friday.” 2S <i>Niyânanokîsikâki cî ki wîhitohtân otenâhk.</i> “Are you going to the city on Friday?” commands or requests (imperatives VTI) for an action word involving an inanimate (NI) object: <ul style="list-style-type: none"> 2S <i>Kitâpahta/kanawâpahta.</i> “You look.” 2P <i>Kitâpahtamok/kanawâpahtamok.</i> “All of you look.” 2I <i>Kitâpahtetân/kanawâpahtetân.</i> “Let’s all of us look.” words that have a verb and noun compounded into a verb; e.g., <i>postiska</i> (VTI) “to put it on” and <i>ayiwînis</i> (NI) “a piece of clothing” becomes <i>postayiwînis</i> (VTI) “to put on a piece of clothing or get dressed” (other examples include <i>postaskisine</i> “to put on shoes” and <i>ketaskisine</i> “to take off shoes”) conjugating VTI verbs in 1S, such as: <ul style="list-style-type: none"> – <i>Ni postaskisinân.</i> “I put my shoes on.” – <i>Ni postayiwînisân.</i> “I put on my clothes.”

(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 Cree speakers. (*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

(continued)

LC-1 attend to the form of the language

	Grade 7 (Nine-year Program)	Grade 8 (Nine-year Program)	Grade 9 (Nine-year Program)
LC-1.4 grammatical elements	<ul style="list-style-type: none">imperatives (commands or requests) for VTA such as <i>nitohtaw</i> “to listen to someone”:<ul style="list-style-type: none">– <i>Nitohtawin</i>. “Listen to me.” (2S to 1S)– <i>Nitohtawik</i>. “All of you listen to me.” (2P to 1S)animate intransitive verbs (VAI), such as <i>api</i> “to sit,” in sentences using the conjugated singular and plural form paradigms in both independent and conjunct forms/modes:<ul style="list-style-type: none">1S <i>Nitapin/eh apiyân</i>. “I am sitting.”2S <i>Kitapin/eh apiyân</i>. “You are sitting.”3S <i>Apiw/eh apit</i>. “S/he sits.”1P <i>Nitapinân/eh apiyâhk</i>. “We are sitting.”2I <i>Kitapinânaw/eh apiyâhk</i>. “We (all) are sitting.”2P <i>Kitapinânwâw/eh apiyek</i>. “You (all) are sitting.”3P <i>Apiwak/eh apicik/eh apitwâw</i>. “They are sitting.”noun possessive form for animate (NA) and inanimate (NI) nouns, indicating singular personal pronoun possessive forms:<ul style="list-style-type: none">1S <i>niminôsim</i> “my cat”2S <i>kiminôsim</i> “your cat”3S <i>ominôsim</i> “his/her cat”1S <i>nitehtapiwina</i> “my chairs”2S <i>kitehtapiwina</i> “your chairs”3S <i>otehtapiwina</i> “his/her chairs”colour descriptors for plural animate (NA) and plural inanimate (NI) nouns:<ul style="list-style-type: none">3P <i>Wâpiskisiwak/e wâpiskisicik/e wâpiskisitwâw minôsak</i>. “The cats (NA) are white.”OP <i>Wâpiskâwa/e wâpiskâki tehtapiwina</i>. “The chairs (NI) are white.”	<ul style="list-style-type: none">words that have a verb and noun compounded into a verb; e.g., <i>postiska</i> (VTI) “to put it on” and <i>ayiwiniis</i> (NI) “a piece of clothing” becomes <i>postayiwiniise</i> (VTI) “to put on a piece of clothing or get dressed” (other examples include <i>postaskisine</i> “to put on shoes” and <i>ketaskisine</i> “to take off shoes”)conjugating VTI verbs in 1S, such as:<ul style="list-style-type: none">– <i>Ni postaskisinân</i>. “I put my shoes on.”– <i>Ni postayiwiniisân</i>. “I put on my clothes.”subjunctive mode for animate intransitive verbs (VAI):<ul style="list-style-type: none">If1S <i>Mic’soyâni</i> ... “If I eat ...”2S <i>Mic’soyani</i> ... “If you eat ...”3S <i>Mic’soci</i> ... “If s/he eats ...”When1S <i>Kâ mîc’soyân</i> ... “When I eat ...”2S <i>Kâ mîc’soyan</i> ... “When you eat ...”3S <i>Kâ mîc’sot</i> ... “When s/he eats ...”	<ul style="list-style-type: none">subjunctive mode for animate intransitive verbs (VAI):<ul style="list-style-type: none">If1S <i>Mic’soyâni</i> ... “If I eat ...”2S <i>Mic’soyani</i> ... “If you eat ...”3S <i>Mic’soci</i> ... “If s/he eats ...”When1S <i>Kâ mîc’soyân</i> ... “When I eat ...”2S <i>Kâ mîc’soyan</i> ... “When you eat ...”3S <i>Kâ mîc’sot</i> ... “When s/he eats ...”transitive inanimate verbs (VTI), such as <i>wâpahta</i> “see it,” in sentences using the conjugated plural form paradigms in both independent and conjunct forms/modes:<ul style="list-style-type: none">1P <i>Ni wâpahtenân/e wâpahtamâhk</i>. “We see it.”2I <i>Ki wâpahte(nâ)naw/e wâpahtamahk</i>. “We see it.”2P <i>Ki wâpahtenâwâw/e wâpahtamek</i>. “You (you all) see it.”3P <i>Wâpahtamwak/e wâpahtahkik (kwâw*)</i>. “They see it.” <p>* Northern Plains Cree variation.</p>

(continued)

General Outcome for Language Competence

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

(continued)

LC-1 attend to the form of the language

	Grade 7 (Nine-year Program)	Grade 8 (Nine-year Program)	Grade 9 (Nine-year Program)
LC-1.4 grammatical elements	<ul style="list-style-type: none">• tense markers:<ul style="list-style-type: none">– Kî – past tense (<i>Ni kîhapin</i>. “I did sit/I was sitting.”)– Ka – future definite tense marker “will/shall” (<i>Ni kahapin</i>. “I will/shall sit.”)– Wî – future intentional tense marker “going to” (<i>Ni wîhapin</i>. “I’m going to sit.”)• simple sentences including a subject marker, in singular, along with an action word involving an inanimate object (VTI) in independent form/mode and conjunct form/mode:<ul style="list-style-type: none">1S <i>Ni wâpahten/e wâphatamân tehtapiwin</i>. “I see a chair.”2S <i>Ki wâpahten/e wâpahtaman tehtapiwin</i>. “You see a chair.”3S <i>Wâphatam/e wâpahtahk tehtapiwin</i>. “S/he sees a chair.”• preverbal particles attached to commands/requests verbs:<ul style="list-style-type: none">nohte “want to ...”pe “come (and) ...”kahkî/kakî “can/would/could”<ul style="list-style-type: none">– Pehapi. “Come and sit.”– <i>Ni nohtehapin</i>. “I want to sit.”– <i>Ki nohtehapin (cî)</i>. “Do you want to sit?”– Nohte apiw. “S/he wants to sit.”– Kahkî/kakî pehapin cî. “Can you come and sit?”• locative nouns acting as prepositions <i>ohk, hk, ihk</i>—in the, on the, to the, at the:<ul style="list-style-type: none">– <i>atâwew kamikohk</i> “at the store”– <i>otenâhk</i> “in the city”– <i>tehtapiwinihk</i> “on the chair”• personal pronouns in singular and plural emphatic “too” form:<ul style="list-style-type: none">1S <i>nîsta</i> “I, me, mine too”2S <i>kîsta</i> “you, yours too”3S <i>wîsta</i> “he/she, his/hers, him/her too”1P <i>nîstanân</i> “we, us, ours too”2I <i>kîstanaw</i> “we, us, ours too”2P <i>kîstawâw</i> “you, yours (you all) too”3P <i>wîstawâw</i> “they, them, their, theirs too”	<ul style="list-style-type: none">• preverbal particles attached to commands/requests verbs:<ul style="list-style-type: none">nohte “want to ...”pe “come (and) ...”kahkî/kakî “can/would/could”pe wâpahta “come and see it (NI)”<ul style="list-style-type: none">– <i>Ni nohte wâpahten</i>. “I want to see it (NI).”– <i>Ki nohte wâpahten (cî)</i>. “Do you want to see it (NI)?”– Nohte wâpahtam. “S/he wants to see it (NI).”– Kahkî/kakî pe wâpahten cî. “Can you come and see it (NI)?”	<ul style="list-style-type: none">• preverbal particles attached to commands/requests verbs:<ul style="list-style-type: none">nohte “want to ...”pe “come (and) ...”kahkî/kakî “can/would/could”pe wâpam “come and see it/him/her (NA)”<ul style="list-style-type: none">– <i>Ni nohte wâpamâw</i>. “I want to see it/him/her (NA).”– <i>Ki nohte wâpamâw (cî)</i>. “Do you want to see it/him/her (NA)?”– Nohte wâpamew. “S/he wants to see it/him/her (NA).”– Kahkî/kakî pe wâpamâw cî. “Can you come and see it/him/her (NA)?”

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General Outcome for Language Competence

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

(continued)

LC-1 attend to the form of the language

	Grade 7 (Nine-year Program)	Grade 8 (Nine-year Program)	Grade 9 (Nine-year Program)
	<i>Students will be able to:</i>		
	c. use, independently and consistently, ³ the following grammatical elements:		
LC-1.4 grammatical elements	<ul style="list-style-type: none"> noun possessive: head <i>nistikwân</i> <i>kistikwân</i> <i>ostikwân</i> mother <i>nikâwiy</i> <i>kikâwiy</i> <i>okâwiya</i> the following indefinite pronouns: someone – <i>âwiyak</i> something – <i>kikway</i> everyone – <i>pikwâwiyak</i> everything – <i>pikokikway/</i> <i>pokokikway</i> no one – <i>namâwiyak</i> nothing – <i>namakikway</i> all – <i>kahkiyaw âwiyak,</i> <i>kahkiyaw kikway</i> imperatives (commands or requests) for VTA such as <i>nitohtaw</i> “to listen to someone”: – <i>Nitohtawin</i>. “Listen to me.” (2S to 1S) – <i>Nitohtawik</i>. “All of you listen to me.” (2P to 1S) locative nouns acting as prepositions <i>ohk, hk, ihk</i>—in the, on the, to the, at the: – <i>atâwew’kamikohk</i> “at the store” – <i>otenâhk</i> “in the city” – <i>tehtapiwinihk</i> “on the chair” 	<ul style="list-style-type: none"> plural demonstrative pronouns to refer to these and those for both genders: these – <i>ôki, ôhi</i> those – <i>aniki/neki, anihinehi</i> affixes to indicate noun sizes: – <i>mistihkomân</i> “machete” – <i>misiminôs</i> “a large cat” – <i>mahkisitew</i> “s/he has large feet” – <i>ocenâs</i> “small town/hamlet/village” – <i>minôsîs</i> “kitten” – <i>acimosîs</i> “puppy” the following indefinite pronouns: someone – <i>âwiyak</i> something – <i>kikway</i> everyone – <i>pikwâwiyak</i> everything – <i>pikokikway/</i> <i>pokokikway</i> no one – <i>namâwiyak</i> nothing – <i>namakikway</i> all – <i>kahkiyaw âwiyak,</i> <i>kahkiyaw kikway</i> imperatives (commands or requests) for VTA such as <i>nitohtaw</i> “to listen to someone”: – <i>Nitohtawin</i>. “Listen to me.” (2S to 1S) – <i>Nitohtawik</i>. “All of you listen to me.” (2P to 1S) colour descriptors for plural animate (NA) and plural inanimate (NI) nouns: 3P <i>Wâpiskisiwak/e</i> <i>wâpiskisicik/e</i> <i>wâpiskisitwâw minôsak</i>. “The cats (NA) are white.” OP <i>Wâpiskâwa/e wâpiskâki</i> <i>tehtapiwina</i>. “The chairs (NI) are white.” 	<ul style="list-style-type: none"> changing a transitive inanimate verb such as <i>iteyihta</i> (VTI) “to think about it” to noun form by adding the suffix <i>-mowin</i> → <i>iteyihmowin</i> “thought” commands or requests (imperatives VTI) for an action word involving an inanimate (NI) object: 2S <i>Kitâpahta/kanawâpahta</i>. “You look.” 2P <i>Kitâpahtamok/kanawâpahtamok</i>. “All of you look.” 2I <i>Kitâpahtetân/kanawâpahtetân</i>. “Let’s all of us look.” simple sentences including a subject marker along with an action word involving an inanimate object (VTI) in independent form/mode and conjunct form/mode: 1P <i>Ni wâpahtenân/e wâpahtamâhk</i>. “We see it.” 2I <i>Ki wâpahte(nâ)naw/e wâpahtamâhk</i>. “We see it.” 2P <i>Ki wâpahtenâwâw/e wâpahtamek</i>. “You (you all) see it.” 3P <i>Wâpahtamwak/e wâpahtahkik (kwâw*)</i>. “They see it.” * Northern Plains Cree variation. words that have a verb and noun compounded into a verb; e.g., <i>postiska</i> (VTI) “to put it on” and <i>ayiwiniis</i> (NI) “a piece of clothing” becomes <i>postayiwiniise</i> (VTI) “to put on a piece of clothing or get dressed” (other examples include <i>postaskisine</i> “to put on shoes” and <i>ketaskisine</i> “to take off shoes”)

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 Cree speakers. (*Okiskinamawâkanak ka/ta nihtâ nehiyawewak.*)

(continued)

LC-1 attend to the form of the language

	Grade 7 (Nine-year Program)	Grade 8 (Nine-year Program)	Grade 9 (Nine-year Program)
LC-1.4 grammatical elements	<ul style="list-style-type: none"> animate intransitive verbs (VAI), such as <i>api</i> “to sit,” in sentences using the conjugated singular and plural form paradigms in both independent and conjunct forms/modes: <ul style="list-style-type: none"> 1S <i>Nitapin/eh apiyân</i>. “I am sitting.” 2S <i>Kitapin/eh apiyan</i>. “You are sitting.” 3S <i>Apiw/eh apit</i>. “S/he sits.” 1P <i>Nitapinân/eh apiyâhk</i>. “We are sitting.” 2I <i>Kitapinânaw/eh apiyahk</i>. “We (all) are sitting.” 2P <i>Kitapinâwâw/eh apiyek</i>. “You (all) are sitting.” 3P <i>Apiwak/eh apicik/eh apitwâw</i>. “They are sitting.” personal pronouns in singular and plural emphatic “too” form: <ul style="list-style-type: none"> 1S <i>nîsta</i> “I, me, mine too” 2S <i>kîsta</i> “you, yours too” 3S <i>wîsta</i> “he/she, his/hers, him/her too” 1P <i>nîstanân</i> “we, us, ours too” 2I <i>kîstanaw</i> “we, us, ours too” 2P <i>kîstawâw</i> “you, yours (you all) too” 3P <i>wîstawâw</i> “they, them, their, theirs too” singular demonstrative pronouns to refer to this and that for both genders: <ul style="list-style-type: none"> this – <i>awa, ôma</i> that – <i>ana/nâha, anima/nema</i> plural endings (animate <i>ak, wak</i> or <i>k</i>; inanimate <i>a</i> or <i>wa</i>): inanimate endings: <ul style="list-style-type: none"> – <i>miskîsik + wa = miskîsikwa</i> “eyes” – <i>mîpit + a = mîpita</i> “teeth” animate endings: <ul style="list-style-type: none"> – <i>atim + wak = atimwak</i> “dogs” – <i>minôs + ak = minôsak</i> “cats” – <i>maskwa + k = maskwak</i> “bears” 	<ul style="list-style-type: none"> animate intransitive verbs (VAI), such as <i>api</i> “to sit,” in sentences using the conjugated singular and plural form paradigms in both independent and conjunct forms/modes: <ul style="list-style-type: none"> 1S <i>Nitapin/eh apiyân</i>. “I am sitting.” 2S <i>Kitapin/eh apiyan</i>. “You are sitting.” 3S <i>Apiw/eh apit</i>. “S/he sits.” 1P <i>Nitapinân/eh apiyâhk</i>. “We are sitting.” 2I <i>Kitapinânaw/eh apiyahk</i>. “We (all) are sitting.” 2P <i>Kitapinâwâw/eh apiyek</i>. “You (all) are sitting.” 3P <i>Apiwak/eh apicik/eh apitwâw</i>. “They are sitting.” words that have a verb and noun compounded into a verb; e.g., <i>postiska</i> (VTI) “to put it on” and <i>ayiwiniis</i> (NI) “a piece of clothing” becomes <i>postayiwiniise</i> (VTI) “to put on a piece of clothing or get dressed” (other examples include <i>postaskisine</i> “to put on shoes” and <i>ketaskisine</i> “to take off shoes”) conjugating VTI verbs in 1S, such as: <ul style="list-style-type: none"> – <i>Ni postaskisinân</i>. “I put my shoes on.” – <i>Ni postayiwiniisân</i>. “I put on my clothes.” tense markers: <ul style="list-style-type: none"> – Kî – past tense (<i>Ni kîhapin</i>. “I did sit/I was sitting.”) – Ka – future definite tense marker “will/shall” (<i>Ni kahapin</i>. “I will/shall sit.”) – Wî – future intentional tense marker “going to” (<i>Ni wîhapin</i>. “I’m going to sit.”) 	<ul style="list-style-type: none"> conjugating VTI verbs in 1S, such as: <ul style="list-style-type: none"> – <i>Ni postaskisinân</i>. “I put my shoes on.” – <i>Ni postayiwiniisân</i>. “I put on my clothes.”

(continued)

General Outcome for Language Competence

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

(continued)

LC-1 attend to the form of the language

	Grade 7 (Nine-year Program)	Grade 8 (Nine-year Program)	Grade 9 (Nine-year Program)
LC-1.4 grammatical elements	<ul style="list-style-type: none">personal pronouns in singular and plural form: 1S <i>nîya</i> “I, me, mine” 2S <i>kîya</i> “you, your, yours” 3S <i>wîya</i> “he/she, his/hers, him/her” 1P <i>nîyanân</i> “we, us, our, ours” 2I <i>kîyânâw</i> “we, us, our, ours” 2P <i>kîyawâw</i> “you, your, yours (you all)” 3P <i>wîyawâw</i> “they, them, their, theirs”noun possessive form for animate (NA) and inanimate (NI) nouns, indicating singular personal pronoun possessive forms: 1S <i>niminôsim</i> “my cat” 2S <i>kiminôsim</i> “your cat” 3S <i>ominôsim</i> “his/her cat” 1S <i>nitehtapiwina</i> “my chairs” 2S <i>kitehtapiwina</i> “your chairs” 3S <i>otehtapiwina</i> “his/her chairs”	<ul style="list-style-type: none">simple sentences including a subject marker, in plural, along with an action word involving an inanimate object (VTI) in independent form/mode and conjunct form/mode: 1P <i>Ni wâpahtenân/e wâphatamâhk tehtapiwin.</i> “We see a chair.” 2I <i>Ki wâpahte(nâ)naw/e wâpahtamahk tehtapiwin.</i> “We (all) see a chair.” 2P <i>Ki wâpahtenâwâw/e wâpahtamek tehtapiwin.</i> “You (all) see a chair.” 3P <i>Wâphatamwak/e wâpahtahkik tehtapiwin.</i> “They see a chair.”preverbal particles attached to commands/requests verbs: nohte “want to ...” pe “come (and) ...” kahkî/kakî “can/would/could” – <i>Pehapi.</i> “Come and sit.” – <i>Ni nohtehapin.</i> “I want to sit.” – <i>Ki nohtehapin (cî).</i> “Do you want to sit?” – <i>Nohte apiw.</i> “S/he wants to sit.” – <i>Kahkî/kakî pehapin cî.</i> “Can you come and sit?”	<ul style="list-style-type: none">noun possessive form for animate (NA) and inanimate (NI) plural nouns, indicating ours (1P), all of ours (2I), yours (2P), theirs (3P): 1P <i>ni minôsiminânak</i> “our cats” 2I <i>ki minôsiminawak</i> “our cats” 2P <i>ki minôsimiwâwâk</i> “your (plural) cats” 3P <i>ominôsimiwâwa</i> “their cats” 1P <i>nitehtapiwinâna</i> “our chairs” 2I <i>ki tehtapiwinâwa</i> “our chairs” 2P <i>ki tehtapiwiniwâwa</i> “your (plural) chairs” 3P <i>otehtapiwiniwâwa</i> “their chairs”

General Outcome for Language Competence

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

LC-2 interpret and produce oral texts

	Grade 7 (Nine-year Program)	Grade 8 (Nine-year Program)	Grade 9 (Nine-year Program)
<i>Students will be able to:</i>			
LC-2.1 listening	a. understand a variety of short, simple oral texts in guided and unguided situations	a. understand short oral texts on familiar topics in guided situations	a. understand short oral texts on unfamiliar topics in guided situations
LC-2.2 speaking	a. produce a variety of short, simple oral texts in guided situations	a. produce short oral texts in guided and unguided situations	a. produce a variety of short oral texts in guided and unguided situations
LC-2.3 interactive fluency	a. engage in short, spontaneous exchanges, with pauses to formulate oral text and to self-correct	a. manage short interactions with ease, using pauses to formulate oral text and to self-correct	a. manage simple, routine interactions with ease, asking for repetition or clarification when necessary

General Outcome for Language Competence

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

LC-3 interpret and produce written and visual texts

	Grade 7 (Nine-year Program)	Grade 8 (Nine-year Program)	Grade 9 (Nine-year Program)
<i>Students will be able to:</i>			
LC-3.1 reading	a. understand a variety of short, simple written texts in guided and unguided situations	a. understand short written texts on familiar topics in guided situations	a. understand short written texts on unfamiliar topics in guided situations
LC-3.2 writing	a. produce a variety of short, simple written texts in guided situations	a. produce short, simple written texts in guided and unguided situations	a. produce a variety of short, simple written texts in guided and unguided situations
LC-3.3 viewing	a. derive meaning from the visual elements of a variety of media in guided and unguided situations	a. derive meaning from multiple visual elements in a variety of media in guided situations	a. derive meaning from multiple visual elements in a variety of media in guided and unguided situations
LC-3.4 representing	a. express meaning through the use of visual elements in a variety of media in guided and unguided situations	a. express meaning through the use of multiple visual elements in a variety of media in guided situations	a. express meaning through the use of multiple visual elements in a variety of media in guided and unguided situations

General Outcome for Language Competence

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

LC-4 apply knowledge of the sociocultural context

	Grade 7 (Nine-year Program)	Grade 8 (Nine-year Program)	Grade 9 (Nine-year Program)
<i>Students will be able to:</i>			
LC-4.1 register	a. identify socially appropriate language in specific situations	a. explore formal and informal uses of language in a variety of contexts	a. use suitable, simple formal language in a variety of contexts
LC-4.2 expressions	a. use learned expressions correctly; e.g., <i>ayiman!</i> “It’s hard!” expressed when dealing with a difficult situation	a. use learned expressions in a variety of contexts	a. examine the role of expressions in culture; e.g., <i>ayapinikesk</i> “disturber/curious child”
LC-4.3 variations in language	a. recognize some common regional variations in language; e.g., <i>ehâ</i> used in Plains Cree areas and <i>îhî</i> used in northern areas	a. recognize other influences resulting in variations in language; e.g., <i>nikâwiy</i> used in some places, <i>nimâmâ</i> used in others	a. recognize other influences resulting in variations in language; e.g., level of education, occupation (<i>le tea</i> “tea,” <i>lamilâs</i> “syrup,” <i>sehke(pimi)payîs/otâpânâsk</i> “car”)
LC-4.4 social conventions	a. recognize important social conventions in everyday interactions; e.g., shaking hands	a. interpret the use of social conventions encountered in oral and written texts	a. interpret and use important social conventions in interactions
LC-4.5 nonverbal communication	a. use appropriate nonverbal behaviours in a variety of familiar contexts; e.g., lip pointing, avoiding eye contact	a. recognize nonverbal behaviours that are considered impolite; e.g., pointing with hands	a. avoid nonverbal behaviours that are considered impolite

General Outcome for Language Competence

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

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

	Grade 7 (Nine-year Program)	Grade 8 (Nine-year Program)	Grade 9 (Nine-year Program)
<i>Students will be able to:</i>			
LC-5.1 cohesion/ coherence	a. organize texts, using common patterns b. interpret simple references within texts; e.g., <i>Nîya ôma./Ôma nîya.</i> “This is mine.” <i>Kîya ôma./Ôma kîya.</i> “This is yours.” <i>Wîya ôma./Ôma wîya.</i> “This is his/hers.”	a. organize texts to indicate steps in a procedure or directions to follow	a. use a variety of conventions to structure texts b. interpret and use references within texts; e.g., <i>Minôsa wâpamew./Wâpamew minôsa.</i> “S/he sees a cat.” <i>Atâwewikamik ôma./Ôma atâwewikamik.</i> “This is a store.”
LC-5.2 text forms	a. recognize a variety of text forms delivered through a variety of media	a. analyze and identify the organizational structure of a variety of text forms; e.g., syllabics, Roman orthography	a. use a variety of familiar text forms and media in their own productions; e.g., posters, charts, concrete poetry
LC-5.3 patterns of social interaction	a. initiate interactions and respond, using a variety of social interaction patterns; e.g., handshakes	a. initiate interactions and respond, using a variety of social interaction patterns; e.g., tea and bannock, round dances, feasts	a. combine simple social interaction patterns to perform transactions and interactions; e.g., social events, gatherings



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

★ 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' Cree 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.

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

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

	Grade 7 (Nine-year Program)	Grade 8 (Nine-year Program)	Grade 9 (Nine-year Program)
<i>Students will be able to:</i>			
CM-1.1 relationships	a. demonstrate leadership in caring for and respecting <i>Kikâwînow Askiy</i> (Mother Earth ★)	a. examine their own treatment of and attitudes toward <i>Kikâwînow Askiy</i> (Mother Earth ★)	a. examine their own and others' treatment of and attitudes toward <i>Kikâwînow Askiy</i> (Mother Earth ★)
CM-1.2 knowledge of past and present	a. identify and describe key facts about some Cree geographical regions or communities	a. explore and examine the traditional land knowledge of <i>Kikâwînow Askiy</i> (Mother Earth ★)	a. examine and identify changes that have occurred in their own community/land
CM-1.3 practices and products	a. identify and describe key practices and products related to <i>Kikâwînow Askiy</i> (Mother Earth ★); e.g., beading, colours	a. explore the significance of practices and products related to <i>Kikâwînow Askiy</i> (Mother Earth ★); e.g., tea dances, powwows	a. understand the meaning and significance of some practices and products related to <i>Kikâwînow Askiy</i> (Mother Earth ★); e.g., artwork, teepee styles
CM-1.4 past and present perspectives	a. identify and examine traditional Cree perspectives and values related to <i>Kikâwînow Askiy</i> (Mother Earth ★); e.g., Teepee Teachings	a. examine their own perspectives and views related to <i>Kikâwînow Askiy</i> (Mother Earth ★); e.g., create a collage to present their own views of Mother Earth ★	a. examine and compare perspectives and views related to <i>Kikâwînow Askiy</i> (Mother Earth ★); e.g., legends/stories
CM-1.5 diversity	a. identify and examine diverse Cree perspectives and values related to <i>Kikâwînow Askiy</i> (Mother Earth ★); e.g., variations of the Cree language across Canada	a. examine diverse perspectives and views related to <i>Kikâwînow Askiy</i> (Mother Earth ★); e.g., Aboriginal affiliations and allegiances	a. examine and compare diverse perspectives and views related to <i>Kikâwînow Askiy</i> (Mother Earth ★); e.g., neighbouring historical Aboriginal groups

★ discretionary (see further details on p. 32)

General Outcome for Community Membership

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

CM–2 others

	Grade 7 (Nine-year Program)	Grade 8 (Nine-year Program)	Grade 9 (Nine-year Program)
<i>Students will be able to:</i>			
CM–2.1 relationships	a. form meaningful/special relationships with others; e.g., girl-aunt relationships, joking relationships, same name	a. form and maintain authentic, respectful relationships with others; e.g., opposite sex	a. accept and value differences in group and individual settings, and appreciate the skills and talents of others
CM–2.2 knowledge of past and present	a. explore key Cree historical and contemporary events, figures and developments; e.g., treaties, Big Bear	a. explore key Cree historical and contemporary events, figures and developments; e.g., residential schools, Elijah Harper, Louis Riel	a. identify key Cree historical and contemporary events, figures and developments; e.g., local government, reserve system and leadership styles
CM–2.3 practices and products	a. identify and describe key Cree cultural practices and products; e.g., use of the drum	a. explore the significance of Cree cultural practices and products; e.g., songs and the drum	a. understand the meaning and significance of some Cree cultural practices and products; e.g., drum making and dances
CM–2.4 past and present perspectives	a. identify and explore past and present perspectives and values and celebrate change; e.g., rites of passage, vision quests	a. explore and identify key Cree perspectives and values; e.g., naming ceremonies	a. examine key Cree perspectives and values; e.g., seasonal ceremonies
CM–2.5 diversity	a. explore Cree-speaking cultural groups as part of larger Aboriginal communities; e.g., Michif	a. appreciate and respect similarities and differences in others; e.g., religious beliefs, regional values, Bill C-31	a. identify and discuss similarities and differences, and examine stereotyping; e.g., inappropriate Cree terms or negative language

★ discretionary (see further details on p. 32)

General Outcome for Community Membership

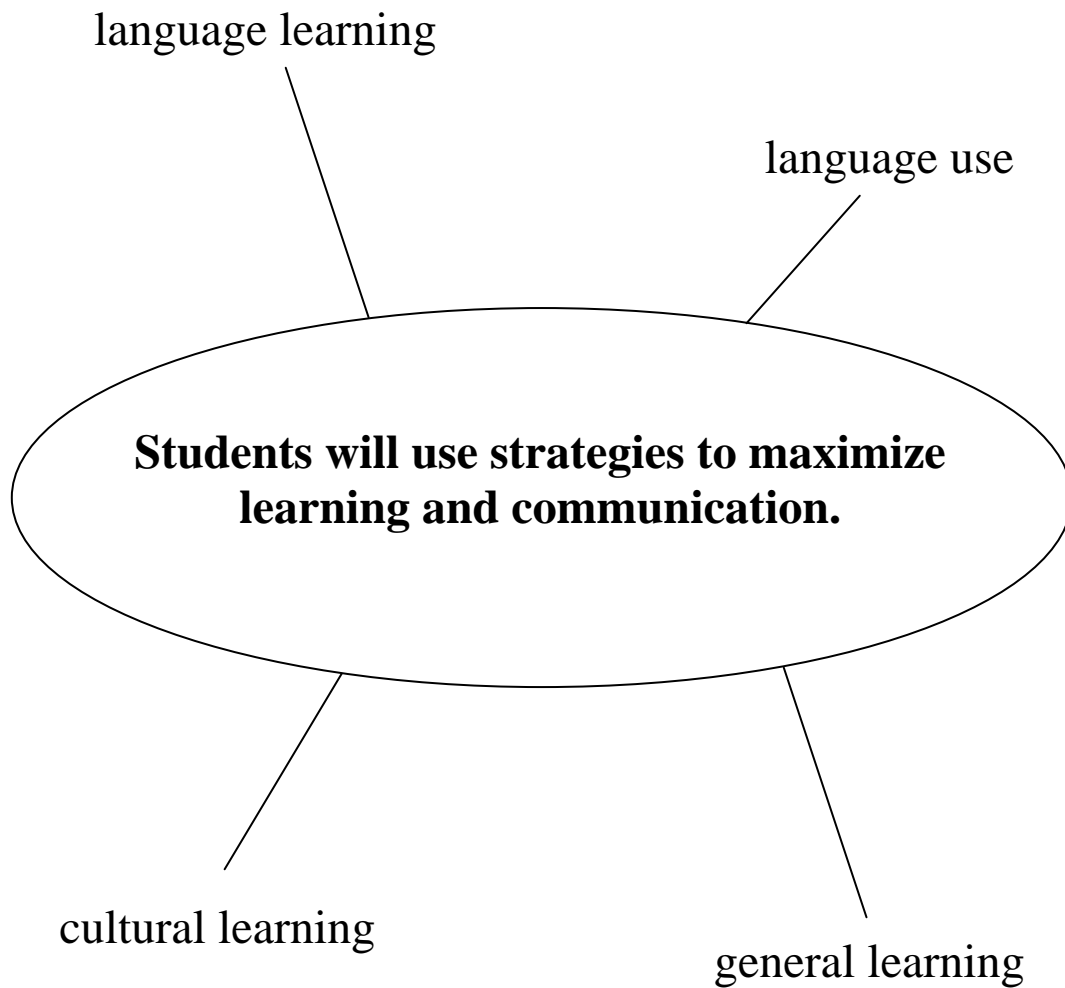
Students will live (*wa*)*wetina*(*hk*) (peacefully) with *Kikâwînaw Askîy* (Mother Earth★), others and themselves, guided by *Omâmwî Ohtâwîmâw* (the Creator★).

CM-3 themselves

	Grade 7 (Nine-year Program)	Grade 8 (Nine-year Program)	Grade 9 (Nine-year Program)
<i>Students will be able to:</i>			
CM-3.1 relationships	a. reflect on various facets of self-identity; e.g., <i>tân'si e isi wahkohtohk</i> “kinship ties”	a. understand self-concept and the factors that may affect it (e.g., cultural teaching, role of extended family, expected attitudes and behaviours) and understand the importance of developing a positive self-concept and self-identity	a. examine their own personal identity and reflect on its possible effect on personal relationships and choices
CM-3.2 knowledge of past and present	a. explore their own cultural heritage b. explore Cree peoples in Canada	a. examine their own cultural heritage b. examine Cree peoples in Canada	a. examine and identify changes that have occurred in their own specific culture
CM-3.3 practices and products	a. explore and identify Cree cultural experiences, practices and products; e.g., making bannock, berry juice, pemmican	a. explore the significance, to themselves, of Cree cultural practices and products; e.g., tanning hides, fishnet making, snowshoe making	a. understand the meaning and significance of some Cree cultural practices and products; e.g., feasts, picking herbs and roots, influence of Western culture
CM-3.4 past and present perspectives	a. recognize the effects, on themselves, of positive and negative treatment; e.g., stereotyping	a. explore changing perspectives of themselves (cultural, language, family, roles) and examine stereotyping	a. examine changing perspectives of themselves (peer groups, social environments) and examine stereotyping
CM-3.5 diversity	a. explore and celebrate their own unique cultural heritage b. explore, identify and celebrate the unique characteristics of Cree peoples in Canada; e.g., sharing, National Aboriginal Day	a. examine and celebrate their own unique cultural heritage	a. examine and celebrate changes in their own perspectives about Cree culture

★ 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. The learning outcomes that follow deal not only with compensation and repair strategies, important in the early stages of language learning when proficiency is low, but with strategies for language learning, language use in a broader sense and cultural learning, and with general learning strategies that help students acquire content. 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. For the Strategies component, the strands mirror the cluster headings. Each cluster heading or strand deals with a specific category of strategy. Language learning, cultural learning and general learning strategies can be further categorized as cognitive, metacognitive and social/affective. The language use strategies can be further categorized by communicative mode: interactive, interpretive, 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 at a particular grade level. Consequently, the specific outcomes make only general references to strategies within each category. Specific strategies for each category are included in the sample list of strategies below. The specific strategies provided in the sample list **are not prescriptive** but 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.

SAMPLE LIST OF STRATEGIES

Language Learning Strategies

Cognitive

- listen attentively
- perform actions to match the 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 such as 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, 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
- 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 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

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 nonacceptance 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 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
- 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 your 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 cues to communicate; e.g., mime, pointing, gestures, pictures
- indicate lack of understanding verbally or nonverbally
- 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; 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 you expect to hear 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 your 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 your 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 your own text
- revise and correct final versions of texts
- 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 performing cultural practices or traditions, such as prayers, songs, words and actions
- make/create cultural learning logs
- experiment with, and engage in, various cultural practices and elements
- use mental images to remember new cultural information, such as Teepee Teachings
- group together sets of things—cultural practices, objects—with similar characteristics
- identify similarities and differences between aspects of Cree 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; 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 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 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; 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 your cultural behaviours and practices
- be aware of your strengths and weaknesses, identify your 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 to 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 your work
- provide personal motivation by arranging your 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
- use self-talk to feel competent to do the task
- 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; e.g., deep breathing, laughter
- use social interaction skills to enhance group learning activities

Metacognitive

- reflect on learning tasks with the guidance of the teacher
- choose from among learning options
- discover how your efforts can affect learning
- reflect upon your 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 your needs and interests
- manage your physical working environment
- keep a learning journal, such as a diary or a log
- develop criteria for evaluating your work
- work with others to monitor your 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 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 (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

General Outcome for Strategies

Students will use strategies to maximize learning and communication.

S–1 language learning

Grade 7
(Nine-year Program)

Grade 8
(Nine-year Program)

Grade 9
(Nine-year Program)

Students will be able to:

S–1.1 language learning	a. identify and use a variety of strategies to enhance language learning	a. select and use a variety of strategies to enhance language learning	a. select and use a variety of strategies to enhance language learning
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S–2 language use

Students will be able to:

S–2.1 language use	a. identify and use a variety of strategies to enhance language use	a. select and use a variety of strategies to enhance language use	a. select and use a variety of strategies to enhance language use
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S–3 cultural learning

Students will be able to:

S–3.1 cultural learning	a. identify and use a variety of strategies to enhance cultural learning	a. select and use a variety of strategies to enhance cultural learning	a. select and use a variety of strategies to enhance cultural learning
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S–4 general learning

Students will be able to:

S–4.1 general learning	a. identify and use a variety of strategies to enhance general learning	a. select and use a variety of strategies to enhance general learning	a. select and use a variety of strategies to enhance general learning
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Examples of language learning, language use, cultural learning and general learning strategies are available on pages 38 to 42.

