CREE LANGUAGE AND CULTURE 10-3Y, 20-3Y, 30-3Y

> This Cree Language and Culture Three-year (3Y) Program is intended for students who are beginning their study of Cree language and culture in senior high school.

PHILOSOPHY

"Our way is a valid way of seeing the world."
– Western Canadian Protocol Aboriginal Languages
   Working Group

"Our tepees were round like the nests of birds … the nations hoop, a nest of many nests where the Great Spirit meant for us to hatch our children."
– Black Elk, Oglala Sioux Holy Man

ELDER AND COMMITTEE ADVISORS

The contents of this program of studies are drawn from the wisdom and ideas of countless Elders—past and present—Cree educators whose words enlighten and challenge both in person and in writing, and who are struggling with issues of language loss and language revitalization. In particular, the Cree Language and Culture 10-3Y, 20-3Y, 30-3Y Development Committee wishes to acknowledge the following Elders who advised some of the developmental stages of this document:

- Alfred Bonaise
- Jenny Cardinal
- Joe P. Cardinal
- Linda Oldpan
- Jerry Saddleback

The following individuals were also involved, in various capacities, in the development of this program of studies:

- Janice Aubry
- Loretta Breland
- Mary Cardinal-Collins
- Wayne Jackson
- Gena Kolay
- Donna Leask
- Jutta McAdam
- Tony Petrone
- Joan Simpson
- John Sokolowski
- Marion Stone
- Stuart Wachowicz

VOICES OF THE ELDERS

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 *Omâmawi Ohtâwîmâw* (the Creator), the natural world, other people and themselves.

The quotations in this section are intended to illustrate the vast wisdom of Aboriginal Elders as "keepers of knowledge" and as educators within a traditional system of learning. The Elders' comments are excerpted directly from *The Common Curriculum Framework for Aboriginal Language and Culture Programs, Kindergarten to Grade 12,* June 2000; and they reflect a wide variety of oral and written sources. Alberta Education acknowledges the necessity of guidance from the Elders if this program is truly to reflect Aboriginal perspective. Each community wishing to establish a language and culture program must turn to its own Elders for guidance. It is only with Elder support that Aboriginal language and culture programs can succeed in achieving the goal of language revitalization.

Aboriginal Education

Aboriginal educators and Elders have envisioned an education for their children that strengthens and inspires by focusing on traditional wisdom. They have envisioned an education where the young people of today are helped in creating a peaceful balance within themselves, using Aboriginal "laws" as a guide. The "laws" that govern life are not laws in the literal and mechanistic sense. They are perspectives that can help young people to orient themselves positively as Aboriginal people while establishing or strengthening their personal identities. They are perspectives that enable Aboriginal people to live with integrity, regardless of the environment or circumstances in which they find themselves.

Most importantly for Aboriginal educators, these perspectives are supported with an abundance of time-tested learning resources in the form of oral traditions. Stories from the oral tradition have been used in formal classrooms in the past. They are recognized as valuable and integral learning resources, and they become more valuable as the perspectives they communicate are understood, recognized and accepted as legitimate.

The various forms, such as legends and stories, need to be understood as culturally significant and authentic. As an example, legends (*âtayohkewina*) are formalized in much the same way as essay writing is. There is a protocol for obtaining legends or stories from storytellers. In addition, there are various styles of stories, such as miraculous, humorous or historical.

Here, in their words, are Aboriginal voices that speak clearly and persuasively about the need for, and the right to, language and culture programs based on Aboriginal perspectives.

Perspectives-based Culture and Language Education

The Aboriginal perspective is as useful today as it was in the past in helping people live with integrity, especially as people relocate into urban areas or away from kin.

"We came from a system of laws and relationships. The laws were the parameters of acceptable behaviour within each relationship. Our lifestyles have changed a lot but the necessity to survive with integrity is still with me. We must elevate our discussion in a way that we can identify the principles."
–   Wes Fineday, Regina, Saskatchewan

"Business cannot be separated from the environment. The environment cannot be separated from government. Government cannot be separated from social and economic issues. People cannot be separated from all of the above. Perhaps it is time to recognize this and make efforts to reinstate a whole-life perspective in education."
–   Patrick Kelly, Sto:lo Nation (1991, p. 145)

The Aboriginal perspective will guide young people in making choices that will prepare them for their future as capable adults; it will help them in understanding the value or purpose of things, or in making personal decisions; and it will help them to be empowered.

Language and culture are inseparable. Both are necessary to instill identity in its fullest sense.

"Language … is not just a neutral instrument [for communication]. Rather, it shapes our very conceptualization of phenomena, such that some phenomena are not translatable into another language and some languages have no words for certain phenomena found in other cultures.… We Aboriginal people are forced to speak the foreign language of the English to convey a lot of our spirituality, our thought,

our essence. Unfortunately, it is not adequate to the task. So, if people want to understand us and the things in which we take pride, they should learn our respective languages. I am proud of my Cree language and heritage."

— George Calliou, Cree, Sucker Creek, Alberta

Aboriginal Rights

There is a need and an inherent right to maintain the Aboriginal languages and cultures.

"Our kids are losing their identity. They don't know their history. My grandparents taught me the dangers, what to respect, etc. They told me to never forget where I came from. When our kids come out of school, who are they? Who do they belong to?"

— Roddy Blackjack, Little Salmon/Carmacks, Yukon Territory

Young people represent the future of our culture.

"We know that the world will be a much different place when our children become adults and take responsibility for our community. We must now decide what we want our children to know and what traditions to carry from our ancestors."

— Peigan Education Committee

The Aboriginal children will benefit from being taught the language and culture of their people.

"Indian parents have the right to directly influence the education of their children. This right, which was guaranteed through treaties, should never become a privilege."

— Alexis First Nation

Local Control

Past efforts have not been sufficient in stabilizing or revitalizing the Aboriginal languages and cultures.

"We now have a litany of what we have viewed as the one item that will save our languages. This one item is usually quickly replaced by another. For instance, some of us said, 'Let's get our languages into written form' and we did and still our Native American languages kept on dying.… Then we said, 'Let's develop culturally relevant materials' and we did and still our languages kept on dying. Then we said, 'Let's use language masters to teach our languages' and we did, and still our languages kept on dying.… 'Let's put our native language speakers on CD–ROM' .…

Finally, someone will say, 'let's flash-freeze the remaining speakers of our languages' .…"

— Richard E. Littlebear (Cantoni, 1996, pp. xiii–xiv)

"In 1960 we started out by organizing ourselves to bring back our dances and songs. The young people are so willing to learn our ways. But I can't be out too much anymore. We are tired."

— Mary John, Prince George, British Columbia

"Some of those who are intent on learning the language feel frustrated at the lack of opportunity to use it, and find that they are not able to progress past a certain point without the chance for more language immersion experiences."

— Jan Hill, Mohawk (Freeman et al., 1995, p. 62)

Communities and schools must work together to strengthen the languages and cultures of the Aboriginal nations.

"To reverse this influence of English, families must retrieve their rightful position as the first teachers of our languages. They must talk our languages everyday, everywhere, with everyone, anywhere. But if they are going to relinquish this teaching responsibility to the schools then they must be supportive."

— Richard E. Littlebear (Cantoni, 1996, p. xiv)

Local communities are the ones to create and develop language and culture programs to suit their particular needs; e.g., language awareness packages designed for home use, promoting languages through the various media and encouraging fluent speakers in the service industry to use their Aboriginal language while interacting with their clientele.

"… the Aboriginal community must be the central decision maker in any initiative on Aboriginal language maintenance … [and also] the support of the majority culture, and particularly policy makers, is essential in making Aboriginal language policies work."

— Barbara Burnaby (1996, p. 33)

"Over and over, people who have come to our communities to get information, go away and write up and interpret and when we see it, we don't recognize it. Which person? Which family? Which village was involved in developing the materials? We prefer our own way of learning."

— Mary John, Prince George, British Columbia

Colonization and Reconstruction

From the perspective of the Aboriginal people, the post-contact period is characterized as a time of great dislocation. Colonizing forces disrupted the fundamental relationships of Aboriginal people and disrupted their way of being in the world.

In the early contact period, the relationship between the European and Aboriginal populations was one of mutual respect. For example, the treaties were signed by two nations. The spirit and intent of the treaties as understood by the Aboriginal people was that language and culture would be respected.

However, the forces of contact caused great disharmony and dislocation by enforcing the *Indian Act* of 1876 and the subsequent amendments. One of the most detrimental policies stemming from the *Indian Act* was the prohibition of ceremonial practices, thus limiting language and cultural transmission. The ensuing effects almost destroyed Aboriginal values and cultural identity, and served as a catalyst to the erosion of Aboriginal languages.

Despite the effects of colonialism, the perspectives and values of Aboriginal people are maintained.

"My grandmother was a boarding school product and on my mother's side, my father went to the same boarding school that I went to…. Like it seems that we lost about three generations of teachings but it was easy for us to go back to our teachings."
– Maria Linklator, Cree, Thunderchild First Nation (Saskatchewan Indian Cultural Centre, http://www.sicc.sk.ca/cgi-bin/sicc/epage.pl?162)

Aboriginal people work to maintain their identity as nations within Canada.

"Our culture is very important to us. I believe that if we lose our language, our dances, our music, our tales handed down from generation to generation by our elders, we lose what our country is to us.… We must keep our language, our culture, and our land so that, even in Canada, we can still feel that we have our own country."
– Mary John (Moran, 1988, pp. 141–142)

The mainstream culture has begun to explore, appreciate and apply Aboriginal perspectives for their inherent value.

"In labelling children as 'gifted' or 'not gifted,' rather than calling attention to their specific abilities, … we begin thinking that children are naturally clustered into two well-defined groups, 'gifted' and 'non-gifted.' …

"Cultural teachers in First Nations communities … place a great deal of emphasis on spirituality—not to be confused with forms of organized religion! These teachers stress that each individual human has been designed by the Creator, and each of us has a specific purpose to fulfill on earth."
– John W. Friesen (1997, pp. 27–28)

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. Walter Linklator expressed this view when he said, "… we never force anybody because we are not supposed to do that. We just share and if that person wants to learn more then that person just keeps coming back to Elders to find out the importance of spiritual identity" (Saskatchewan Indian Cultural Centre, http://www.sicc.sk.ca/cgi-bin/sicc/epage. pl?161).

Laws of Relationship

"We use the circle as a means of teaching. It's not a straight line type of teaching that we use. With us, everything is connected and interconnected …"
– Parent council member, Joe Duquette High School, Saskatoon, Saskatchewan (Haig-Brown et al., 1997, p. 96)

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.

"The time the Whiteman first came to this country, he saw there was a lot of land.… It was a beautiful land, a land that was here in order for us to make our living from it. This land provided us with things, gave us a good life and we were able to survive by all the resources available to us.… The Creator had placed them on the land for our use, and though they were taken, continues to protect us, which is why we were never completely destroyed and why we are still here today. If the Whiteman had a better understanding of what the land meant to us, he would have thought differently about us."

– John B. Tootoosis, Deceased, Poundmaker First Nation (Saskatchewan Indian Cultural Centre, http://www.sicc.sk.ca/cgi-bin/sicc/epage.pl?1)

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.

"Some of our family members are living in urban areas. That's no excuse. Families can still keep in touch and they need to.… The responsibility for anyone with any problem lies with the family 'cause this is the way our people were historically, 'cause that's where the basic help was all the time, whatever you dealt with. If a problem went beyond the control of the family, then it expanded to the larger family, you know, discussions of that. Failing that, then there were advisory groups responsible to the Chief who those problems could be placed under and dealt with."

– Roy Haiyupis, Ahousaht (Nuu-chah-nulth, 1995, p. 172)

Our Relationship with Ourselves

Each person is born sacred and complete.

"We must redefine and redevelop our profile of what our child is: He is not something to develop the economy. He is a spirit."

– Wes Fineday, Regina, Saskatchewan

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

"We never force anybody because we are not supposed to do that. We just share and if that person wants to learn more then that person just keeps coming back to Elders to find out the importance of spiritual identity. We have to try to be good all the time."

– Walter Linklator, Anishanabe, Thunderchild First Nation (Saskatchewan Indian Cultural Centre, http://www.sicc.sk.ca/cgi-bin/sicc/epage.pl?161)

"In our system of education, knowledge is earned. One learns to listen, like a human being who has the gift to hear what is said. We don't put knowledge in a person's head or hand. We give directions, not answers. We don't trap people into thinking answers are given from the outside. Answers come from the inside."

– Wes Fineday, Regina, Saskatchewan

"Here are some things for young people to use. Do what an Elder tells you and at the same time, develop your own understanding and follow that."

– Maggie Okanee, Born 1876, Deceased, Cree, Turtle Lake First Nation (Saskatchewan Indian Cultural Centre, http://www.sicc.sk.ca/cgi-bin/sicc/epage.pl?93)

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

"The people had carefully organized themselves according to their knowledge, wisdom and abilities.… The men had many abilities; some were canoe builders, carpenters, and weather predictors. Often each man possessed several abilities, which old people call 'gifts.'"

– Andrew Evans, Norway House, Manitoba (Apetagon, Vol. II, 1992, p. 8)

RATIONALE FOR LEARNING CREE (*NEHIYAWEWIN*)

Elders say that English is a "borrowed" language (*eh awîkawîyahk*), while Cree (*Nehiyawewin ekîmiy'kôwisiyahk*) is a gift of *Omâmawi*

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 learning Cree was made clear when the developers of this curriculum met with Elders Joe P. Cardinal, Jenny Cardinal, Linda Oldpan, Alfred Bonaise and Jerry Saddleback. Alfred Bonaise referred to the development of this curriculum as an example of keeping the "flame of language" alive. That flame, the Elders believe, has to be nurtured into a fire of language learning for students. Linda Oldpan, Joe Cardinal and Jenny Cardinal stressed that although this curriculum reflects an "urban perspective," the students need to somehow connect with *Kikâwînaw Askiy* (Mother Earth) and with their lands and families of origin. All of the Elders expressed the need for this curriculum to reflect the connection to *Omâmawi Ohtâwîmâw* (the Creator).

The importance of Cree language learning has also 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.

Over 80 000 people in Canada speak Cree. It is one of the most widely spoken languages in Canada in various dialects. There are also reservations in the United States of America that have Cree-speaking populations.

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. The learning of the Cree language 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.

"With the loss of our language, we lose everything…. We must keep our language. With it come the teachings of the old ones and it's the only thing that will preserve what is truly Indian…. Our future as a people doesn't look too good…. Tell the young people they must learn and keep their language.…"
– Maggie Frencheater, Sunchild Band (Alberta Education, 1990, p. vii)

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 *Omâmawi Ohtâwîmâw* (the Creator), to others (kinship) and to *Kikâwînaw Askiy* (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.

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 10-3Y, 20-3Y, 30-3Y Program of Studies.

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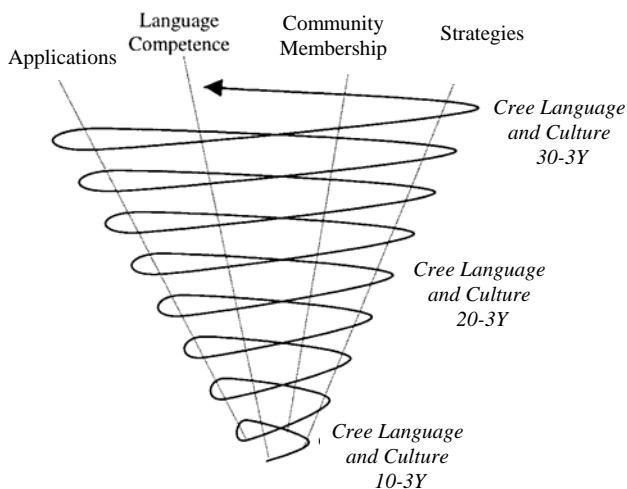
Community Membership aims to develop the understandings, views and values of Cree culture.

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.

★ discretionary (see further details on p. 30)

Language Competence   Community Membership   Strategies   Applications

Cree Language and Culture 30-3Y

Cree Language and Culture 20-3Y

Cree Language and Culture 10-3Y

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.
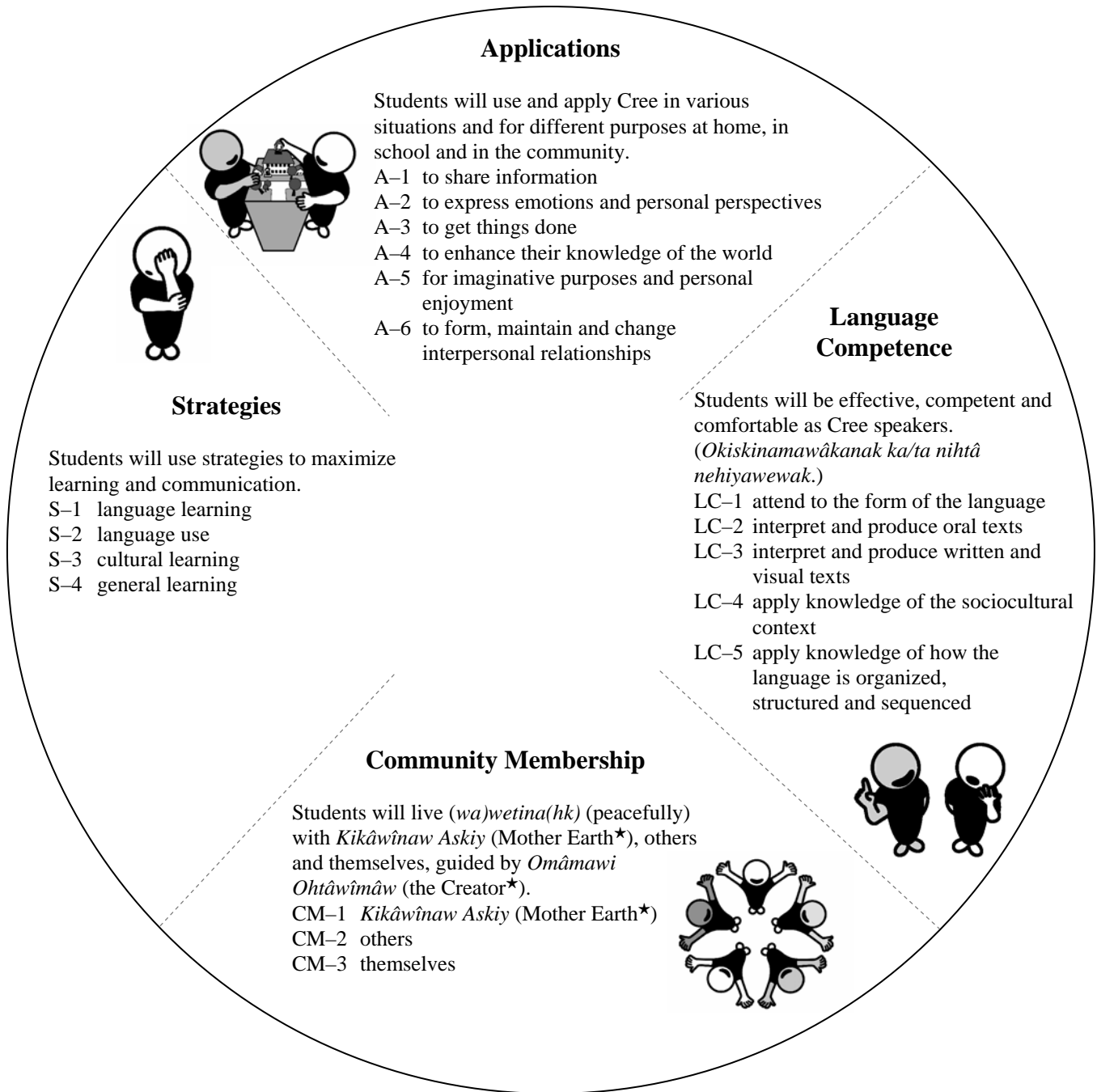
Specific Outcomes

Each general outcome is further broken down into specific outcomes that students are to achieve by the end of each 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.

General Outcomes

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
A–2 to express emotions and personal perspectives
A–3 to get things done
A–4 to enhance their knowledge of the world
A–5 for imaginative purposes and personal enjoyment
A–6 to form, maintain and change interpersonal relationships

Strategies

Students will use strategies to maximize learning and communication.
S–1 language learning
S–2 language use
S–3 cultural learning
S–4 general learning

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
LC–2 interpret and produce oral texts
LC–3 interpret and produce written and visual texts
LC–4 apply knowledge of the sociocultural context
LC–5 apply knowledge of how the language is organized, structured and sequenced

Community Membership

Students will live (*wa)wetina(hk)* (peacefully) with *Kikâwînaw Askiy* (Mother Earth★), others and themselves, guided by *Omâmawi Ohtâwîmâw* (the Creator★).
CM–1 *Kikâwînaw Askiy* (Mother Earth★)
CM–2 others
CM–3 themselves

★ discretionary (see further details on p. 30)

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

		Cree Language and Culture 10-3Y	**Cree Language and Culture 20-3Y**	**Cree Language and Culture 30-3Y**
		Students will be able to:		
LC–2.1 listening		a. understand a series of simple spoken sentences in guided situations	a. understand short, simple oral texts on familiar topics in guided situations	a. understand short, simple oral texts in guided and unguided situations
LC–2.2 speaking		a. produce words, phrases and simple sentences, orally, in guided situations	a. produce short, simple oral texts in guided situations	a. produce short oral texts on familiar topics in guided and unguided situations
LC–2.3 interactive fluency		a. engage in simple interactions, using short, simple words and phrases	a. engage in simple interactions, using simple sentences	a. manage short interactions with ease, with pauses to formulate oral text, and self-correct

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 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 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 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 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 Cree in various situations and for different purposes at home, in school and in the community.

A–1   to share information

	Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y
	Students will be able to:		
A–1.1 share factual information	a. identify concrete people, places and things b. ask for and provide basic information c. respond to simple, predictable questions	a. ask for and provide information on a range of familiar topics b. describe people, places, things and series or sequences of events or actions	a. provide information on several aspects of a topic; e.g., give a simple report b. understand and use comparisons and examples

A–2   to express emotions and personal perspectives

Students will be able to:

	Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y
A–2.1 share ideas, thoughts, preferences	a. express a personal response and simple preferences b. identify special people, places or things	a. express a personal response to a variety of situations b. inquire about and express likes and dislikes c. record and share thoughts and ideas with others	a. inquire about and express agreement and disagreement, approval and disapproval, interest and lack of interest, and satisfaction and dissatisfaction
A–2.2 share emotions, feelings	a. respond to and express emotions and feelings b. identify emotions and feelings	a. inquire about, express and respond to a variety of emotions and feelings b. record and share personal experiences involving an emotion or a feeling	a. inquire about and express emotions and feelings in a variety of familiar contexts b. compare the expression of emotions and feelings in a variety of informal 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

	Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y
	Students will be able to:		
A–3.1 guide actions of others	a. indicate basic needs and wants b. give and respond to simple oral instructions or commands c. suggest a course of action and respond to a suggestion	a. make and respond to a variety of simple requests b. seek, grant and withhold permission c. relay simple messages d. encourage or discourage others from a course of action e. give and follow a simple sequence of instructions	a. make and respond to suggestions in a variety of situations b. give, follow and respond to advice and warnings
A–3.2 state personal actions	a. respond to offers, invitations and instructions b. ask or offer to do something c. indicate choice from among several options	a. express a wish or a desire to do something b. make and respond to offers and invitations c. inquire about and express ability and inability to do something	a. state personal actions in the past, present and future b. make a promise and express intention in a variety of situations
A–3.3 manage group actions	a. engage in turn taking b. encourage other group members to act appropriately c. ask for help or for clarification of what is being said or done in the group	a. suggest, initiate or direct action in group activities b. encourage other group members to participate c. assume a variety of roles and responsibilities as group members d. negotiate in a simple way with peers in small-group tasks e. offer to explain or clarify	a. check for agreement and understanding b. express disagreement in an appropriate way c. express appreciation, enthusiasm, support and respect for contributions of others

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–4   to enhance their knowledge of the world

	Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y
	Students will be able to:		
A–4.1 discover and explore	a. investigate the immediate environment b. investigate the surrounding environment c. investigate and identify elements in the immediate environment	a. make and talk about personal observations b. ask questions to gain knowledge and to clarify understanding c. discover relationships and patterns	a. explore classification systems and criteria for categories b. explore meaning in what they are doing
A–4.2 gather and organize information	a. gather simple information b. organize items in different ways c. sequence items in different ways	a. record and share personal knowledge of a topic b. compare and contrast items in simple ways c. gather information from a variety of resources	a. compose questions to guide research b. identify sources of information c. record observations d. gather information, using a prepared format
A–4.3 solve problems	a. experience problem-solving situations b. experience meaning through a variety of problem-solving experiences, stories and legends	a. reflect upon problem-solving experiences, stories and legends	a. reflect upon problem-solving experiences, stories and legends
A–4.4 explore perspectives and values	a. listen attentively and respectfully to the ideas and thoughts expressed b. respond sensitively to the ideas and products of others c. make connections between behaviour and values	a. recognize and respect differences in ideas and thoughts b. explore Cree views and values on a variety of topics from within their direct experience c. explore how Cree views and values influence behaviour	a. gather thoughts, ideas and opinions on a topic within their own experience; e.g., from peers, from family, from Elders b. explore how Cree views and values influence personal 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–5   for imaginative purposes and personal enjoyment

	Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y
	Students will be able to:		
A–5.1 humour/fun	a. use the language for fun	a. use the language for fun and to interpret humour	a. use the language for fun and to interpret and express humour
A–5.2 creative/aesthetic purposes	a. use the language creatively; e.g., participate in activities that play on the sounds and rhythms of the language	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 new words to a known melody
A–5.3 personal enjoyment	a. use the language for personal enjoyment; e.g., listen to favourite music	a. use the language for personal enjoyment; e.g., listen to favourite songs in Cree, play games alone or with friends	a. use the language for personal enjoyment; e.g., find a personal pen pal and exchange letters

A–6   to form, maintain and change interpersonal relationships

	Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y
	Students will be able to:		
A–6.1 manage personal relationships	a. exchange simple greetings and simple social expressions b. exchange some basic personal information c. initiate relationships d. acknowledge kinship relationships	a. talk about themselves and their family and respond to the talk of others by showing attention and interest b. identify kinship relationships c. initiate and participate in casual and friendly exchanges with classmates	a. make and break social engagements

Language Competence

interpret and
produce oral texts

attend to the form of
the language

interpret and produce
written and visual
texts

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

apply knowledge of the
sociocultural context

apply knowledge of how
the language is organized,
structured and sequenced
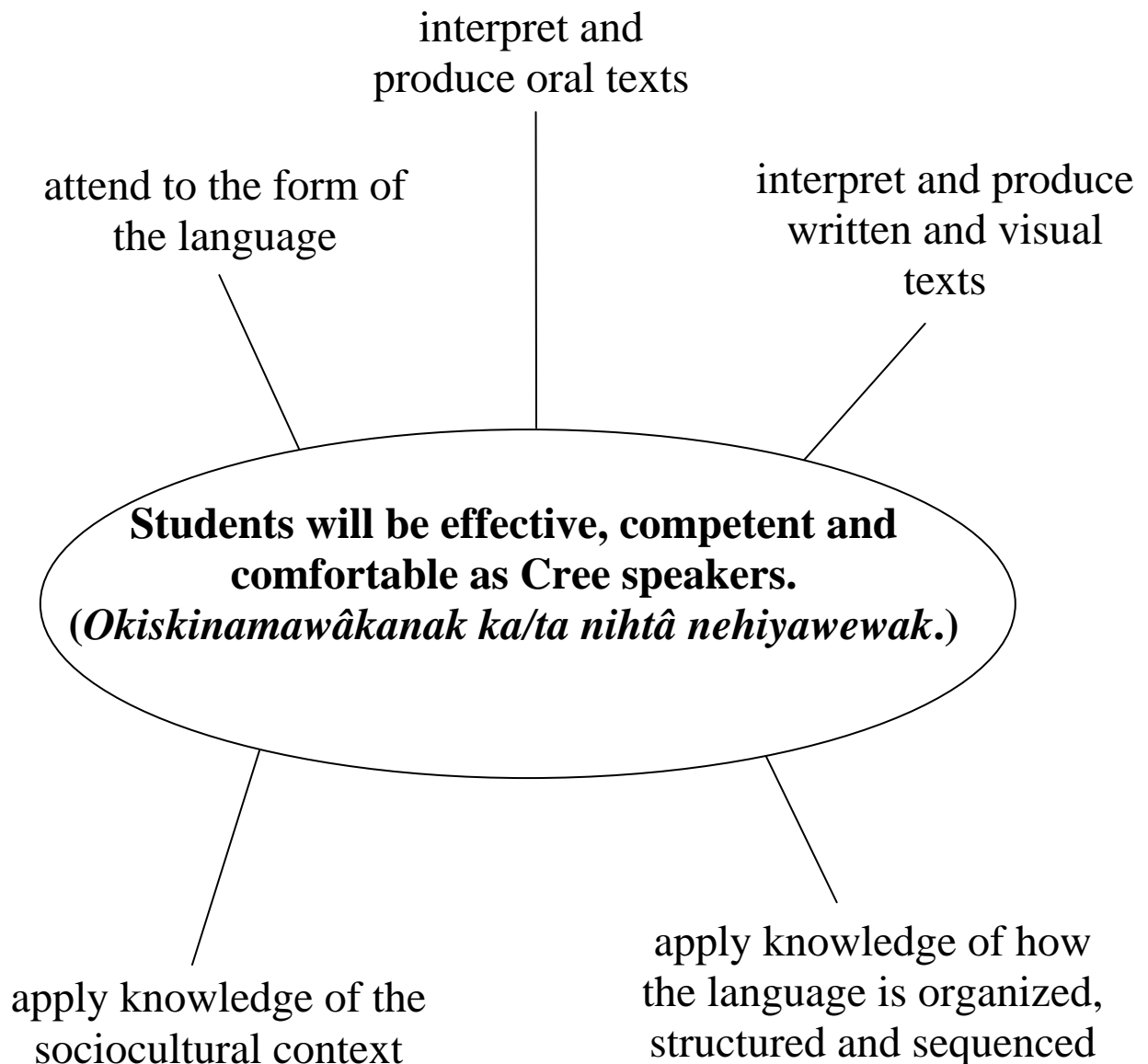
LANGUAGE COMPETENCE

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 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 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
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

LC–1 attend to the form of the language

	Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y
	Students will be able to:		
LC-1.1 phonology	a. pronounce some common words and phrases comprehensibly b. use intonation to express meaning c. distinguish particular sounds of the language; e.g., t/d, k/g, c/ts, p/b and pre-aspirated h	a. pronounce familiar words, phrases and expressions with proper intonation b. recognize and pronounce basic sounds consistently c. recognize the effects of sounds; i.e., elision, long vowels	a. recognize the rhythmic flow of sounds b. enunciate unfamiliar words independently and confidently
LC-1.2 orthography	a. demonstrate awareness of the existence of syllabics	a. distinguish between Roman orthography and Cree syllabics b. recognize and use some of the basic spelling patterns and mechanical conventions used in the local community	a. produce the Cree syllabics characters, using a syllabics chart b. use the basic spelling patterns and mechanical conventions of the local community consistently in writing familiar words and phrases
LC-1.3 lexicon	a. use a repertoire of words and phrases (vocabulary) in familiar contexts, within a variety of lexical fields, including: • my family and friends • my body • my school • clothing • food • weather, seasons and time • any other lexical fields that meet their needs and interests	a. use a repertoire of words and phrases (vocabulary) in familiar contexts, within a variety of lexical fields, including: • community and neighbourhood • healthy living • caring for the land • my family traditions • music, dance, arts and crafts • any other lexical fields that meet their needs and interests	a. use a repertoire of words and phrases (vocabulary) in familiar contexts, within a variety of lexical fields, including: • world of work • leisure activities • traditional life • future plans • relationships • any other lexical fields that meet their needs and interests

(continued)

(continued)

LC–1 attend to the form of the language

Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y

Students will be able to:

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

LC–1.4 grammatical elements

Question Marker *cî*	***Demonstrative Pronouns*** *nema* (NI)	***Personal Pronouns (Plural)*** 1P *nîyanân* 2I *kîyânaw*
Interrogatives *awîna* (who) *kîkwây* (what) *tân'te* (where) *tân'spî* (when)	***Personal Pronouns (Singular)*** Emphatic agreement *nîsta* *kîsta* *wîsta*	2P *kîyawâw* 3P *wîyawâw* ***Emphatic Agreements (Plurals)*** 2I *kîstanaw*
Demonstrative Pronouns *awa* (this is – NA) *ôma* (this is – NI) *ôki* (NA) *aniki* (NA) *ôhi* (NI) *anihi* (NI)	***Emphatic Agreements (Plurals)*** 1P *nîstanân* 2P *kîstawâw* 3P *wîstawâw*	
Animate Intransitive Verbs in Present Tense e.g., *api* (sit), *nipâ* (sleep)	***Possessive Pronouns (NA)*** *nikâwîyinân* *kikâwîyinaw* *kikâwîyiwâw* *okâwîyiwâwa*	
Colours Animate/inanimate; e.g., *kaskitesiw atim* (NA) *kaskitewâw tehtapôwin* (NI)	*okâwîyiyiwa* *nîtisâninânak* *kîtisâninawak* *kîtisâniwâwak* *wîtisâniwâwa* *wîtisâniyiwa*	
Conjunct Mode e.g., *emîc'soyân* (I am eating)		

(continued)

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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*.)

LC–1 attend to the form of the language

Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y

LC–1.4
grammatical elements

Immediate Imperatives (VAI)
2S *api*
2P *apik*
2I *apitân*

Personal Pronouns (Singular)
1S *nîya* (I)
2S *kîya* (you)
3S *wîya* (she/he)

Possessive Pronouns (NI)
nimaskisininân
kimaskisinaw
kimaskisiniwâw
omaskisiniwâw
omaskisiniyiw
nîkinân
kîkinaw
kîkiwâw
wîkiwâw
wîkiyiw

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

Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y

Students will be able to:

b. use, in structured situations,[2] the following grammatical elements: ....

LC–1.4 grammatical elements

Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y
Possessive Pronouns (NI) *nimaskisin, kimaskisin, omaskisin* *nîki, kîki, wîki* ***Possessive Pronouns (NA)*** *nikâwîy, kikâwîy, okâwiya, nîtisânak, kîtisânak, wîtisâna*	***Question Marker*** *cî* ***Colours*** Animate/inanimate; e.g., *kaskitesiw atim* (NA) *kaskitewâw tehtapôwin* (NI) ***Demonstrative Pronouns*** *awa* (this is – NA) *ôma* (this is – NI) *ôki* (NA) *aniki* (NA) *ôhi* (NI) *anihi* (NI) ***Immediate Imperatives (VAI)*** 2S *api* 2P *apik* 2I *apitân* ***Animate Intransitive Verbs in Present Tense*** e.g., *api* (sit), *nipâ* (sleep) ***Possessive Pronouns (NI)*** *nimaskisin, kimaskisin, omaskisin* *nîki, kîki, wîki* ***Possessive Pronouns (NA)*** *nikâwîy, kikâwîy, okâwiya,* *nîtisânak, kîtisânak, wîtisâna* ***Conjunct Mode*** e.g., *emîc'soyân* (I am eating)	***Demonstrative Pronouns*** *nema* (NI) ***Personal Pronouns (Singular)*** Emphatic agreement *nîsta* *kîsta* *wîsta* ***Emphatic Agreements (Plurals)*** 1P *nîstanân* 2P *kîstawâw* 3P *wîstawâw* ***Possessive Pronouns (NA)*** *nikâwîyinân* *kikâwîyinaw* *kikâwîyiwâw* *okâwîyiwâwa* *okâwîyiyiwa* *nîtisâninânak* *kîtisâninawak* *kîtisâniwâwak* *wîtisâniwâwa* *wîtisâniyiwa* ***Possessive Pronouns (NI)*** *nimaskisininân* *kimaskisinaw* *kimaskisiniwâw* *omaskisiniwâw* *omaskisiniyiw* *nîkinân* *kîkinaw* *kîkiwâw* *wîkiwâw* *wîkiyiw*

(continued)

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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.

(continued)

LC–1 attend to the form of the language

Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y

Students will be able to:

c.   use, independently and consistently,[3] the following grammatical elements: ....

LC–1.4
grammatical elements

Question Marker
cî

Demonstrative Pronouns
awa (this is – NA)
ôma (this is – NI)
ôki (NA) *aniki* (NA)
ôhi (NI) *anihi* (NI)

Colours
Animate/inanimate; e.g.,
kaskitesiw atim (NA)
kaskitewâw tehtapôwin (NI)

Possessive Pronouns (NI)
nimaskisin, kimaskisin, omaskisin
nîki, kîki, wîki

Possessive Pronouns (NA)
nikâwîy, kikâwîy, okâwiya,
nîtisânak, kîtisânak, wîtisâna

Conjunct Mode
e.g., *emîc'soyân* (I am eating)

Animate Intransitive Verbs in Present Tense
e.g., *api* (sit), *nipâ* (sleep)

Immediate Imperatives (VAI)
2S *api*
2P *apik*
2I *apitân*

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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*.)

LC–2 interpret and produce oral texts

	Cree Language and Culture 10-3Y	**Cree Language and Culture 20-3Y**	**Cree Language and Culture 30-3Y**
	Students will be able to:		
LC–2.1 listening	a. understand a series of simple spoken sentences in guided situations	a. understand short, simple oral texts on familiar topics in guided situations	a. understand short, simple oral texts in guided and unguided situations
LC–2.2 speaking	a. produce words, phrases and simple sentences, orally, in guided situations	a. produce short, simple oral texts in guided situations	a. produce short oral texts on familiar topics in guided and unguided situations
LC–2.3 interactive fluency	a. engage in simple interactions, using short, simple words and phrases	a. engage in simple interactions, using simple sentences	a. manage short interactions with ease, with pauses to formulate oral text, and self-correct

LC–3 interpret and produce written and visual texts

	Cree Language and Culture 10-3Y	**Cree Language and Culture 20-3Y**	**Cree Language and Culture 30-3Y**
	Students will be able to:		
LC–3.1 reading	a. understand a series of simple written sentences in guided situations	a. understand short, simple written texts in guided situations	a. understand short, simple written texts in guided and unguided situations
LC–3.2 writing	a. produce written words, phrases and simple sentences in guided situations	a. produce a series of simple written sentences in guided situations	a. produce short, simple written texts in guided situations
LC–3.3 viewing	a. derive meaning from a variety of visuals and other forms of nonverbal communication in guided situations	a. derive meaning from visual elements in a variety of media in guided and unguided situations	a. derive meaning from multiple visual elements in a variety of media in guided situations
LC–3.4 representing	a. use a variety of visuals and other forms of nonverbal communication to express meaning in guided situations	a. express meaning through the use of 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 situations

LC–4 apply knowledge of the sociocultural context

	Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y
	Students will be able to:		
LC–4.1 register	a. recognize and use some forms of address denoting respect b. distinguish between formal and informal situations	a. experiment with and use formal and informal language and behaviours in familiar situations	a. explore formal and informal language and behaviours in a variety of contexts
LC–4.2 expressions	a. understand and use some simple expressions as set phrases	a. use learned expressions in new contexts to enhance communication	a. use learned expressions in a variety of contexts
LC–4.3 variations in language	a. experience a variety of voices b. acknowledge and accept individual differences in speech and language	a. experience a variety of accents, variations in speech and regional variations in language	a. recognize some common regional influences and other influences resulting in variations in language
LC–4.4 social conventions	a. use basic social expressions appropriate to the classroom b. use basic politeness conventions	a. use appropriate oral forms of address for people frequently encountered b. recognize simple social conventions in informal conversations	a. recognize important social conventions in everyday interactions; e.g., shaking hands b. interpret the use of social conventions encountered in oral and written texts
LC–4.5 nonverbal communication	a. understand the meaning of, and imitate, some common nonverbal behaviours b. experiment with using some simple nonverbal means of communication	a. recognize that some nonverbal behaviours may be inappropriate in certain contexts b. recognize and use appropriate nonverbal behaviours in a variety of familiar contexts; e.g., eye contact	a. use appropriate nonverbal behaviour in a variety of familiar contexts b. recognize nonverbal behaviours that are considered impolite

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General Outcome for Language Competence

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

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

	Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y
	Students will be able to:		
LC–5.1 cohesion/ coherence	a. link words or groups of words in simple ways b. sequence elements of a simple story, process or series of events	a. link several sentences coherently b. use common conventions to structure texts; e.g., titles, paragraphs	a. organize texts, using common patterns b. organize texts to indicate steps in a procedure or directions to follow
LC–5.2 text forms	a. experience and recognize some simple oral text forms	a. recognize simple oral and written text forms b. use some simple text forms in their own productions	a. recognize a variety of text forms delivered through a variety of media
LC-5.3 patterns of social interaction	a. initiate interactions and respond, using very simple social interaction patterns	a. initiate interactions and respond, using simple social interaction patterns b. use simple conventions to open and close conversations and to manage turn taking	a. initiate interactions and respond, using a variety of simple social interaction patterns

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. 30)

COMMUNITY MEMBERSHIP

The specific outcomes in the Community Membership section are intended to support many aspects of the students' Cree cultural development. These outcomes are grouped under three cluster headings—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 10 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.

CM–1 *Kikâwînaw Askiy* (Mother Earth★)

	Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y
	Students will be able to:		
CM–1.1 relationships	a. observe, experience and explore *Kikâwînaw Askiy* (Mother Earth★) b. participate in harmonious activities and experiences related to *Kikâwînaw Askiy* (Mother Earth★)	a. participate in activities in which they care for and respect *Kikâwînaw Askiy* (Mother Earth★) b. identify concrete ways in which they can show respect for *Kikâwînaw Askiy* (Mother Earth★)	a. demonstrate leadership in caring for and respecting *Kikâwînaw Askiy* (Mother Earth★) b. examine their own treatment of, and attitudes toward, *Kikâwînaw Askiy* (Mother Earth★); e.g., planting and hunting practices
CM–1.2 knowledge of past and present	a. participate in activities and experiences that convey knowledge of past and present *Kikâwînaw Askiy* (Mother Earth★)	a. explore past and present Cree regions in Canada	a. identify and describe basic facts about some Cree geographical regions or communities b. explore and examine aspects of *Kikâwînaw Askiy* (Mother Earth★)
CM–1.3 practices and products	a. participate in activities, experiences and practices related to *Kikâwînaw Askiy* (Mother Earth★)	a. explore basic practices and products related to *Kikâwînaw Askiy* (Mother Earth★)	a. identify and describe basic practices and products related to *Kikâwînaw Askiy* (Mother Earth★) b. explore the significance of practices and products related to *Kikâwînaw Askiy* (Mother Earth★)
CM–1.4 past and present perspectives	a. participate in activities and experiences that reflect past and present Cree perspectives related to *Kikâwînaw Askiy* (Mother Earth★)	a. explore past and present Cree values related to *Kikâwînaw Askiy* (Mother Earth★)	a. identify and examine traditional Cree perspectives and values related to *Kikâwînaw Askiy* (Mother Earth★) b. examine their own perspectives, opinions and views related to *Kikâwînaw Askiy* (Mother Earth★)
CM–1.5 diversity	a. participate in activities and experiences that reflect diversity in perspectives related to *Kikâwînaw Askiy* (Mother Earth★)	a. explore diverse Cree values related to *Kikâwînaw Askiy* (Mother Earth★)	a. identify and examine diverse Cree perspectives and values related to *Kikâwînaw Askiy* (Mother Earth★)

★discretionary (see further details on p. 30)

CM–2   others

	Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y
	Students will be able to:		
CM–2.1 relationships	a. share with others and recognize that others are a part of their living world/kinship systems b. listen respectfully to others; i.e., storytelling, counsel, sharing circle c. contribute to, and cooperate in, activities with others and practise friendliness	a. practise consideration and helpfulness toward others b. respect others (e.g., property, thoughts) and practise humility c. form positive relationships with others; e.g., peers, family, Elders	a. form meaningful/special relationships with others; e.g., girl-aunt relationships, joking relationships, same name b. form and maintain authentic, respectful relationships with others; e.g., opposite sex
CM–2.2 knowledge of past and present	a. participate in activities and experiences that convey knowledge of historical and contemporary Cree culture; i.e., storytelling, celebrations	a. explore past and present Cree people, practices, products and beliefs in Canada	a. explore key Cree historical and contemporary events, figures and developments; e.g., residential schools, Elijah Harper, Louis Riel, treaties, Big Bear
CM–2.3 practices and products	a. observe and participate in family and/or school Cree cultural experiences, practices and activities	a. explore cultural practices and products of Cree peoples in Canada	a. identify and describe key Cree cultural practices and products b. explore the significance of Cree cultural practices and products
CM–2.4 past and present perspectives	a. observe and participate in activities, experiences and products that reflect past and present perspectives, and explore change	a. examine past and present perspectives and values and examine change	a. identify and explore past and present perspectives and values and celebrate change b. identify and explore basic Cree perspectives and values
CM–2.5 diversity	a. observe and identify the unique qualities of others; e.g., family	a. explore and compare characteristics of Cree-speaking peoples in Canada	a. explore Cree-speaking cultural groups as part of larger Aboriginal communities b. appreciate and respect similarities and differences in others

★discretionary (see further details on p. 30)

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★).
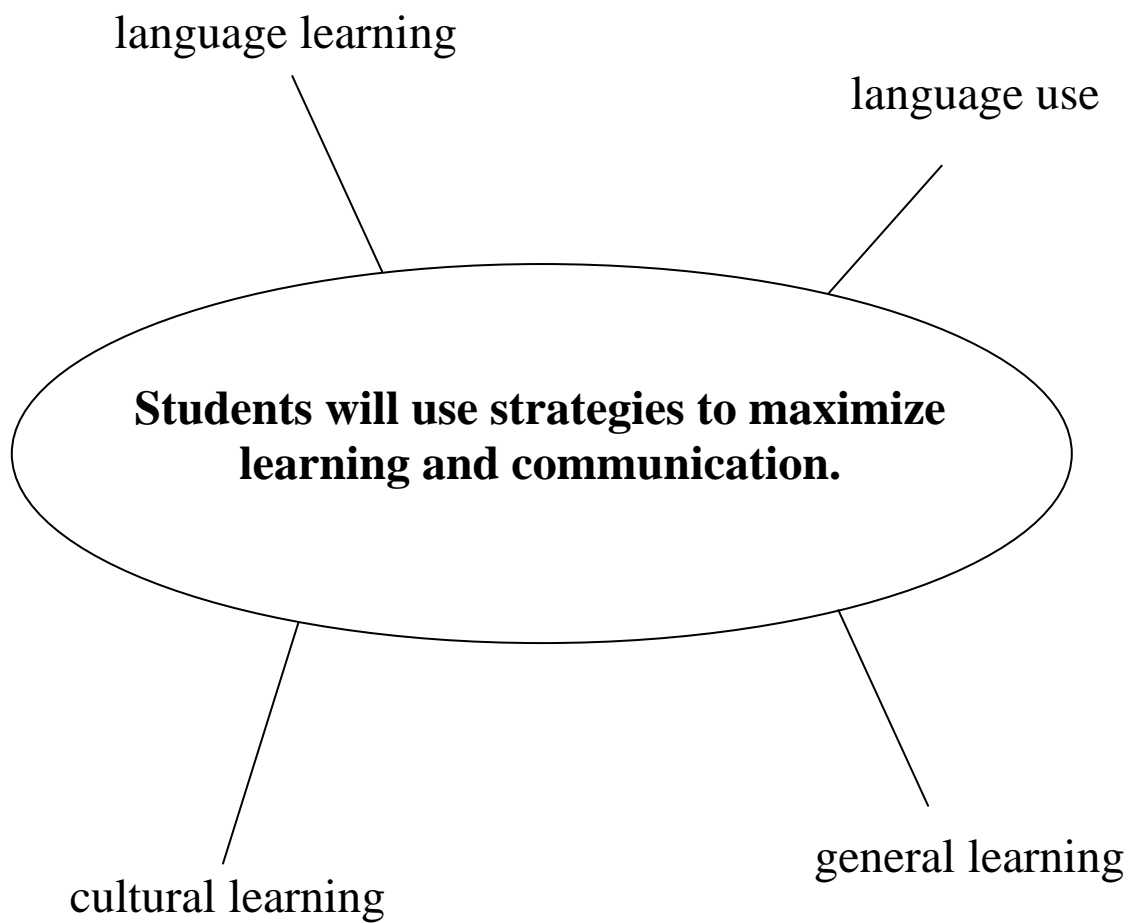
CM–3 themselves

	Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y
	Students will be able to:		
CM–3.1 relationships	a. express their own concept of themselves and extend that understanding to include new ideas and perspectives; i.e., home and school	a. express their own concept of themselves and understand their own strengths and abilities b. explore various sources of information for development of their self-concept and learn and understand the importance of respect for themselves c. identify influences on development of their self-concept and self-identity	a. reflect on various facets of self-identity b. understand self-concept and the factors that may affect it and understand the importance of developing a positive self-concept and self-identity
CM–3.2 knowledge of past and present	a. share about themselves and their family (traditions, nicknames, practices) b. explore kinship and community	a. explore and examine family/community traditions and practices b. explore their family/community background (tribe/heritage/ affiliation, kinship) c. explore Cree peoples in Canada	a. explore and examine their own cultural heritage
CM–3.3 practices and products	a. observe and participate in Cree cultural experiences, practices and activities	a. explore Cree cultural experiences, practices and products	a. identify and explore Cree cultural experiences, practices and products b. explore the personal significance of Cree cultural practices and products
CM–3.4 past and present perspectives	a. explore their own change and listen to others' views and stories b. express their own understanding of themselves, their family and their community and explore others' perceptions	a. understand their own strengths and weaknesses b. explore how others perceive them c. recognize that individuals change and the way they see themselves changes	a. recognize the effects, on themselves, of positive and negative treatment; i.e., stereotyping

(continued)

★discretionary (see further details on p. 30)

(continued)

CM–3   themselves

	Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y
	Students will be able to:		
CM-3.5 diversity	a. observe, celebrate and recognize their own uniqueness; e.g., self, family b. identify and celebrate unique characteristics of their family and community	a. identify and celebrate their unique strengths and abilities b. explore, identify and celebrate unique characteristics of their family and community c. explore, identify and celebrate unique characteristics of Cree peoples in Canada	a. explore, examine and celebrate their own unique cultural heritage

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★discretionary (see further details on p. 30)

Strategies

language learning

language use

Students will use strategies to maximize learning and communication.

cultural learning

general learning

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 in a particular course. 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

- 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
- use self-talk to feel competent to do the task

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General Outcome for Strategies
Students will use strategies to maximize learning and communication.

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S–1   language learning

	Cree Language and Culture 10-3Y	Cree Language and Culture 20-3Y	Cree Language and Culture 30-3Y
	Students will be able to:		
S–1.1 language learning	a. use simple strategies, with guidance, to enhance 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

S–2   language use

	Students will be able to:		
S–2.1 language use	a. use simple strategies, with guidance, to enhance 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

S–3   cultural learning

	Students will be able to:		
S-3.1 cultural learning	a. use simple strategies, with guidance, to enhance 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

S–4   general learning

	Students will be able to:		
S-4.1 general learning	a. use simple strategies, with guidance, to enhance 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

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Examples of language learning, language use, cultural learning and general learning strategies are available on pages 36 to 40.

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