

**2008**

**Saskatchewan Curriculum**

# **nēhiyawēwin 10, 20, & 30**



Ministry of  
Education



# nēhiyawēwin 10, 20, 30 Curriculum

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This document was completed under the direction of the First Nations and Métis Education Branch and nēhiyaw (Cree) Elders across Saskatchewan .

2008 Saskatchewan Curriculum

“Our Way is a Valid Way of Seeing the World”

(Western and Northern Canadian Protocol – Aboriginal Languages, 2000)

## Purpose

The purpose of this curriculum is to create an awareness and appreciation of the nēhiyaw language and culture and to provide students with content and language. The *nēhiyawēwin 10, 20, 30* curriculum will help students develop the skills necessary to communicate in the nēhiyaw language. It will help to support the revitalization and enhancement of the nēhiyaw language. The ability to speak nēhiyawēwin becomes all the more valuable as the interest in revitalization and stabilizing the nēhiyaw language grows. kēhtē-aya (Elders) and leaders are voicing concerns about the problems faced by new generations of people without identity in their nēhiyawēwin or mainstream culture. This curriculum is an effort that directly addresses the pressing needs of nēhiyawēwin language education.

Language is acquired through interaction with others. *nēhiyawēwin 10, 20, 30* will allow the students to meet and use language in a variety of social and cultural situations, and offers students the opportunity to develop basic functional command of nēhiyawēwin. The curriculum provides a framework for instruction in teaching knowledge, skills and attitudes in meaningful contexts. The students' contacts with people, things, events and ideas of the world around them serve as the base for language development. The *nēhiyawēwin 10, 20, 30* curriculum covers content areas in human relationships, relationships to the natural environment and cultural lifestyles. nēhiyawēwin relates to aspects of the students' immediate environment; and assists students to develop an understanding of community relationships and expanding their world view.

In the nēhiyaw custom, it is the oral tradition rather than documentation which people turn to when seeking direction or validation. The "keepers of knowledge" in the oral tradition are the kēhtē-aya, and so it was from them that initial guidance was sought. In many contemporary instances, the nēhiyaw language use is not strong in the environment of the student, therefore this curriculum serves to help develop outcomes that captures the promise that language and cultures carry in creating identity and self confidence in students. This curriculum represents the commitment and hard work of all those who were involved in the development of the *Western Canadian Protocol Framework for Aboriginal Language and Culture Program*. The foundation of *nēhiyawēwin 10, 20, 30* is based on the work of the Northern and Canadian Western Protocol Framework for Aboriginal Languages.

## Aims and Goals of nēhiyawēwin 10, 20, 30

The aim of the *nēhiyawēwin 10, 20, 30* curriculum is to prepare individuals who value nēhiyawēwin and appreciate its role in society. The goal of the nēhiyawēwin 10/20/30 curriculum is the development of communicative competence and cultural knowledge, skills, and attitudes in learning nēhiyaw. This curriculum offers students the opportunity to develop a basic functional command of nēhiyawēwin that can be expanded through further study or contact with other nēhiyaw speakers.

*nēhiyawēwin 10, 20, 30* is designed to be used for teaching three 100 hour elective courses for core language credit at the secondary level. As with other activity-oriented curricula, daily timetables may need to be adjusted to reflect the integration and use of community resources. The goals of *nēhiyawēwin 10, 20, 30* are outlined below:



- To use language in community and school situations requiring interaction, production or interpretation of language
- To use strategies for learning language
- To communicate with degrees of precision, accuracy and fluency
- To use language to give and receive information, to socialize and celebrate, to interpret and communicate, and to inquire about culture.

At the *nēhiyawēwin 10* level, the majority of instructional time is spent on oral communication. At the 20 level, the main focus continues to be on oral communication, with an introduction to reading and writing. The amount of reading and writing that students undertake increases at the 30 level, while expectations for oral communication are higher than at the *nēhiyawēwin 10* and 20 levels. This curriculum is intended for students who are beginning their study of the *nēhiyaw* language and culture at the secondary level. The aim of *nēhiyawēwin 10, 20, 30* is to help students obtain:

- functional communication skills in *nēhiyawēwin*
- an understanding of the nature of *nēhiyawēwin*
- and understanding of, and respect for, the *nēhiyaw* cultures and traditions.

Language learning is an active process. Language is acquired at various rates throughout a learner's stages of growth. It develops gradually. Learners enhance their language abilities by applying their knowledge of language in new and more complex contexts and with increasing sophistication. They reflect on and use prior knowledge to extend and enhance their language knowledge and understanding. Errors are an integral part of the language learning process. This curriculum is designed to promote the development of language skills for a variety of purposes, in a wide range of contexts, at increasing levels of proficiency.

### **Intent and Use of the WNCP Framework**

The framework identifies outcomes and indicators for additional language programming in which First Nations and Métis languages are taught as a separate subject. Each division, school or community decides on the type of First Nations and Métis language programming offered to the learners. The programs focus on providing language and cultural content relevant to each community. Proficient language speakers from the community can support and enrich the learning outcomes for all students.

Use of this framework promotes knowledge of First Nations and Métis languages in Saskatchewan. The outcomes are based on the assumption that language will be taught and used while teaching cultural content. It is encouraged to integrate indicators into other subject areas by other educators. The following statements of assumptions from First Nations and Métis perspective and from a linguistic perspective have guided the development of this curriculum (Manitoba Curriculum, 2007).

### **Assumptions from an Aboriginal Perspective**

- Language is a gift from the Creator
- Aboriginal languages are oral languages that are continually evolving
- Aboriginal languages are increasingly being learned and taught through reading and writing, whereas in the past, they were passed on predominantly through oral tradition

- Aboriginal languages encompass and reflect a way of life
- Aboriginal languages and cultures are an important part of Canada's heritage
- Elders are the keepers of knowledge, and it is their guidance that Aboriginal people seek as they strive for balance in their relationships with the Creator, the natural world, other people and themselves
- Language and culture are inseparable
- Language will be taught using Aboriginal cultural content and perspectives
- All Aboriginal languages can be learned
- All learners can be successful learners of an Aboriginal language and culture, although they will learn in a variety of ways and acquire competence at varied rates
- Literacy is an important aspect of Aboriginal language learning

### **Assumptions from a Linguistic Perspective**

- Language is one of the main instruments for transmitting culture from one generation to another
- Learners are curious about language
- Language and culture are inseparable, and effective communication requires knowledge of both
- Young children have a capacity to learn more than one language at a time
- The early years are a particularly effective development stage for introducing an additional language
- Learning a new language provides important insights into various aspects of a culture
- Knowledge of an additional language enhances an individual's opportunities for self-expression, for intercultural communication, and for a variety of other purposes (Manitoba Curriculum, p.9, 2007).

### **Connections to the Broad Areas of Learning**

There are three Broad Areas of Learning that reflect Saskatchewan's Goals of Education. The *nēhiyaw* curricula contribute to the Goals of Education by helping students achieve knowledge, skills, and attitudes related to these Broad Areas of Learning.

#### **Lifelong Learners**

Students who are engaged in constructing and applying the *nēhiyaw* language and knowledge naturally build a positive disposition towards learning. Throughout their study of *nēhiyawēwin*, students will be learning the skills, strategies and develop the attitudes that will enable the successful use of *nēhiyawēwin* through their own discourse. Moreover, students will be developing understandings of the *nēhiyawēwin* language that will enable the learning of new *nēhiyawēwin* words and phrases and applications that are encountered within both career and personal interest choices. Students who successfully complete their study of *nēhiyawēwin*.

*nēhiyawēwin* words and phrases and applications that are encountered within both career and personal interest choices. Students who successfully complete their study of *nēhiyawēwin* 10, 20, 30 will feel confident about their *nēhiyaw* language abilities and will develop appropriate understanding necessary to make future use of the *nēhiyawēwin* language that is meaningful and attainable. The *nēhiyaw* language contributes to this Broad Area of Learning, through students

actively learning the nēhiyaw content embedded in the outcomes through using and developing the nēhiyaw language.

### **Sense of Self, Community and Place**

To learn the nēhiyaw language for deep understanding, students need to not only interact with the nēhiyawēwin content but with one other as well as their environment. nēhiyaw language needs to be taught in a dynamic environment where students work together to share and evaluate strategies and understandings. Students who are involved in a supportive nēhiyawēwin environment that is rich in dialogue are exposed to a wide variety of perspectives and strategies from which to construct a sense of the nēhiyaw language. In such an environment, students also learn and come to value how they as individuals and as members of a group or community can contribute to understanding and social well-being through a sense of accomplishment, confidence, and relevance. When encouraged to present ideas that represent different perspectives and ways of knowing, students will develop a deeper understanding of the nēhiyaw language. At the same time students also learn to respect and value the contributions of others. The nēhiyawēwin curriculum will provide many opportunities for students to enter into communities beyond the classroom walls by engaging with people in the neighbourhood or around the province by working towards developing a deeper understanding of the nēhiyaw language and its role in the community. Students will necessarily develop their personal and social identity, and learn healthy and positive ways of interacting and working together with others.

### **Engaged Citizens**

The nēhiyaw language brings a unique perspective and way of knowing to the analysis of social impact and interdependence. Learning the nēhiyaw language requires students to engage in different situations for the purpose of understanding what is really happening and what can be done. Analysis of topics that interest students such as trends in global warming, homelessness, health issues (oil spills, hearing loss, and diabetes), residential schools, treaties, and racism can be used to engage the students in interacting and contributing positively to their classroom, school, and community. With the understandings that students can derive through this analysis, they become better informed and have a greater respect for and understanding of the different opinions and options. With these understandings, students can then make better informed and more personalized decisions regarding roles and contributions to the various communities in which students are members.

### **Connections to Cross-curricular Competencies**

There are four cross-curricular competencies that together contribute to an individual student's development within the Broad Areas of Learning. These competencies are synthesized from the Common Essential Learnings. It is important, therefore, that the learning of the nēhiyaw language also supports the students in their attainment of these competencies.

### **Developing Thinking**

It is important that within their study of the nēhiyaw language, students are engaged in personal construction and understanding of the nēhiyaw language and knowledge. This most effectively

occurs through student engagement in inquiry and problem solving where they are challenged to think critically and creatively. Moreover, students need to experience the nēhiyaw language in a variety of contexts in which students are asked to consider questions such as “what would happen if ...”, “could we find ...”, and “what does this tell us?” Students need to be engaged in a social construction of nēhiyawēwin to develop an understanding and appreciation of the nēhiyaw language as a tool which can be used to consider different perspectives, connections, and relationships. nēhiyawēwin as a subject depends upon the effective incorporation of independent work and reflection with interactive contemplation, discussion, and resolution.

### **Developing Identity and Interdependence**

Given an appropriate learning environment in nēhiyawēwin, students can develop both their self-confidence and self-worth. Language is interwoven with the strands of identity, culture and in the contexts of multiple world-views. An interactive classroom in which the ideas, strategies, and abilities of individual students are valued develops personal and nēhiyaw language confidence. It can also help students realize their role in the classroom environment and accept responsibility for choices, decisions, and actions. A positive learning environment combined with strong pedagogical choices that engage students in learning support them in behaving respectfully towards themselves and others.

### **Developing Literacies**

Through their learning experiences in the nēhiyaw language, students will be engaged in developing their understandings of the language and their ability to use nēhiyawēwin. Students will be regularly engaged in exploring a variety of representations for nēhiyawēwin concepts and will be expected to communicate in a variety of ways about the nēhiyaw language being learned. An important part of learning the nēhiyaw language is to communicate one’s own understandings and to develop strategies to explore what and how others come to know nēhiyawēwin. The study of the nēhiyaw language will also encourage the appropriate use of technology. Moreover, students will be aware of and able to communicate about the appropriate use of technology in nēhiyaw language and learning. It is important to encourage students to use a variety of forms of representation (concrete manipulatives, physical movement, visual, and symbolic) when exploring the nēhiyaw language, content, perspectives and communicating understandings. All too often, it is assumed that symbolic representation is the only way to communicate. The more flexible students are in using a variety of representations to explain and utilize the nēhiyaw language that is being learned, the deeper students’ understanding becomes.

### **Developing Social Responsibility**

As students progress in their nēhiyawēwin learning, they need to experience opportunities to share and consider ideas, and resolve conflicts between themselves and others. This requires that the learning environment be co-constructed by the teacher and students to support respectful, independent, and interdependent behaviours. Every student will feel empowered to help others in developing their understanding, while finding respectful ways to seek help from others. By encouraging students to explore the nēhiyaw language in social contexts, students can be engaged in understanding the situation, concern, or issue and then in planning for responsible reactions or responses.

nēhiyawēwin as a subject is dependent upon social interaction with others and the community and, as a result, social construction of ideas. Through the study of the nēhiyaw language, students learn to become reflective and positive contributing members of their communities through community engagement. The nēhiyaw language allows for different perspectives and approaches to be considered, assessed for situational validity, and strengthened.

## Curriculum Integration

There are many possibilities for the integration of nēhiyawēwin and other subject areas. In doing this integration, however, teachers must be cautious to not lose the integrity of any of the subjects. Integration gives students experiences with transfer of knowledge and provides rich contexts in which the students are able to make sense of their learnings. Listed below are a few of the ways in which nēhiyawēwin can be integrated into other subject areas (and other subject areas into nēhiyawēwin) in grades 10 – 12.

**Arts Education** – In arts education, three concepts in the dance strand that students are exploring are patterns, relationships, and transitional movements. These concepts can be related to the nēhiyaw language that the students are learning through integrated learning activities in which the students describe, replicate and create patterns, relationships, and transitional movement using a wide variety of representations. Drama contexts can be used to explore nēhiyawēwin, through students' relationships with one another and their community. Improvisation in music requires students to establish, recognize, and interpret patterns and relationships, thus paralleling much of the nēhiyawēwin that the students are learning. nēhiyaw relationships and patterns can be represented in a variety of ways, including musical. In Visual Art, students can be asked to explore and create works of visual art that relate their understandings and attitudes towards the nēhiyaw culture.

**English Language Arts** – The variety of texts in English language arts can engage students in topics that inspire students to pose questions that can be researched and explored through First Nations and Métis content and perspectives through inquiry and reasoning. This application expands students' understanding of the influence and relevance of First Nations and Métis content, perspectives and ways of knowing.

**Health Education** – *nēhiyawēwin 10, 20, 30* allows for many direct connections to the students' learnings in health education. Students will be able to demonstrate healthy and safe behaviours and care and concern for others in school, in the home and community. Students will make wise decisions about consumption, and understand basic economic principles and they can also reflect upon health issues within First Nations and Métis populations such as diabetes, discuss and plan for their own well-being which could include physical activity. Students can learn about the medicine wheel which could assist them in creating a holistic wellness plan. From there, students can be engaged in developing and implementing health action plans while learning the nēhiyawēwin terminology.

**Physical Education** – Physical Education and Health combined provides a connected approach to learning about the mind and body that promotes healthy and active living. In today's society, an entire generation of children is provided with increased opportunity to live sedentary lifestyles with reduced social interactivity. It is necessary for educators to examine approaches for putting physical activity back into the daily lives of children and youth. It is a shared

responsibility of the home, school and community to ensure that students are active daily and to enable them to make active and healthy lifestyle choices.

The students' study of active living, movement, and personal, social and cultural activities in physical education through the nēhiyaw language can include student reflection on learning concepts through the nēhiyawēwin language, in contextual situations.

**Career Education** – While students are investigating their different work and life roles, students can research different career paths. Similarly, the students could be exposed to role models within the community by inviting a variety of guests into the classroom to discuss and share their experiences with the learners. Students can also investigate the benefits of paid and unpaid work.

**Science** – Indigenous science allows the learner to explore and wonder while generating knowledge and identity through the nēhiyaw language. Indigenous science is interconnected to the natural world in a holistic, relational place-based manner. It is our responsibility to humbly co-exist with nature while honouring and protecting this relationship. Inquiry-based learning supports First Nations and Metis ways of knowing by providing experiences of learning on the land with community participation such as Elders and Traditional Knowledge Keepers.

**Social Studies** – Students can do in-depth investigations of the Treaties and histories of First Nations, Métis and Inuit peoples across Canada. Social Studies are the study of people in relation to each other and to the world in which they live which include their language and culture. Units in Social Studies will create opportunities for students to learn the nēhiyaw language in context. By drawing upon some of the historical and geographical aspects and integrate relevant content to the language. Social Studies examine the past, present and look toward the future and helps students acquire the skills, knowledge, and values necessary to become active democratic citizens and contributing members of their communities, locally, nationally and globally.

## **nēhiyawēwin 10, 20, 30**

### **Roles and Responsibilities**

#### **The Role of Parents/Significant Adults**

Studies show that students perform better in school when their parents/significant adults are involved in their education. Even if they do not speak or understand nēhiyawēwin, parents still have an important role to play in supporting their child's learning.

By participating in the learning community, parents can find out what their children are learning in nēhiyawēwin and why they are learning it. This awareness will enable parents to discuss their children's work with them, to communicate with teachers and to ask relevant questions about their child's progress. Knowledge of the expectations will also help parents/significant adults to interpret their child's progress report and to work with the teacher to improve the student's learning.

#### **The Role of the Teachers**

Students benefit when teachers demonstrate their own excitement and create supportive learning environments. Teachers must make every reasonable attempt to motivate students to want to learn

nēhiyawēwin by providing a supportive environment where language skills are gradually introduced and continually practiced.

Teachers will use their professional judgement in deciding which methods will best foster the learning described in the expectations. They will base their decisions on the needs of students, the resources available, and the recognition that good teaching should build strong person attitudes both towards nēhiyawēwin and learning in general. Learning activities that are based on students' interest, needs and desire to communicate will achieve the best results.

Teachers also need to use a range of tools for assessing student achievement, particularly in the area of oral communication. Performance assessment is one of the tools which is commonly used to assess student learning and measure the effectiveness of classroom teaching practices.

### **The Role of the Student**

Students have responsibilities as well with respect to their learning, which increase as they advance through secondary school. Students who are willing to make the effort required and who are able to apply themselves will soon learn that there is a direct relationship between achievement and hard work, and will be motivated to learn as a result.

Students are encouraged to pursue opportunities outside the classroom to extend and enrich their language skills. The ability to communicate in nēhiyawēwin is viewed as a valuable skill that enhances and reinforces overall communicative ability.

### **The Role of Administrators**

Supportive administrators are crucial to the success of the nēhiyaw language program. To create a supportive environment in which a nēhiyaw language program can thrive, administrators will:

- provide a classroom in which formal and informal learning can take place
- facilitate and support contact between the teacher and the community;
- facilitate a welcoming environment by learning greetings in nēhiyawēwin;
- attend professional development opportunities to enhance the communication and supervision process of nēhiyawēwin teachers;
- provide feedback to the teacher and students from observation of the nēhiyaw language classroom;
- seek contact with the students and show interest in what they are learning;
- participate in classroom activities where time permits;
- encourage nēhiyaw language teachers to seek professional development opportunities;
- establish links to community resources that will enhance and promote the nēhiyaw language program;
- learn the local nēhiyawēwin protocol for traditional and cultural enrichment activities;
- include nēhiyaw language achievements in award programs and scholarship opportunities;
- ensure the nēhiyawēwin program has the visibility and profile of other programs offered in the school and community; and
- promote, establish and support the functioning of a Cultural Authority.



## **Role of a Cultural/Linguistic Authority**

As a primary source of traditional and cultural knowledge, nēhiyaw kēhtē-aya have the capacity to share and pass on their knowledge in ways that are compatible with traditional ways of knowing. As part of a local cultural authority, kēhtē-aya can help in defining cultural values, practices and protocols.

Establishing a cultural authority entails building relationships with community resource people who are recognized as knowledgeable in the nēhiyaw language and culture. This means that the teacher is responsible for making both formal and informal contact with individuals who would then form a group which would serve as cultural and linguistic advisors and supports. As each community is considered to be culturally and linguistically unique, it is critical that the teachers establish a cultural authority. A cultural authority may:

- review and recommend curriculum outcomes and indicators;
- validate dialectical variations and regional nuances in language and culture;
- provide sources of, or suggestions for traditional teachings;
- provide cultural and/or linguistic guidance to the teacher; •provide protocol for cultural events and activities; and,
- actualize the community education philosophy.

## **The Role of the School**

A culturally informed and responsive school:

- fosters the ongoing participation of kēhtē-aya in all aspects of the education process;
- provides opportunities for students to learn their language;
- provides facilities conducive to learning;
- fosters extensive, on-going participation, communication and interaction between school and community;
- strives to produce model nēhiyaw language programs; and
- provides opportunities for student/community interaction.

## **The Role of the Community**

A culturally informed and responsive community:

- engages in both the academic and extra-curricular life of the school;
- rewards students and community members for progress and encourages best attempts; and
- provides opportunities to review the nēhiyawēwin curricula and recommend cultural and regional adaptations.

Involving kēhtē-aya and parents in the nēhiyawēwin program is seen as critical to its success. To do so involves identifying specific strategies for student/kēhtē-aya/parent interaction and involvement.

## **Voices of kēhtē-aya**

The wisdom of the Elders is central to cultural learning according to the nēhiyaw perspective. Elders are the “keepers of knowledge,” and it is their guidance that nēhiyaw people seek as they strive for



balance in their relationships with the Creator, the natural world, other people and themselves. Elders are acknowledged when seeking guidance on issues that deal with the nēhiyaw language retention and revitalization, and cultural learning.

A thorough understanding of the Cree world view is critical to a strong understanding of nēhiyawēwin both in terms of origin and significance, as well as form and function. Elders advise that our connections to the Creator are interwoven throughout nēhiyawēwin. The Elders honour and value the importance of spirituality in the Cree culture however, the Elders agree that the teachers are not expected to teach or promote Cree spirituality.

The nēhiyaw people share a belief as do many other cultures, that people must live in respectful, harmonious relationships with nature, with one another and with themselves. The relationships of nēhiyaw are governed by what are understood as laws which are gifts from the Creator. The laws are fundamentally spiritual imbuing all aspects of life. As fundamental as this perspective is, nēhiyaw express it in unique ways depending on the demographic location, with each location having its own practices, products and knowledge. This curriculum is reflective of three laws of relationships; relationship with the natural world, our relationships with one another and, our relationship with ourselves.

## **The Nature of the nēhiyaw Language**

nēhiyawēwin is a language of relationships – relationships to the kisē-manitow (Creator), itāhkohtowak (to others) and to okāwimāwaskiy (Mother Earth) that encompasses all living things. Because of this interconnectedness, nēhiyawēwin is a rich and complex language that emphasizes kinship, nature and spirituality. The grammatical structure of nēhiyawēwin highlights the relationships between humans and their environment with its focus on animate and inanimate nouns. Many objects considered inanimate by non-nēhiyaw speakers are honoured with animate status by nēhiyaw speakers.

According to Statistics Canada, the nēhiyaw (Cree) language is spoken by about 85,000 people across the country, which makes it the most commonly spoken language of Canada's First Nations' languages. The nēhiyaw language is spoken in many communities across Saskatchewan, Alberta, Manitoba, northern Ontario and Quebec. More than 75% of those that speak nēhiyawēwin live in Saskatchewan, Alberta or Manitoba. Approximately 26,000 of these speakers live in Saskatchewan. Languages that are used in an area for a long period of time develop regional differences in pronunciation, grammar, and vocabulary. Variations of nēhiyaw dialects were widely spoken in Canada therefore it is natural that regional variations in nēhiyawēwin are still more prevalent than in English. The type of language spoken in a certain area is called a dialect specific to that area.

### **Dialects**

Dialects are varieties of a language that differ in pronunciation, vocabulary and grammar. In addition some nēhiyaw words are spelled differently from one group to another. People speaking different dialects of a language are usually able to communicate with each other because the dialects are similar enough that they can understand each other because there are still many common elements in the spoken language. nēhiyawēwin is a written language, its dialects can be written using nēhiyaw syllabics or the Standard Roman Orthography. The following is an example of the three dialects used in Saskatchewan.

Dialect		Region	
Plains “Y”		Southern Saskatchewan	
Woodland “TH”		Northern Saskatchewan	
Swampy “N”		East Central Saskatchewan	
Plains nēhiyawēwin	Woodland nēhithawēwin	Swampy nēhiyawēwin	English
niya	nītha	nīna	“me’
nēhiyawē	nīhithow	nēhinawē	‘speak cree’
miyo ato skē	mitho atoski	mino ato skē	‘works well’
kiya	kītha	kīna	‘you’
niyanān	nīthanān	nīnanān	‘us’

In Cree Language of the Plains, Okimāsīs (2004) conveys that the “th” Woodlands Cree is spoken in various northern communities such as Peter Ballantyne, La Ronge, Stanley Mission, and Southend. The “n” Swampy Cree is spoken in the Eastern Central part of Saskatchewan in and around Cumberland House and Red Earth. The “y” Southern and Northern Plains Cree is spoken in communities located within an area ranging from White Bear reserve in the southeast corner to the northwest community of Onion Lake. In addition to these places the following also speak the “y” dialect: Ochapahwace, Piapot, Thunderchild, Red Pheasant, Muskeg Lake, Beardy’s, Sandy Lake, James Smith and others. You will find the “y” dialect spoken in the following northern communities along with many others: White Fish, Sturgeon Lake, Meadow Lake, and Canoe Lake.

## nēhiyaw Language Conventions

There are fourteen letters of the Roman alphabet that make up nēhiyawēwin, whereas twenty-six letters are used to make up the English language. These letters represent seventeen distinct sounds in nēhiyawēwin. The consonants are c, h, k, m, n, p, s, t, w, and y (10), and the four symbols used to accommodate the long and short vowel sounds of Cree are a, i, e and o. Most of the consonants are pronounced similar to the English, with the exception of c, k, p and t which have different pronunciations. Those used in nēhiyaw language there are nouns, pronouns, verbs and adverbs. Nouns in nēhiyawēwin are classified as animate or inanimate. Animate nouns usually refer to living things, such as animals, birds, people, plants, fish, and insects. However, stones, rocks, celestial bodies, sun, moon, stars, northern lights, some items of clothing, some utensils, some body parts and some machine parts are also animate. nēhiyawēwin is a highly derivational language which becomes most apparent in the way new nouns can be formed either by adding a suffix to a verb, particle, or another noun or even by joining parts of two verbs. With the verb form, either the first person imperative or the third person independent is used.

## **Instructional Strategies Oral Communication**

*nēhiyawēwin* 10, 20, 30 emphasizes the development of the oral communication skills learners need to understand and interact with others, to express themselves clearly and with confidence, and to use the various media to communicate their ideas. Development of oral language provides the foundation that enables learners to learn to read and write. Listening and speaking are inseparable in real-life situations, these skills are developed together in the classroom.

Learners perform more successfully when they have an adequate “listening period” before they are expected to communicate in *nēhiyawēwin*. Strategies such as (facial expression, body language, pictures, intonation, context, and familiar words) are developed to deduce the meaning of new words and to make sense of the spoken language. Learners benefit from numerous opportunities to use *nēhiyawēwin* for real purposes and in real situations. For example learners should be provided with opportunities:

- to listen to *nēhiyawēwin* spoken by live and recorded voices, and by people of different ages in a variety of contexts;
- discuss subject matter, reading materials, personal concerns and interests;
- prepare and archive oral presentations;
- role-play in dramatization and simulations;
- conduct surveys and interviews; and,
- develop an appreciation for all cultures.

“Indigenous storytelling is rooted in the earth. Years upon years of a kinship with the land, life, water and sky have produced a variety of narratives about intimate connections to the earth. In a call and response lasting through time, First Nations peoples have experienced a relationship of give and take with the natural world” (Circle of Stories, Many Voices. n. d.).

Oral tradition has been the most important method of passing on knowledge and information from one generation to the next. Oral tradition has been the means of communication by which First Nations cultures along with many other cultures have survived throughout the years. Each time the traditional Indigenous narratives of the *nēhiyaw* people are shared, the audience learn something about the beliefs, values, cultures and the way of life practiced by a group of people in past generations. This is how cultural knowledge is passed on and shared with others. Narratives were used to help explain the creation of plant and animal life, and to help explain natural phenomenon that otherwise could not be explained. Many narratives were used to teach lessons, to entertain and to help listeners learn about the *nēhiyawēwin* way of life.

## **Stages of Second Language Aquisitions**

All learners move through stages as they aquire a first or new language. They move from one word utterance to phrases to complete sentences. However as educators, it is important to understand and know when the students have reached a certain stage in their language learning, this is what helps to differentiate instruction for the learner. All learners learning an additional language will pass through these stages. The time frames are approximate and will vary for each learner, as it will depend on how much time is spent at each level. Five stages of language acquisition:

Stage	Characteristics	Approximate Time Frame	Prompt
Preproduction “Silent Period”	The learner <ul style="list-style-type: none"> <li>Has minimal comprehension</li> <li>Does not yet verbalize</li> <li>Gedtures or nods</li> <li>Points to item/picture/person</li> </ul>	0-6 months	<ul style="list-style-type: none"> <li>Show me</li> <li>Can you?</li> <li>Where is?</li> <li>Who is/has?</li> </ul>
Early Production	The learner	6 months – 1 year	
Speech Emergence	The learner	1-3 years	
Intermediate Fluency	The learner <ul style="list-style-type: none"> <li>Has excellent comprehension</li> <li>Uses complex statements</li> <li>Makes few grammatical errors</li> <li>States opinions/asks for clarification</li> </ul>	3-5 years	<ul style="list-style-type: none"> <li>Ask questions to clarify learning</li> <li>What would happen if?</li> <li>Why do you think?</li> <li>Why does</li> </ul>
Continued Language Development	<ul style="list-style-type: none"> <li>Participates fully in the grade level classroom activities with support for understanding specialized academic language in the content area</li> <li>Continued growth in cultural and background knowledge of the language</li> </ul>	5-7 years	<ul style="list-style-type: none"> <li>Decide if...</li> <li>Retell...</li> </ul>
Source:	Adapted from John Stanford International School, (2000)		

## Second Language Outcomes

### Proficiency-Based Outcomes

Communicative competency is one of the main goals of additional language programs. Communicative competence is the ability to use a language to function in a variety of basic language use contexts and situations offered by the nēhiyaw language.

These functions involve listening, reading, speaking and writing skills. Levels of communicative competence can be described in terms of such characteristics as the degree of accuracy in the communication of meaning, the variety of topics that can be dealt with, and the amount of spontaneity and abstraction involved in various language use situations. In this curriculum, these characteristics have been used as a guide in specifying five areas of language outcomes in

communicative language development. While these outcomes are based on widely held criteria for additional language development, there has been an attempt to adapt the outcomes to incorporate the values that are held toward the nēhiyaw language learning and cultural understanding.

## **Building Communications Skills**

When learning an additional language, learning is more effective when the lessons are structured around meaningful tasks. The main focus of language learning is on communication while learning about the content. Specific skills are taught when learners notice they need certain vocabulary where it is taught in context of what the students are doing. When language learning has a purpose, learners are motivated to learn.

One of the focuses in language learning is interaction. Learners learn more effectively when they are given opportunities to interact with others. Learners need to be given opportunities to choose their own task while interacting with others to make the learning more meaningful. If the learning environment is structured in this way then learners are engaged in what they are interested in and will have more practice time and are using the language in situations that resemble what they would outside a school setting.

The focus on language strategies helps make learning much more effective. There are a number of strategies mentioned in this curriculum categorized as cognitive, metacognitive, social, and affective. Using language strategies are an important part of communicative competence. Strategies are used by speakers to enhance communication. If we expect learners to engage in communicative activities before they have a strong knowledge of the language then they must learn about repair and compensation strategies as well. These strategies must be taught by language teachers as not all learners will acquire them. Most will benefit from classroom instruction and apply the strategies once they are aware of them and know how to use them, they will become motivated and effective language learners.

## **Teaching in the Classroom**

### **The Learning Environment**

This curriculum encourages teachers to utilize the input of students, parents, teacher-librarians and Elders in the program. Students may help with planning and setting goals. Teamwork and communication among these groups establishes sound basis for a positive environment, good rapport, and mutual respect. Inclusion of the community, students, parents and Elders ensure that nēhiyawēwin acquisition takes place in the context of the community, generates a feeling of ownership and fosters a holistic learning environment.

In addition to planning and instruction, establishing the physical setting is of equal importance. The classroom should be organized with several areas where students have access to materials such as computers, books, resource books, DVDs, and an audio station where students may listen to or record conversations, stories, or listen to pre-recorded Elders' stories. Although the appearance of these work stations will change over the year the well planned classroom setting will help learners adjust to the daily routine and encourage independent self-directed learning.

## Experiential Learning

Information is taken in through the senses, yet ultimately people learn by doing. First, people watch and listen to others. Then they try to do things on their own. This sparks interest and generates motivation for self-discovery. Experience and reflection has taught more than any manual or lecture ever could.

David Kolb (2001) describes experiential learning as a four-step process. He identifies the steps as (1) watching and (2) thinking (mind), (3) feeling (emotion), and (4) doing (muscle). He draws primarily on the works of Dewey (who emphasized the need for learning to be grounded in experience), Lewin (who stressed the importance of a people being active in learning), and Jean Piaget (who described intelligence as the result of the interaction of the person and the environment).

Kolb (2001) wrote that learners have immediate concrete experiences that allow us to reflect on new experience from different perspectives. He stated that in order to be effective learners we must (1) perceive information, (2) reflect on how it will impact some aspect of our life, (3) compare how it fits into our own experiences, and (4) think about how this information offers new ways for us to act. Learning requires more than seeing, hearing, moving, or touching to learn. We integrate what we sense and think with what we feel and how we behave. Without that integration, we're just passive participants and passive learning alone doesn't engage our higher brain functions or stimulate our senses to the point where we integrate our lessons into our existing schemes. The following chart is an example of strategies and descriptors that can be used in the classroom:

Experiential Learning Strategies	Descriptors
<ul style="list-style-type: none"><li>• Field Trips</li><li>• Experiments</li><li>• Simulations</li><li>• Games</li><li>• Total Physical Response</li><li>• Focused Imaging</li><li>• Organic Vocabulary</li><li>• Role Playing</li><li>• Synectics</li><li>• Model Building</li><li>• Surveys</li><li>• Summer/Winter Camps</li><li>• Cultural Camps</li><li>• Motivation for Students</li></ul>	<ul style="list-style-type: none"><li>• Is inductive, student centred, activity oriented</li><li>• Five phases ~ experiencing, sharing, analyzing, inferring, applying</li><li>• Emphasize learning</li><li>• In or out of classroom</li><li>• Limited experience that can be utilized, student safety, time and finances</li><li>• Simulated experiences</li><li>• Increases understanding and retention</li></ul>

Experiential learning is recommended for language learning, it is a widely used strategy for learning additional languages. Experiential learning reflects a holistic approach to Indigenous language learning. In the process, the individual makes choices and decisions with the guidance of immediate and extended family members. Incorporating legends, stories, recollections, and information about customs such as name giving into language instruction not only helps teach the language but also serves to revive customs.

Teachers must provide students with opportunities to interact with peers and adults in the learning environment. Community celebrations or activities may be structured or attended. For example, a teacher may consider inviting male and female kēhtē-aya to explain or tell stories to the students in nēhiyawēwin. This is consistent with the communicative approach to language instruction and the philosophy and principles of core curricula.

**The Communicative Approach** stresses the need to gain communicative competence as opposed to linguistic competence; thus, functions are emphasized over forms. Students work with authentic materials in small groups on communicative skills during which they gain practice in negotiating meaning. The goal is to become communicatively competent, with an ability to use nēhiyawēwin appropriately for any given social context, and to manage the process of negotiating meaning. The teacher facilitates learning by managing classroom activities.

The communicative approach in additional language instruction emphasizes the importance of communicating a message. Students require support as they strive to express and understand thoughts, ideas, and feelings in two languages. The communicative approach acknowledges the important relationship between accuracy and effective communication, but places slightly less emphasis on accuracy and form. In accordance with the communicative approach, students' abilities, weaknesses and strengths in English and nēhiyaw languages must be assessed. Appropriate teaching approaches should be utilized to maintain a balance in their understandings of language processes. Sound pedagogical development in one language will enable students to appreciate and acquire skills in another language.

## Teaching Strategies

### Total Physical Response

Total Physical Response (TPR) is a method of teaching language using physical movement to react to verbal input in order to reduce the learner's inhibitions and lower their affective filter. TPR was researched by Dr. James Asher and is a method that allows the learner to react to language without thinking too much and it facilitates long term retention and reduces anxiety and stress in the learner. It is based on the natural way that children acquire language through listening and responding physically to requests, invitations, and commands from family members. Asher's method is based on the premises that understanding the spoken language should be developed far in advance of speaking, that comprehension can be learned through physical movement, that speech will emerge naturally, and that students should not be rushed into reading and writing before they have had ample listening and speaking experience. Learning an additional language using the TPR approach begins by listening to commands, watching the teacher role-play, and by internalizing and responding to the vocabulary.



The Total Physical Response approach to teaching additional languages has been very popular with Indigenous language teachers, as it allows students to be active learners, produces quick results, and does not involve the use of textbooks or writing. TPR strategies utilize vocabulary first taught using TPR by incorporating it into narratives that students hear, watch, act, retell, revise, read, write, and rewrite. TPR represented a revolutionary departure from the audio-lingual practice of having students repeat the teacher's utterances from the very beginning of their first lesson and whenever new material was introduced later on.

The ultimate goal is to have students develop original narratives and share them with others. A whole range of activities may be included, such as videotaping, drama, creating books for children in lower grades, designing bulletin boards, etc. TPR has much in common with other effective approaches to learning an additional language.

Some learners may understand the nēhiyaw language because they hear it spoken in many different settings. These learners can be very useful during TPR lessons, acting as assistants, demonstrators, and group leaders. It is essential that students learn to use the nēhiyaw language instead of just understanding it. nēhiyaw language teachers who expect their students to master their languages at a level of correctness that will satisfy the most exacting local standards will provide them appropriate guidance, not just input. There is a crucial difference between comprehension and production. The meaning that a learner constructs from input is drawn from semantic clues and is not stored in memory in its full syntactic complexity. It is possible to comprehend and remember input with little attention to syntax by relying on pre-existing knowledge, context, and vocabulary (Manitoba Education, 2007).

Teachers need to know and be able to demonstrate 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.

## **Samples 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 nēhiyawēwin and the English language



- Look for patterns and relationships
- Use previously acquired knowledge to facilitate a learning task
- Associate new words or expressions with familiar ones, either in nēhiyawēwin or English
- Find information, using reference materials such as dictionaries, textbooks, and grammars
- Use available technological aids to support language learning; (e.g., recorders, computers, CD –ROMs)
- Use word maps, mind maps, diagrams, charts or other graphic organizers 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 listening, speaking, viewing, representing, reading and writing process
- Decide in advance to attend to specific aspects of input
- Listen or read for key words
- Evaluate their own performance or comprehension at the end of a task
- Keep a learning checklist
- Experience various methods of language acquisition and identify one or more they consider particularly useful personally
- Be aware of the potential of learning through direct exposure to the language
- Know how strategies may enable them to cope with texts containing unknown elements
- Identify problems that might hinder successful completion of a task and seek solutions
- Monitor their own speech and writing to check for persistent errors
- Be aware of their own strengths and weaknesses, identify their own needs and goals, and organize their 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
- Understand that making mistakes is a natural part of language learning
- Reread familiar self-chosen texts to enhance understanding and enjoyment
- Work cooperatively with peers in small group
- Experiment with various forms of expression, not their acceptance or non-acceptance by more experienced speakers
- Participate actively in conferencing and brainstorming as a pre and post writing exercise
- Use self talk to make themselves feel competent to do the task

- Be willing to take risks, try unfamiliar tasks and approaches
- Repeat back new words and expressions which occur in conversations in which they participate, make use of them soon as appropriate
- Reduce anxiety by using mental techniques, such as positive self-talk or humour
- Work with others to solve problems, get feedback on tasks
- Provide personal motivation by arranging rewards for themselves when successful

### **Language Use Strategies Interactive**

- Use words from own first language to get meaning across, e.g., use a literal translation of a phrase in the first language, use a first language word but pronounce it as in the second language
- Acknowledge being spoken to
- Interpret and use a variety of nonverbal clues to communicate, e.g., mime, pointing, gestures, drawing pictures
- Indicate lack of understanding verbally or nonverbally, e.g., *kēkwāy ōma?* (What is this?), *kēkwāy anima?* (What is that?), blank look or shoulder shrug
- Ask for clarification or repetition when you do not understand, e.g., *kika-kaskihtān cī-pē-wīcīhin cī?* (Can you come help me?)
- Use other speakers' words in subsequent conversations
- Assess feedback from a conversation partner to recognize when a message has not been understood, e.g., raised eyebrows, blank look, shoulder shrug
- Start again, using a different tactic, when communication breaks down  
use a simple word similar to the concept to convey and invite correction, e.g., *nēhiyawē* (speak Cree "you" singular), *nēhiyawēk* (speak Cree "you" plural), *nēhiyawētān* (Let's speak Cree "you sg/pl and me")
- Invite others into the discussion
- Ask for confirmation that a form used is correct
- Use a range of fillers and hesitation devices to sustain conversations
- Use circumlocution to compensate for lack of vocabulary
- Repeat part of what someone has said to confirm mutual understanding
- Summarize the point reached in a discussion to help focus the talk
- Ask follow-up questions to check for understanding, e.g., *tānisi?* (how?) *tānispīhk?* (when?) *tānēhki?* (why?) *tāniyikohk?* (how much?) *tānisi animal kā-ki-isi-itōtaman?* What is it you are doing?)
- Use suitable phrases to intervene in a discussion
- Self-correct if errors lead to misunderstandings

### **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 own 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 the text
- Use key content words or discourse features to follow an extended text
- Reread several times to understand complex ideas
- Summarize information gathered
- Assess own information needs before listening, viewing or reading
- Use skimming and scanning to locate key information in texts

### **Productive**

- Mimic what the teacher says
- Use nonverbal means to communicate
- Copy what others say or write
- Use words that are visible in the immediate environment
- Use resources to increase vocabulary
- Use familiar repetitive patterns from stories, songs or rhymes
- Use illustrations to provide detail when producing own texts
- Use various techniques to explore ideas at the planning stage, such as brainstorming or keeping notebooks or logs of ideas
- Use knowledge of sentence patterns to form new sentences
- Be aware of and use steps of the writing process: prewriting (gathering ideas, planning the text, researching, organizing the text), writing revision (rereading, moving pieces of text, rewriting pieces of text), correction (grammar, spelling, punctuation), publication (reprinting, adding illustrations, binding)
- Use a variety of resources to correct texts, e.g., personal and commercial dictionaries, checklists, grammars
- Take notes when reading or listening to assist in producing own text
- Revise and correct final version of text
- Use circumlocution and definition to compensate for gaps in vocabulary
- Apply grammar rules to improve accuracy at the correction stage
- Compensate for avoiding difficult structures by rephrasing

### **General Learning Strategies Cognitive**

- Classify objects and ideas according to their attributes, e.g., objects by colour, meat or plant eating animal
- 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
- Write down key words and concepts in abbreviated form – verbal, graphic or numerical – to assist in the performance of learning tasks
- 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 inquiry
- 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 World Wide Web individuals and agencies
- use previously acquired knowledge or skills to assist with new learning tasks

### **Metacognitive**

- Reflect on learning tasks with the guidance of the teacher
- Choose from among learning options
- Discover how own efforts can affect learning
- Reflect upon own thinking processes and how you learn
- Decide in advance to attend to learning tasks
- Divide an overall learning task into a number of subtasks
- Make a plan in advance about how to approach a task
- Identify own needs and interests
- Manage own physical working environment
- Keep learning journals, such as diaries or logs
- Develop criteria for evaluating own work
- Work with others to monitor own learning
- Take responsibility for planning, monitoring and evaluating learning experiences

### **Social/Affective**

- Watch others' actions and copy them
- Seek help from others
- Follow own natural curiosity and intrinsic motivation to learn
- Participate in cooperative group learning tasks
- Choose learning activities that enhance understanding and enjoyment
- Be encouraged to try, even though mistakes might be made
- Take part in group decision-making processes
- 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 tasks
- Be willing to take risks and try unfamiliar tasks and approaches
- Monitor own level of anxiety about learning tasks and take measures to lower it if necessary, e.g., deep breathing laughter
- Use social interaction skills to enhance group learning activities

## The Conceptual Model

The goal of the Common Curriculum Framework for Aboriginal Languages and Culture Programs: Kindergarten to Grade 12 is the development of communicative competence. Communicative competence is the ability to use a language to function in a variety of language contexts and situations offered by the specific culture.

### Five Components

For the purposes of the nēhiyaw curriculum, communicative competence is represented by five interrelated and independent components.

- **Modes of Communication** relates to what learners 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 Learning Strategies** help the learner to learn and to communicate more effectively and efficiently.
- **Language Competence** addresses the learners' knowledge of the language, and their ability to use that knowledge to interpret and produce meaningful texts appropriate to the situation in which they are used.
- **Application** relates to language functions which is what learners are expected to perform in the language context used.
- **Reflect on Language Learning** addresses the learners' abilities to reflect on and set goals to continue to develop their language skills.

Each of these five components of communicative competence is organized as learning outcomes in this curriculum. The **learning outcomes** are broad statements identifying the knowledge, skills, and attitudes that students are expected to achieve in the course of their language learning experience. The five learning outcomes serve as a foundation for the *nēhiyawēwin 10, 20, 30* and are based on the model outlined above. The order in which the learning outcomes are presented in the curriculum does not represent a sequential order, nor does it indicate the relative importance of each component.

### Modes of Communication

- Learners will use nēhiyawēwin in a variety of situations and for a variety of purposes in the school, the home, within and outside the community requiring interaction, production, and interpretation of culture.

### Strategies for Learning

- Learners will use various strategies for learning nēhiyawēwin.

### Language Competence

- Learners will use nēhiyawēwin effectively and competently to communicate.

## Application

- Learners will use nēhiyawēwin to give and receive information, to socialize and celebrate, interpret and produce talk, and inquire about culture.

## Reflect on Language Learning

- Learners will assess and reflect on their own language skills and set goals for future improvement.

## Indicators

Each learning outcome is further broken down into specific indicators that learners are to achieve by the end of each grade. The indicators are interrelated and interdependent. In most classroom activities, a number of indicators will be dealt with in an integrated manner. The indicators are categorized under each of the learning outcomes. The indicators for a particular grade level will be addressed in that year as well as in successive years. If we understand that language learning progresses in a spiral form, then language acquired in the preceding years will prepare the learner for a broadening of application and language acquisition in the following years.

In this curriculum the following areas of experience are only recommendations, teachers should incorporate other alternative areas of experience that are of interest to the learner.

## Areas of Experience

Year 1 (10)	Year 2 (20)	Year 3 (30)
People Around Me <ul style="list-style-type: none"><li>• Greetings</li><li>• Personal information</li><li>• People and description</li><li>• Professions/occupations</li><li>• Clothing</li><li>• Body</li><li>• Family and friends</li></ul> School <ul style="list-style-type: none"><li>• School facilities</li><li>• In the classroom</li><li>• Time and calendar</li></ul> Activities <ul style="list-style-type: none"><li>• In the home</li><li>• In the community</li><li>• Places, transportation, weather</li><li>• Favorite activities</li></ul> Celebrations - personal Introduction to nēhiyaw speaking world	<ul style="list-style-type: none"><li>• Foods - restaurants, stores</li><li>• Shopping, fashion, and fads</li><li>• Sports and exercise</li><li>• Holidays and travel</li><li>• Social Life</li><li>• Health and safety</li><li>• Daily routines</li><li>• Introduction to cultural diversity in the nēhiyaw speaking world</li><li>• Arts and entertainment</li><li>• Children's games/childhood activities</li><li>• Environment (introduction)</li></ul>	<ul style="list-style-type: none"><li>• Fine arts</li><li>• Music</li><li>• Relationships (friends/clubs)</li><li>• Celebrations (cultural)</li><li>• Driving</li><li>• Narratives</li><li>• Technology</li><li>• The world of work</li><li>• The land</li><li>• Travel</li><li>• Current events</li><li>• Environmental issues</li><li>• Future (plans/careers)</li></ul>

## nēhiyawēwin 10

### Outcomes GOAL

#### 10.1 Language Use Contexts

Learners will use nēhiyawēwin in a variety of situations and for a variety of purposes in the school, the home, within and outside the community requiring interaction, production and interpretation of culture .

<b>Outcomes</b> At the nēhiyawēwin 10 level, the learner will...	<b>Indicators</b> This is evident when the learner...
<b>10.1.1</b> <b>View, interact with, and experience the natural and constructed environments of the community</b>	<b>10.1.1</b> <ul style="list-style-type: none"> <li>• interacts with classmates and teacher respectfully during learning activities using the nēhiyaw language</li> <li>• interacts with classmates in pairs or small groups to plan and complete class projects using the nēhiyaw language</li> <li>• seeks and records information to further understanding of nēhiyawēwin concepts from kehte-ayak and other knowledge keepers within the community (by keeping a journal, transcribing encounters, videotaping interactions, creating a dictionary)</li> <li>• participates in developing language and culture during experiential learning opportunities, such as helping at community/cultural events, volunteering with day-care children, visiting and conversing with kēhtē-ayak in the community, planning cultural camps/activities and presents these experiences with classmates and teacher</li> <li>• discusses and promotes positive interactions and relationships in the school by inviting (kēhtē-ayak into the classroom to share with students)</li> <li>• derives meaning from, and responds to a variety of text forms including storytelling in a variety of media (videotaped instructions or events by creating illustrations, respond in learning logs, or questioning the author)</li> <li>• responds to representation of ideas, events and information by creating a chart, illustrations or technology</li> </ul>
<b>10.1.2</b> <b>Understand and interpret the nēhiyaw language as a connected set of ideas.</b>	<b>10.1.2</b> <ul style="list-style-type: none"> <li>• explains electronically or in person, short and simple oral excerpts from the oral tradition of the people, relating to areas of local lifestyles in the past and present (histories, biographies, moral stories, songs including entertainment stories)</li> </ul>

	<ul style="list-style-type: none"> <li>• presents oral forms of simple and short contemporary nēhiyawēwin reflections, such as songs, short entertaining films, short stories, recipes using land foods</li> <li>• uses language for fun (e.g., express humour, figures of speech literally (illustrate or present short skits, perform songs, chants, dances, or short plays)</li> <li>• uses language creatively and for aesthetic purposes (write simple sentences creating situations in a different time or place)</li> <li>• uses language for personal enjoyment (create songs, chants, or word games)</li> <li>• shares and explains examples of short and simple excerpts using stories from the oral tradition</li> <li>• responds to the main point and some supporting details of oral texts on a variety of familiar topics guided by the teacher using graphic organizer or flow chart or technology</li> <li>• discusses selected topics providing some details to support main idea</li> </ul>
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<p><b>10.1.3</b></p> <p><b>Produce oral language that is understandable to others</b></p> <p>.</p>	<p><b>10.1.3</b></p> <ul style="list-style-type: none"> <li>• identifies and uses terms related to kinship (e.g., sister, brother, mother, father, mother-in-law, father-in-law, etc.)</li> <li>• expresses some emotions and feelings familiar to the classroom (by role-playing, talking circles)</li> <li>• explains and follows rules, routines, and procedures related to a specific activity (playing a sport, preparing a meal, planning a meeting with others)</li> <li>• retells parts of oral narratives using a variety of traditional and contemporary mediums to support the retelling such as, drama, dance, music or visual art</li> <li>• communicates personal on topics of study or experiences, using a variety of mediums, such as video, art, music, narratives</li> <li>• prepares a visual display of cultural information (e.g., pictures or technology that shows how to prepare food or hides)</li> <li>• uses expressions to illustrate differences in register (formal vs. informal)</li> <li>• identifies and produces uses of common regional or other variations in the nēhiyaw language</li> <li>• uses politeness conventions in a variety of contexts (e.g., using suitable language to engage listeners' attention when beginning to speak)</li> <li>• uses nonverbal communication in a variety of contexts (e.g., shrugging shoulders, pointing with lips, etc.)</li> <li>• participates in ceremonies or feasts extracts the words known and then discusses the meaning</li> <li>• builds vocabulary using pictures and props for word recognition</li> <li>• strengthens vocabulary by interacting outdoors to become familiar with the weather and environment</li> </ul>
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<b>GOAL</b> <b>10.2 Strategies for Language Learning</b> Learners will use strategies for learning nēhiyawēwin .	
<b>Outcomes</b> At the nēhiyawēwin 10 level, the learner will...	<b>Indicators</b> This is evident when the learner...
<b>10.2.1</b> <b>Select and use appropriate strategies to construct meaning and communicate, including language cues and conventions (phonological, semantics, syntactic, pragmatics, graphophonics and morphological)</b>	<b>10.2.1</b> <ul style="list-style-type: none"> <li>• uses repetition to intimidate nēhiyaw language when practicing words or phrases</li> <li>• associates new words or expressions with familiar ones using nēhiyawēwin uses available technological aides to support language learning such as the website: Gift of Language &amp; Culture <a href="http://www.giftoflanguageandculture.ca">www.giftoflanguageandculture .ca</a></li> <li>• focuses on key words to understand information when listening, viewing and reading</li> <li>• identifies the purpose or intent of a message</li> <li>• asks questions for clarification and recognizes when understanding breaks down</li> <li>• plans what and how to communicate a message in every day conversations</li> <li>• risks errors by pushing own language boundaries</li> <li>• sustains prolonged interaction with pauses to formulate oral text and to self correct</li> <li>• uses words and expressions in different ways when intended language is not available</li> <li>• creates word webs, tables and other graphic organizers in order to remember groups of words or patterns</li> <li>• analyzes an unfamiliar word through its word parts and the context to comprehend</li> <li>• identifies areas of personal difficulty and decides on a plan of how to resolve the problem</li> <li>• distinguishes between fact and opinion of nēhiyaw perspectives when using a variety of sources of information (kēhtē-ayak, books, archives, television, World Wide Web)</li> </ul>

	<ul style="list-style-type: none"> <li>divides the overall learning task into sub-tasks, for example when learning weather terms break down the term to root word, prefix and suffix</li> <li>assesses own performance or comprehension at the end of a task by answering questions such as, "Did I ask an entire question or did I answer the question correctly? What other way could I have said what I did?"</li> <li>formulates key questions to guide inquiry</li> <li>takes part in group decision-making by informing and sharing with others suggestions one has</li> <li>uses suitable phrases to intervene in a discussion (e.g., What do you think about ...? Could you tell me more about ...? I wonder about ...?)</li> <li>repeats part of what someone has said to confirm mutual understanding</li> <li>summarizes the point reached in a discussion to help focus a task</li> <li>works with others to monitor own language learning (e.g., peers, teachers)</li> <li>uses support strategies to help peers persevere at learning task</li> <li>uses note taking to write down key terms or concepts (e.g., split page notes, write down key term on one side and meaning of the term on the other)</li> </ul>
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<b>GOAL</b> <b>10.3 Language Quality</b> Learners will use nēhiyawēwin effectively and competently to communicate by listening, viewing, speaking and representing .	
<b>Outcomes</b>	<b>Indicators</b>
At the nēhiyawēwin 10 level, the learner will...	This is evident when the learner...
<b>10.3.1</b> <b>Communicate meaningfully with accuracy (accuracy primarily the syntactical and semantical connections of a language)</b>	<b>10.3.1</b> <ul style="list-style-type: none"> <li>self-corrects pronunciation when speaking</li> <li>understands and uses specific vocabulary associated with his or her daily life when (e.g., interacting with classmates, teacher, composing a written assignment and presenting orally)</li> <li>uses common regular verbal affixes with accuracy such as transitive and intransitive verbs. Transitive Animate Verb (VTA)</li> </ul>

	<p>“niwāpamāw~I see him/her (animate)” and Transitive Inanimate Verbs (VTI) “niwāpahtēn~I see it (inanimate)”</p> <ul style="list-style-type: none"> <li>• uses correct word order in short utterances and basic constructions</li> <li>• uses some complex sentences</li> <li>• listens and responds to a variety of short, simple oral sentences in situations by answering or questioning when the opportunity presents itself, for example</li> <li>• “tānisi kiya? How are you? Namoya nantow? I am fine.”</li> <li>• Identifies the main point and supporting details of short texts on familiar topics in guided situations</li> <li>• presents steps of a procedure or follows directions</li> <li>• identifies and explains a variety of references (nouns, verbs, space, time) within texts</li> <li>• identifies and explains complex syntactical and semantical elements of the language</li> <li>• enunciates words independently and confidently</li> <li>• uses a repertoire of words and phrases in the classroom within a variety of lexical fields such as; world of work, living things, shopping, extracurricular activities, plants and seasons, entertainment</li> </ul>
<p><b>10.3.2</b></p> <p><b>Communicate meaningfully with proficiency (proficiency is the ability of an individual to speak or perform in an acquired language) .</b></p>	<p><b>10.3.2</b></p> <ul style="list-style-type: none"> <li>• uses nēhiyawēwin in most common and basic situations of the classroom (using precise verbs such as, api~sit, nikamo~sing, pāhpih~laugh)</li> <li>• uses pronunciation and grammar that is understandable in familiar situations</li> <li>• takes risks in pronunciation of unfamiliar words</li> <li>• demonstrates awareness that one word may have multiple meanings depending on the context</li> <li>• gives examples of various words or expressions that convey the same idea</li> <li>• uses intonation, stress, and rhythm appropriately in classroom situations</li> </ul>

	<ul style="list-style-type: none"> <li>manages short interactions with classmates with ease</li> <li>produces short, simple oral texts independently or with guidance from the teacher</li> </ul>
<b>10.3.3</b> <b>Communicate meaningfully with coherency (coherency relates to the connectedness of information, thoughts and ideas within communication) .</b>	<b>10.3.3</b> <ul style="list-style-type: none"> <li>produces several sentences spontaneously to express an idea, using coherency markers</li> <li>produces, with preparation, several sentences in oral and written form, using such linking words as “ēkospi -then,” “mwēstas-after” and “ayisk-because”</li> <li>produces several sentences using basic words, phrases, short sentences, and questions, and simple language structures</li> <li>produces several responses to simple questions and answers simple questions in several different ways</li> <li>links words or groups of words in simple ways</li> <li>sequences elements of a simple story, process or series of events gives examples of various words and expressions that convey the same idea</li> </ul>

<b>GOAL</b> <b>10.4 Language Functions</b> Learners will use nēhiyawēwin to give and to receive information, to socialize and celebrate, interpret and produce talk, and inquire about culture .	
<b>Outcomes</b> At the nēhiyawēwin 10 level, the learner will...	<b>Indicators</b> This is evident when the learner...
<b>10.4.1</b> <b>Receive and give information by choosing the appropriate language function.</b>	<b>10.4.1</b> <ul style="list-style-type: none"> <li>uses a combination of simple social interaction patterns to perform transactions and interactions (e.g., invitation, accepting, non-accepting, explaining, extending, and writing) specific to the nēhiyaw culture</li> <li>explores and uses formal and informal nēhiyawēwin and behaviours in a variety of contexts</li> <li>uses learned expressions in a variety of contexts</li> <li>asks for and responds to questions of clarification about objects: directions, prices, purpose, location; e.g., “tāniwā ana atim? tāniyikohk? tānimayikohk?, tānitahtwāw?”</li> <li>asks for and responds to questions of clarification about action or movement: frequency, duration, direction; e.g., “tānitahto aniki</li> </ul>

	<p>iskwēsisak kā-mētawēcik wayawītimihk? Tāniyikohk anima ē-itakihtēk?”</p> <ul style="list-style-type: none"> <li>• asks for and responds to questions of clarification about “who did what to what/ whom”, such as “He hid her hat.”, “awīna yahkinew sēkēpayīs? Who is that pushing the car?”, “wīsakinisiw wēwēpisēwīnih? He hurt himself on the swing.”</li> <li>• asks for and responds to questions about logical relations: cause, conditional, contrast, conjunction; e.g., “tānitē ana Bill ē-itohtēt? Where is Bill going?”, “tāniwā nikāwīnān? Where is our mother?.”</li> <li>• Asks for specific help and completes task</li> <li>• follows instructions involving several objects and actions (learning to dance, jig, or prepare food)</li> <li>• exchanges and shares opinions, preferences, and shares justification</li> <li>• participates in conversations that include past (ihkē), present (mēkwāc) and future (niyāk) actions and events</li> </ul>
<p><b>10 4 .2</b></p> <p><b>Socialize and celebrate by choosing the appropriate language function.</b></p>	<p><b>10.4.2</b></p> <ul style="list-style-type: none"> <li>• uses gestures and expressions that accompany play</li> <li>• uses expressions and phrases for informal conversation in cooperative groups</li> <li>• gives instructions in a polite way according to conventions of the language and community</li> <li>• recognizes gestures and expressions that accompany requests from friends, adults, unfamiliar adults</li> <li>• expresses basic personal emotions and states, “tāpwē miywāsin!”</li> <li>• prepares in groups, topics that will be discussed and questions that can be asked when kēhtē-aya are present to share their knowledge</li> <li>• uses appropriate register in speaking to a person of the opposite sex (through role-play or simulations)</li> <li>• prepares an event following the order of a ceremony and recognize placement of participants</li> </ul>

<p><b>10.4.3</b></p> <p><b>Interpret discourse by choosing the appropriate language function .</b></p>	<p><b>10.4.3</b></p> <ul style="list-style-type: none"> <li>• predicts what the discourse will be about using background knowledge about subject or from previewing and pre-listening activities directed by the teacher</li> <li>• after hearing/viewing/reading discourse: <ul style="list-style-type: none"> <li>○ compiles and organizes details, such as the sequence of events or steps;</li> <li>○ causes and effects of decisions made by characters;</li> <li>○ identifies and describes the main character(s), the main problem or the purpose</li> </ul> </li> <li>• recognizes and explains language techniques used for effectiveness, such as accompanying songs, clarity of vocabulary chosen using visual representation such as illustrations, graphs, accessories</li> <li>• relates personally to a character or situation in moral stories using a comparison chart or Venn diagram</li> </ul>
<p><b>10.4.4</b></p> <p><b>Perform language functions that allow learners to inquire.</b></p>	<p><b>10.4.4</b></p> <ul style="list-style-type: none"> <li>• discusses and plans ways to obtain information or assistance from peers, helpers, leaders in the community for a variety of purposes (ask for assistance or guidance from others)</li> <li>• decides where and how to find information including print and non-print resources such as; <ul style="list-style-type: none"> <li>○ interviewing people with specific simple questions</li> <li>○ internet, DVDs, TV, radio, resource people</li> <li>○ library, book store, trading post, store</li> </ul> </li> <li>• processes information by listening to instructions on how to do a particular task or follow directions</li> <li>• organizes, condenses and summarizes data by using webs, charts, drawings and other visual representations</li> <li>• records information in various forms, such as written, visual, or audio</li> <li>• puts information to use by preparing a project, representing, or planning for an outing</li> <li>• conducts a language survey as a class or group project to survey nēhiyawak, (for example, gather information about population age, first and second language speakers)</li> </ul>

<b>10.4.5</b>  <b>Perform language functions that allow learners to produce communication.</b>	<b>10.4.5</b> <ul style="list-style-type: none"> <li>explains a procedure: describes what is done and why, such as how and why people heat their drums (Plains Cree) before they play, or why tobacco is left in the ground when earth medicines are taken from the land (Woodland Cree)</li> <li>describes events and experiences in logical progression, such as how birch syrup is gathered in spring, or how to set a fish net, or how different groups of people interacted with one another on the plains and in the north</li> <li>outlines similarities and differences between people, objects or situations; e.g., compare the Woodland and Plains nēhiyawēwin , or compare nēhiyawēwin spring and fall activities using T charts or Venn diagrams</li> </ul>
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<p style="text-align: center;"><b>GOAL</b></p> <p style="text-align: center;"><b>10.5 Reflect on Language Learning</b></p> <p style="text-align: center;">Learners will assess and reflect on their own language skills and set goals for future improvement .</p>	
<p style="text-align: center;"><b>Outcomes</b></p> <p>At the nēhiyawēwin 10 level, the learner will...</p>	<p style="text-align: center;"><b>Indicators</b></p> <p>This is evident when the learner...</p>
<b>10.5.1</b>  <b>Assess personal strengths and needs for language learning as they relate to family, community and land</b>	<b>10.5.1</b> <ul style="list-style-type: none"> <li>reflects on identity through the nēhiyaw world-view and language by asking questions; “How does my use of nēhiyawēwin shape the way I understand nature? Or how does my use of nēhiyawēwin shape the way I understand the nēhiyaw culture?”</li> <li>explains how speaking, listening and viewing are useful tools to clarify thinking, communicating and learning</li> <li>evaluates the quality of own contributions to group process and sets goals using a self-evaluation tool (created by self or with peers and/or teacher) and plans for development</li> <li>develops and uses criteria for evaluating self, setting goals, and preparing an action plan</li> </ul>
<b>10.5.2</b>  <b>Set goals for future improvement</b>	<b>10.5.2</b> <ul style="list-style-type: none"> <li>considers and uses the strategies appropriate for a given task and situation</li> <li>assesses language use and revises personal goals to enhance language learning and use</li> </ul>



	<ul style="list-style-type: none"> <li>reflects on and assesses speaking, listening, representing and viewing experiences and on the selected strategies that learners have used, including criteria relevant to vocabulary to assess their viewing and listening activities; and, set goals for each</li> <li>generates and uses criteria to self-assess and sets goals for improvement as a speaker, representer, viewer and listener</li> <li>appraises own and others' work for clarity</li> <li>identifies and analyzes effectiveness of a variety of language strategies</li> <li>states appropriate and achievable improvement goals based on self-analysis; chooses and applies strategies appropriate to improvement goals and reflects on progress in achieving those goals</li> <li>sets goals to improve viewing, listening, speaking and representing</li> </ul>
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<b>nēhiyawēwin 20</b> <b>Outcomes GOAL</b> <b>20.1 Language Use Contexts</b>	
Learners will use nēhiyawēwin in a variety of situations and for a variety of purposes in the school, the home, within and outside the community requiring interaction, production and interpretation of language.	
<b>Outcomes</b>	<b>Indicators</b>
At the nēhiyawēwin 20 level, the learner will ...	This is evident when the learner...
<b>20.1.1</b> <b>View, interact with, and experience the natural and constructed environments of the community.</b>	<b>20.1.1</b> <ul style="list-style-type: none"> <li>listens and responds to short texts on topics of interest in guided or unguided situations</li> <li>identifies the purpose of texts (e.g., to describe, retell, persuade, entertain and instruct)</li> <li>identifies the main point and supporting details of lengthy texts on topics of interest in guided situations.</li> <li>listens and responds to a variety of extended text forms in a variety of media (e.g., short stories, films, plays, etc.)</li> <li>interacts with kēhtē-aya or cultural resource people to learn cultural skills in the learners' natural surroundings</li> <li>interacts with members of the community and kēhtē-aya while participating in culture camps</li> </ul>

	<ul style="list-style-type: none"> <li>• interacts with members of the community while participating in community events, such as winter festival, language festival, dance competitions or music festivals</li> <li>• interacts with members of the community in acts of service to the community, such as helping with the preparation of activities, programming for community radio, television or print media</li> <li>• interacts with kēhtē-aya or cultural resource people while inquiring about the nēhiyaw world-view to learn about the history, past practices and past customs</li> </ul>
<b>20.1.2</b> <b>Understand and interpret the nēhiyaw language as a connected set of ideas expressed in sentences .</b>	<b>20.1.2</b> <ul style="list-style-type: none"> <li>• interprets and responds to traditional narratives of the people relating to areas of nēhiyaw world-views: histories, moral stories, songs, informational texts and entertaining stories, from electronic or print mediums</li> <li>• interprets and responds to contemporary nēhiyawēwin reflections expressed in a variety of mediums, such as documentaries on a topic of choice, or modern nēhiyawēwin art, dance, drama, and music</li> <li>• listens to and interprets some of the proceedings of community meetings regarding topics relevant to cultural areas of study, such as meetings with kēhtē-ayak, band council meetings, school committee meetings</li> <li>• reads and interprets simple excerpts from stories from the oral tradition; stories should be supported with occasional informative illustrations, photos, or other visual representations</li> <li>• reads and interprets a descriptive passage of text or a detailed set of instructions for a process, supported with occasional informative illustrations</li> </ul>
<b>20.1.3</b> <b>Produce language that is understandable to others.</b>	<b>20.1.3</b> <ul style="list-style-type: none"> <li>• produces text on familiar topics, providing detail to support main point, in guided situations</li> <li>• communicates thoughts, ideas, feelings for specific purposes and audiences through a variety of verbal and visual media in guided situations</li> <li>• retells parts of oral narratives orally and in written form, and combines with various mediums of expression, such as dance, puppetry, art, or drama</li> <li>• shares personal reflections created, such as a speech and as written text, in response to personal experiences or nēhiyaw world-views</li> </ul>

	<ul style="list-style-type: none"> <li>• writes notes and presents orally to capture basic information from inquiry or from a personal or electronic source, such as a short interview, weather report or short film</li> <li>• writes a factual report based on inquiry and presents information and accompanies the written report with a visual, oral or kinaesthetic presentation that adds to its effectiveness for a particular audience <ul style="list-style-type: none"> <li>• presents an oral narrative or other creative text and accompanies it with a visual, kinaesthetic or oral presentation that adds to its effectiveness for a particular audience, such as a poem put to music, script or dialogue acted out, or gives instructions on how to do a particular task</li> </ul> </li> </ul>
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<b>GOAL</b> <b>20.2 Strategies for Language Learning</b> Learners will use strategies for learning nēhiyawēwin.	
<b>Outcomes</b> At the nēhiyawēwin 20 level, the learner will...	<b>Indicators</b> This is evident when the learner...
<b>20.2.1</b> <b>Develop and use various strategies to enhance the meaning of learning and communication.</b>	<b>20.2.1</b> <ul style="list-style-type: none"> <li>• decides in advance what to listen for</li> <li>• distinguishes relevant information from irrelevant information when trying to get the gist of a speech or difficult conversation</li> <li>• uses grammatical knowledge to correct errors or to improve their language</li> <li>• uses reference materials and speakers to help in clarifying a message</li> <li>• seeks opportunities to use or hear the language</li> <li>• volunteers initiating or ending a conversation</li> <li>• makes personal notes when hearing useful language</li> <li>• makes inferences</li> <li>• identifies and justifies the evidence on which inferences are based</li> <li>• uses graphic representations (e.g., word maps, mind maps, diagrams, charts) to make information easier to understand and to remember</li> <li>• places new words or expressions in a context to make them easier to remember</li> <li>• uses key content words or context clues to follow an extended text</li> </ul>

	<ul style="list-style-type: none"> <li>• listens selectively, based on purpose</li> <li>• demonstrates awareness of learning through direct exposure to nēhiyawēwin by asking questions when someone is speaking</li> <li>• demonstrates how strategies may assist with texts containing unknown elements</li> <li>• identifies problems that may hinder successful completion of a task and seek solutions</li> <li>• develops criteria for assessing own work</li> <li>• sets goals for learning nēhiyawēwin</li> <li>• participates in group problem-solving processes</li> <li>• repeats and uses new words and expressions occurring in conversation with others</li> <li>• asks for clarification or repetition to aid understanding</li> <li>• demonstrates willingness to take risks and to try unfamiliar tasks and approaches</li> <li>• identifies effective mental techniques to improve learning nēhiyawēwin</li> <li>• works with language mentors (e.g., parents, friends, peers, kēhtē-ayak) to monitor and improve own learning</li> <li>• identifies language and cultural role models (who they are and what makes them unique)</li> <li>• identifies and develops own strengths related to nēhiyaw language and culture</li> </ul>
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<b>GOAL</b> <b>20.3 Language Quality</b> Learners will demonstrate the ability to communicate with degrees of accuracy, proficiency and coherency.	
<b>Outcomes</b>	<b>Indicators</b>
At the nēhiyawēwin 20 level, the learner will...	This is evident when the learner...
<b>20.3.1</b> <b>Communicate meaningfully with accuracy (accuracy primarily the syntactical and semantical conventions of a language).</b>	<b>20.3.1</b> <ul style="list-style-type: none"> <li>• produces sounds of language that are difficult for the student learning an additional language, with enough clarity to prevent misunderstandings of common words</li> <li>• uses specific vocabulary associated with a range of common topics</li> <li>• produces sentences containing a subordinate clause</li> <li>• uses a wider range of common verbal affixes with relative accuracy</li> </ul>

	<ul style="list-style-type: none"> <li>• produces a variety of short, simple oral texts in guided and unguided situations</li> </ul>
<b>20.3.2</b> <b>Communicate meaningfully with proficiency (proficiency is the ability of an individual to speak or perform in an acquired language).</b>	<b>20.3.2</b> <ul style="list-style-type: none"> <li>• produces speech at a normal or slower than normal rate that requires some repetition to be understood by a first language speaker</li> <li>• manages simple, routine interactions with ease and asks for clarification when necessary</li> <li>• participates in a simple conversation with a nēhiyaw speaker using repetition and explanation</li> <li>• produces basic phrases, short sentences, and questions using learned vocabulary and simple language structures</li> </ul>
<b>20.3.3</b> <b>Communicate meaningfully with coherency (coherency relates to the connectedness of information, thoughts and ideas within discourse) .</b>	<b>20.3.3</b> <ul style="list-style-type: none"> <li>• conveys an idea in discourse with a logical sequence of events and with simple but effective detail</li> <li>• expresses some logical relations in discourse</li> <li>• uses simple linking devices, such as “māka-but,” “ēkosi-so,” “kīspin-if” and “ohcitherefore,” appropriately in spontaneous speech to create a sense of flow and coherency</li> <li>• uses a variety of short oral texts on unfamiliar topics in guided situations</li> <li>• uses a variety of conventions to structure texts (e.g., titles, poetry, and riddles/ jokes)</li> <li>• uses a variety of patterns in their own texts</li> </ul>

<b>GOAL</b> <b>20.4 Language Functions</b> Learners will use nēhiyawēwin to give and receive information, socialize and celebrate, interpret and produce talk, and inquire about culture .	
<b>Outcomes</b>	<b>Indicators</b>
At the nēhiyawēwin 20 level, the learner will...	This is evident when the learner . . .
<b>20.4.1</b> <b>Perform language functions that allow the learner to receive and give information.</b>	<b>20.4.1</b> <ul style="list-style-type: none"> <li>discusses plans (e.g., going to the library, going for coffee, meeting for volleyball)</li> <li>follows simple instructions for doing something (e.g., brush teeth, wash face, write on the board)</li> <li>uses nēhiyawēwin to persuade or convince (e.g., ēkā takohtēci wīpac, kikaati-sipwēhtānaw . You'll arrive soon and then we will get ready to leave . Ēkā kimiwahki wāpahki, kika-nitawi-pakāsimonaw, kakwē-kaskimēw or kakwēsākōcimēw) Providing it doesn't rain, we will go and swim</li> <li>uses questions to understand new idea</li> <li>develops ways of organizing and clarifying personal thinking and ideas</li> <li>seeks information to help formulate personal understanding</li> <li>asks questions, asks for repetition to clarify understanding</li> </ul>
<b>20.4.2</b> <b>Perform language functions that allow them to socialize and celebrate.</b>	<b>20 .4 .2</b> <ul style="list-style-type: none"> <li>uses inclusive language to welcome guests into the home, school or community (tawow! astam, pehtoke)</li> <li>uses language and other protocols governing relationships between and among people during ceremonies and special events</li> <li>demonstrates and uses language families and dialects-systematic sound differences and reasons for differences in vocabulary</li> </ul>
<b>20.4.3</b> <b>Perform language functions that allow them to interpret communications.</b>	<b>20 .4 .3</b> <ul style="list-style-type: none"> <li>engages in previewing or hearing activities that orient to the discourse, such as providing background knowledge, recalling what is already known</li> <li>after hearing/viewing/reading discourse:</li> </ul>

	<ul style="list-style-type: none"> <li>• demonstrates by outlining, summarizing, paraphrasing and answering questions, comprehension of main idea and details</li> <li>• searches for meaning in the unspoken discourse, such as ellipses, symbols, metaphors</li> <li>• demonstrates recognition of language techniques used for effectiveness of presentation such as voice, or the use of metaphors</li> <li>• relates personally to a character or situation in moral stories</li> </ul>
<b>20.4.4</b> <b>Perform language functions that allow them to produce research .</b>	<b>20.4.4</b> <ul style="list-style-type: none"> <li>• identifies and inquires a need or purpose for collecting cultural information in consultation with kēhtē-aya</li> <li>• forms possible research or inquiry questions</li> <li>• identifies possible sources of information, resource people, written resources and media resources</li> <li>• approaches cultural resource people with appropriate protocol for collecting information</li> <li>• gathers and records information</li> <li>• processes and adapts information</li> <li>• scans for relevant information</li> <li>• organizes information</li> <li>• records information in written form</li> <li>• follows protocol for acknowledging sources</li> <li>• explores effective forms for recording and presenting and uses for research findings, such as CD-ROM's, video archives, children's literature</li> </ul>
<b>20.4.5</b> <b>Perform language functions that allow them to produce communication.</b>	<b>20.4.5</b> <ul style="list-style-type: none"> <li>• perience, event or situation with supporting detail; e.g., life on the trapline, prepare wild game, setting a fishnet, or educational experiences</li> <li>• gives a set of instructions with appropriate sequence, rules, conditions and imperatives, such as how to make jam using blueberries or raspberries, or how to clean and tan a moose hide</li> <li>• discusses options using words for possibility, comparison, contrast and cause; e.g., compare and contrast artwork done by Saskatchewan artists, or discuss the pros and cons of living in the city</li> </ul>

<b>GOAL</b> <b>20.5 Reflect on Language Abilities</b> Learners will extend their abilities to assess and reflect on their own language skills and set goals for future improvement .	
<b>Outcomes</b> At the nēhiyawēwin 20 level, the learner will...	<b>Indicators</b> This is evident when the learner...
<b>20.5.1</b> <b>Assess personal strengths and needs within the development of their own language skill, and set goals for future improvement.</b>	<b>20 5.1</b> <ul style="list-style-type: none"> <li>reflects on factors that influence identity through the use of the nēhiyaw language</li> <li>recognizes speaking, listening, viewing and representing are useful tools for clarifying thinking, communicating and learning</li> <li>evaluates and modifies own roles in group interactions</li> <li>uses criteria and rubrics to evaluate presentations including the purpose, delivery, content, visual aids, body language, and facial expressions</li> </ul>
<b>20.5.2</b> <b>Assess personal strengths and needs within the development of their own language learning as they relate to family, community and land and set goals for future improvement.</b>	<b>20 5.2</b> <ul style="list-style-type: none"> <li>assesses own and others' work for clarity, correctedness, and impact</li> <li>monitors personal communication goals</li> <li>reflects on attainment of personal goals for effective language learning and use</li> <li>reviews, refines, through reflection, feedback and self-assessment</li> <li>determines personal inquiry and research strengths and language goals</li> <li>reflects on new knowledge of nēhiyawēwin and its value to self and the wider community</li> <li>determines personal inquiry and learning goals</li> <li>reflects on, analyzes, and assesses strategies used while learning nēhiyawēwin</li> </ul>



<b>nēhiyawēwin 30</b> <b>Outcomes GOAL</b> <b>30.1 Language Use Contexts</b> Learners will demonstrate the ability to community and school situations requiring interaction, production, or interpretation of language .	
<b>Outcomes</b> At the nēhiyawēwin 30 level, the learner will...	<b>Indicators</b> This is evident when the learner...
<b>30.1.1</b> <b>View, interact, and experience the natural and constructed environments of their community.</b>	<b>30.1.1</b> <ul style="list-style-type: none"> <li>• interacts with classmates and teacher during language learning activities</li> <li>• interacts with classmates in pairs or small groups to complete class projects in the nēhiyaw language</li> <li>• seeks information to further understanding of nēhiyaw concepts from kehte-aya and other knowledge keepers within the community</li> <li>• participates actively in developing language and cultural skills during experiential learning opportunities, such as helping at community/cultural events, volunteering with day-care children, visiting and conversing with kēhtēaya in the community, planning cultural camps/activities</li> <li>• interacts with classmates, school staff and visitors</li> <li>• discusses and promotes positive interactions and relationships in the school</li> <li>• interacts with classmates or school personnel in decision-making meetings, such as student council, class meeting, group project</li> <li>• interacts with kēhtē-aya or cultural resource people while researching or inquiring about cultural information</li> <li>• interacts with kēhtē-aya or other adult members of the community to receive guidance or information about the history of the community in order to create a display of the information collected</li> <li>• interacts with members of the community and kēhtē-aya while participating in nature camps</li> <li>• interacts with members of the community while participating in community events, such as wakes, kēhtē-ayak gatherings, meetings, and language festivals</li> <li>• interacts with members of the community in acts of service to the community, such as volunteering at kēhtē-ayak homes or with long term care</li> </ul>

	<ul style="list-style-type: none"> <li>• interacts with a mentor on a project relating to the language and/or nēhiyaw world-view</li> </ul>
<b>30.1.2</b> <b>Understand and interpret language as a connected set of ideas expressed in sentences.</b>	<b>30.1.2</b> <ul style="list-style-type: none"> <li>• interprets and explains the proceedings of meetings regarding topics relevant to cultural areas of study, such as land claims, or chief and council meetings</li> <li>• interprets and explains or invites a speaker to share traditional narratives of the people: histories, moral stories, songs, informational texts, inspirational speeches</li> <li>• interprets and produces speeches with a variety of purposes, such as inspirational, political, tributes and guidance, with the help of kēhtē-aya or other adults in the community</li> <li>• interprets contemporary reflections in various mediums that relate to cultural areas of study, such as documentaries on social problems in the community, theatre, magazine articles</li> <li>• reads and interprets text that has been transcribed from the oral tradition of nēhiyaw people on a topic that is familiar to the student (contemporary lifestyles, fishing, hunting,)</li> <li>• reads and interprets informational text that may be unfamiliar but relevant to research needs of the student</li> <li>• translates text between a nēhiyaw language and another language</li> </ul>
<b>30.1.3</b> <b>Learners will produce language that is understandable to others.</b>	<b>30.1.3</b> <ul style="list-style-type: none"> <li>• retells oral narratives or shares own writing orally and in written form, with the aid of various mediums, such as dramatization, art, or displays</li> <li>• shares personal reflections created such as a speech or a written text, in response to personal experiences or areas of cultural study</li> <li>• researches and reports historical information relating to current issues, such as residential schooling as it relates to present problems</li> <li>• writes a factual report based on researched information; and accompanies the written report with a visual presentation that adds to its effectiveness for a particular audience, such as graphics, display, computer interactive program, video program</li> </ul>

	<ul style="list-style-type: none"> <li>• writes a narrative or other creative text; and accompanies it with a visual, kinaesthetic or oral presentation that adds to its effectiveness for a particular audience</li> </ul>
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<b>GOAL</b> <b>30.2 Strategies for Language Learning</b> Learners will demonstrate the ability to use strategies for learning a language .	
<b>Outcomes</b>	<b>Indicators</b>
At the nēhiyawēwin 30 level, the learner will...	This is evident when the learner...
<b>30.2.1</b>  <b>Learners will select and use appropriate strategies to maximize learning and communication.</b>	<b>30.2.1</b> <ul style="list-style-type: none"> <li>• records unknown words and expressions, noting their context and function</li> <li>• seeks information through a network of sources (e.g., libraries, internet, others, agencies)</li> <li>• seeks opportunities outside class to practise and observe nēhiyawēwin</li> <li>• uses context clues to infer probable meanings of unfamiliar words</li> <li>• infers meaning, and then verifies by reading or asking questions when opportunities arise</li> <li>• selects the best form in which to express intent in a given context</li> <li>• seeks authentic language documents for research purposes</li> <li>• uses reference materials or a speaker to verify or help in difficult areas of language</li> <li>• seeks information through a network of sources including libraries, the World Wide Web, individuals, and agencies</li> <li>• uses previously acquired knowledge or skills to assist with a new learning task</li> <li>• identifies own language learning needs and goals and organize strategies and procedures accordingly</li> <li>• demonstrates awareness of own strengths and areas of improvement in nēhiyawēwin</li> <li>• reflects upon own thinking and learning processes</li> </ul>

	<ul style="list-style-type: none"> <li>• takes responsibility for planning, monitoring, and assessing own learning experiences</li> <li>• works with others to solve problems</li> <li>• uses social interaction skills to enhance group learning tasks</li> <li>• uses various strategies to resume and sustain conversation</li> <li>• asks follow-up questions to check for understanding</li> <li>• obtains feedback on tasks</li> <li>• monitors own anxiety about learning tasks, and take measures to lower it if necessary</li> <li>• provides personal motivation for learning by rewarding self when successful</li> <li>• uses a buddy system in learning nēhiyawēwin</li> <li>• seeks help from kēhtē-aya in nēhiyaw language and cultural learning</li> </ul>
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<b>GOAL</b> <b>30.3 Language Quality</b> Learners will demonstrate the ability to communicate with degrees of precision, coherency and fluency.	
<b>Outcomes</b>	<b>Indicators</b>
At the nēhiyawēwin 30 level, the learner will...	This is evident when the learner...
<b>30.3.1</b> <b>Communicate meaningfully with accuracy (accuracy primarily the grammatical system of a language).</b>	<b>30.3.1</b> <ul style="list-style-type: none"> <li>• creates a variety of basic sentences using accurate grammar</li> <li>• uses complex sentences and phrases but not without error</li> <li>• uses idioms, and basic and specialized vocabulary from course content, to communicate ideas</li> <li>• uses understanding of the varying sound systems of different dialects to understand them better</li> <li>• reads factual texts or concrete information from a cultural study or prose that is relatively straightforward</li> </ul>

<p><b>30.3.2</b></p> <p><b>Communicate meaningfully with proficiency (proficiency involves the ease with which communication is expressed or received).</b></p>	<p><b>30.3.2</b></p> <ul style="list-style-type: none"> <li>• produces several sentences of spoken, coherent discourse, with relative detail and precision, in spontaneous situations</li> <li>• produces a variety of lengthy texts on topics, providing details to support the main point</li> <li>• communicates thoughts, ideas, and feelings for specific purposes and audiences through a variety of verbal and visual media</li> <li>• listens to and reiterates what another speaker has said, though the listener may need passage repeated or explained</li> <li>• sustains conversations for up to 15 minutes</li> </ul>
<p><b>30.3.3</b></p> <p><b>Communicate meaningfully with coherency (coherency relates to the connectedness of information, thoughts and ideas within communication)</b></p>	<p><b>30.3.3</b></p> <ul style="list-style-type: none"> <li>• uses complex and compound sentences to hold ideas in discourse together</li> <li>• uses linking devices throughout the discourse, though not with complete agreement</li> <li>• uses sentences and questions that contain learned vocabulary and familiar language structures in different</li> <li>• adjusts language to suit audience and purpose</li> <li>• uses the appropriate level of formality with people in a variety of contexts</li> <li>• uses a wide range on interactions patterns to deal with routine and non-routine transactions and interactions</li> </ul>

<b>GOAL</b>  <b>30.4 Language Functions</b>  Learners will use the nēhiyaw language to give and to receive information, socialize and celebrate, interpret and  produce talk, and research culture	
<b>Outcomes</b>	<b>Indicators</b>
At the nēhiyawēwin 30 level, the learner will...	This is evident when the learner...
<b>30.4.1</b>  <b>Perform language functions that allow them to get and give information.</b>	<b>30.4.1</b> <ul style="list-style-type: none"> <li>• exchanges information and opinions about moral dilemmas and issues affecting them personally</li> <li>• listens actively to others, in discussions and group work, and solicits and offers ideas</li> <li>• attempts to reformulate the ideas of others in discussions and group work to enable consensus</li> <li>• seeks in discussions and group work the input of those who are experienced in the area of discussion</li> <li>• exchanges ideas and thoughts on topics of personal interest</li> <li>• asks and answers questions using complete sentences</li> </ul>
<b>30.4.2</b>  <b>Perform language functions that allow them to socialize and celebrate.</b>	<b>30.4.2</b> <ul style="list-style-type: none"> <li>• appreciates the spontaneous humour in social situations</li> <li>• carries on a simple conversation with another speaker, and uses appropriate register</li> <li>• uses appropriate register at community events, such as introducing a speaker</li> <li>• uses language of avoidance</li> <li>• demonstrates and explains an understanding of special symbols and objects used during celebrations and ceremonies, including their meaning and foundation in traditional narratives</li> </ul>

<p><b>30.4.3</b></p> <p><b>Perform language functions that allow them to interpret discourse</b></p>	<p><b>30.4.3</b></p> <ul style="list-style-type: none"> <li>• engages in previewing or hearing activities that orient students to the discourse, such as providing background knowledge, recalling what is already known</li> <li>• after hearing/viewing/reading discourse: <ul style="list-style-type: none"> <li>○ demonstrates comprehension of main idea and details; demonstrates recognition of language techniques used for effectiveness of presentation</li> <li>○ identifies examples of implied or indirect language; and examines purpose, such as hedging, and avoidance</li> <li>○ identifies the form of discourse chosen to match the purpose and audience, such as an interview, music, etc.</li> <li>○ identifies the dilemma or conflicts and resolution faced by the main character in moral stories</li> <li>○ reflects on personal lessons learned from moral stories</li> <li>○ identifies examples of puns and jokes; and examines their construct and purpose, such as gentle criticism, audience involvement, etc.</li> </ul> </li> </ul>
<p><b>30.4.4</b></p> <p><b>Perform language functions that allow them to research.</b></p>	<p><b>30.4.4</b></p> <ul style="list-style-type: none"> <li>• consults with a community kēhtē-aya, and identifies a research need or purpose to gather information on the nēhiyaw culture</li> <li>• formulates research questions</li> <li>• identifies possible sources of information, including people, written texts and media texts</li> <li>• practices and approaches cultural resource people with appropriate protocol for collecting information</li> <li>• gathers and records information</li> <li>• processes and adapts information</li> <li>• scans for relevant information</li> <li>• evaluates information critically</li> <li>• organizes information in ways to fit the need or purpose of task</li> <li>• prepares a report or presentation (written, visual, using technology)</li> <li>• follows protocol for acknowledging sources</li> </ul>

	<ul style="list-style-type: none"> <li>explores effective forms for recording and presenting or using research findings, such as incorporating technology, visual presentation, a magazine article, or written report</li> </ul>
<b>30.4.5</b>  <b>Perform language functions that allow them to produce discourse.</b>	<b>30.4.5</b> <ul style="list-style-type: none"> <li>gives reasons and information to support a point of view on an issue, such as the position taken on learning languages, the position taken on political involvement</li> <li>gives advice; e.g., write a letter of advice to themselves, to a younger brother, to a cousin living away</li> <li>retells a traditional moral narrative orally with a focus on developing the main character; e.g., his/her strengths and weaknesses, his/her dilemma, the problem, the resolution, the lesson</li> </ul>

<b>GOAL</b>  <b>30.5 Reflect on Language Abilities</b>  Learners will extend their abilities to assess and reflect on their own language skills and set goals for future improvement.	
<b>Outcomes</b>	<b>Indicators</b>
At the nēhiyawēwin 30 level, the learner will...	This is evident when the learner...
<b>30.5.1</b>  <b>Assess personal strengths and needs as a nēhiyawēwin speaker and contributions made to the community of learners.</b>	<b>30.5.1</b> <ul style="list-style-type: none"> <li>identifies with guidance what proficient nēhiyaw speakers do</li> <li>reflects on what they learned</li> <li>reflects on what they would like to learn more about</li> <li>reflects on what they might do on their own to learn more as a result of previous learnings</li> <li>reflects on who they might approach to learn more about the nēhiyaw language</li> </ul>



<p><b>30.5.2</b></p> <p><b>Assess personal strengths and needs within the development of their own language skill, and set goals for future improvement.</b></p>	<p><b>30.5.2</b></p> <ul style="list-style-type: none"> <li>• reflects on and identifies through the nēhiyaw world-view and language</li> <li>• recognizes speaking, listening and viewing as useful tools to clarify thinking, communicating and learning</li> <li>• evaluates the quality of own contributions to group process and sets goals and plans for further development</li> <li>• develops and uses criteria for evaluating self, goals, and projects</li> </ul>
<p><b>30.5.3</b></p> <p><b>Assess personal strengths and needs within the development of their own language learning as they relate to self, family and community and set goals for future improvement.</b></p>	<p><b>30.5.3</b></p> <ul style="list-style-type: none"> <li>• assesses own and others' work for clarity, correctedness, and impact</li> <li>• monitors personal communication goals</li> <li>• reflects on attainment of personal goals for effective language learning and use</li> <li>• reviews, refines, through reflection, feedback and self-assessment</li> <li>• determines personal inquiry and researches strengths and language goals</li> <li>• reflects on new knowledge of nēhiyawēwin and its value to self and the wider community</li> <li>• determines personal inquiry and learning goals</li> <li>• reflects on, analyzes, and assesses strategies used while learning nēhiyawēwin</li> </ul>

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## Assessing Student Progress

The goal of this curriculum is language and communication. This being the case, student assessment of the outcomes is best tied to the acquisition of the ability to communicate in a meaningful and appropriate way with users of the nēhiyaw language. Although there may be some focus on teaching students the vocabulary and the patterns of language, the assessment is in how the students use the language in order to communicate with others or how they communicate when participating in cultural activities. “Knowing how, when and why to say what to whom” (Standards for Foreign Language Learning, n.d.).

### Assessment for Learning and Assessment of Learning

**Assessment for learning** is also referred to as formative assessment, and is characterized by the ongoing exchange of information about learning by emphasizing the role of the learner, not only as a contributor to the assessment and learning process, but also as the critical connector between them. The learner is active, engaged and a critical assessor and can make sense of information and relate it to prior knowledge, and master the skills involved. Assessment for learning involves specific, descriptive feedback but is not included in performance grade. Assessment for learning promotes students’ understanding of how they are doing in relation to learning outcomes and competence in setting personal learning goals. If students are to become competent users of assessment information, they need to be included in the process. The main focus is on classroom assessment that contributes to the learning, by the teacher (for learning) and by the student (as learning).

**Assessment of learning** also referred to as summative assessment is intended to certify learning and report to parents and students about students’ progress in school. Assessment of learning checks what a learner has learned at a given point in time. It most often occurs at the end of a period of instruction, (e.g., a unit or term, and takes the form of tests or exams that include questions drawn from material studied during that time). Assessment of learning information is designed to be summarized in a performance grade and shared with the learner, parent, and others outside of the classroom that have a right to know. Teachers make professional decisions to determine which type of assessment strategy is most appropriate at any given time.

### Assessment of the Strategies Outcomes

As learners progress through the year, they should develop an awareness of a range of strategies and begin to apply them to assist their learning of the nēhiyaw language. As students engage in the performance tasks, it is recommended that teachers note students’ emerging awareness of language learning and language use strategies to assist their comprehension and enhance communication.

The performance tasks in this curriculum provide the learner with experiences that encourage them to use a variety of strategies: e.g., use body language and gestures to aid comprehension, ask for clarification and participate in group work or activities to complete tasks. Learners’ use of strategies can be evaluated by learners through self-assessment and by teachers as they observe and conference with the learner.

Much work is currently under way in the area of holistic student assessment. The Common European Framework of Reference for Languages: Learning, teaching and assessment (2006) states “holistic

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assessment looks at different aspects which are weighted intuitively by the assessor. Analytical assessment is looking at different aspects separately. The two ways in which this distinction is made: a) in terms of what is looked for; (b) in terms of how a band, grade or score is arrived at. Systems sometimes combine an analytical approach at one level with a holistic approach at another" (p .190).

The following suggestions for assessment may be useful:

- Base student assessment on individual progress according to the continuum of learning provided in the outcomes sections of the curriculum, particularly in the area of personal development
- Involve the learner in developing authentic means of assessing student progress
- The student progress in language ability to their use of language in social and cultural settings or activities
- Develop descriptive tools, such as rubrics, to provide "pictures" of how students integration of language and culture might look at different levels
- Assess student progress continuously, rather than only as the summation of a unit of study
- Involve students in the assessment of their own learning
- Share the results of assessment in a holistic manner, rather than as a mark or letter grade alone
- Use the data from student assessment to continuously evaluate and enhance the program
- Use a variety of assessment techniques that clearly reflect the communicative, learner-centred, task-based approach to learning a second language. For example, when using a task-based approach, written interpretation would be tested by having students use the information in a written text to carry out a task, rather than by having students answer comprehension questions
- The percentage of the mark allotted to each component of the curriculum should reflect the amount of time that the students spend on that component in the classroom. For example, if students are spending 70 percent of their time on oral activities, 70 per cent of their final mark should be determined by oral evaluation
- Assessment criteria should be clear and consistent with the outcomes desired. For example, if students are being tested for aural interpretation and the test requires that they write down information they have understood they should be marked on whether or not they have understood, not on whether the information written was correctly spelled
- Evaluation should take place in the context on meaningful activities. For example, grammar points dealt with in the course of a unit can be evaluated by looking at whether or not they are correctly used in the task the students are doing, not in fill-in-the-blank or other decontextualized Exercises
- Different kinds of learning outcomes should be evaluated in different ways. For example, knowledge-related outcomes can be assessed by objective tests; attitudes are better assessed by observation
- Students should be involved in determining the criteria, or be given the criteria (e.g., a marking rubric) that will be used for evaluating their work. This can be part of the planning process at the beginning of each unit
- Students should have a clear understanding of the evaluation procedures that will be used throughout the unit

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The nēhiyawēwin curriculum will provide an opportunity for dialogue and research in the area of student assessment in language and culture programs. Content in the nēhiyaw classroom may be adjusted to reflect the reality of the classroom and their communities.

Each nēhiyawēwin curriculum needs to identify specific cultural content from a nēhiyawēwin perspective in order to bring the curriculum to life, and to bring the language and culture together in the program. The content must come from the cultural community in which the program is being delivered. In any type of language program, the use of themes can be particularly beneficial in planning the units of study. Themes allow for the integration of cultural understandings, cultural experiences, cultural skills, but with a focus on the language skills and student reflection.

Articulation between cultural activity and language skill development is not easy, either in planning or teaching, even once the content has been identified. In situations where programs are not given more time than the usual additional language allotments, it will be especially important to plan and use the time well so that maximal language growth occurs while teaching the language along with cultural content. This curriculum will assist planners and practitioners in bringing nēhiyawēwin and the culture together in a seamless and authentic manner.

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## Appendix A: Glossary

The following definitions and explanations are intended to help teachers use this document.

**Animate/inanimate** “nēhiyawēwin divides everything according to a life principle. If it has an inner life force, it is said to be animate. If it is sedentary and has no evident life principle in it, it is inanimate. However, this generalization sometimes breaks down. It is not always possible to predict whether a word is animate or inanimate. For example, “asinīy (NA) a rock” is animate whereas “asiskīy (NI) a piece of soil” is inanimate, quite the opposite to what we would expect. The stem-class codes after the noun will provide this information to you (Alberta Elder’s Cree Dictionary p. xxi)

**Assessment** is the act of systematically gathering information with respect to curricular outcomes on a regular basis in order to understand individual student’s learning and needs. Assessment for learning occurs throughout the teaching and learning process, assessment of learning occurs at the end of a unit or learning cycle, and assessment as learning engages students in reflecting on their learning and occurs throughout the learning process.

**Audio-lingual method** is based on the behaviourist belief that language learning is the acquisition of a set of correct language habits. The learners repeat patterns until they are able to produce them spontaneously. Once a given pattern, for example, subject-verb-prepositional phrase is learned, the speaker can substitute words to make novel sentences. The teacher directs and controls students’ behaviour, provides a model, and reinforces the correct responses.

**Broad Areas of Learning** are three big ideas that reflect and encapsulate Saskatchewan’s Goals of Education.

**Communicative teaching** is an approach to teaching an additional language based on providing opportunities for learners to use the specific language to communicate in a wide range of interactive socio-cultural activities and situations. Learners are taught strategies that enable them to interweave knowledge of content/topics, sociolinguistic rules pertaining to situations, and the language system, in order to find and express meaning in language-use situations.

**Competence** is defined in Canadian Language Benchmarks as “communicative competence, demonstrated through the ability to communicate and negotiate meaning and through the ability to interact meaningfully with other speakers, discourse, texts and the environment in a variety of situations” (Citizenship and Immigration Canada).

**Cross-Curricular Competency** is a competency that students will develop through each of the areas of study.

**First Nations** the term First Nations is preferred by many First Nation peoples and is used to refer to various governments of the first peoples of Canada. The term First Nations is preferred over the terms Indians, Tribes or Bands, which are used extensively by the federal, provincial and territorial governments (The Common Curriculum Framework for Aboriginal Language and Culture Program p.131)

**Goals** are broad statements that are a synthesis of what students are expected to know and be able to do in a particular area of study upon graduation. Goals remain constant throughout K-12. The outcomes specify how the goals are met at each grade level.

**Indicators** are a representative list of what students need to know and/or are able to do in order to achieve an outcome. Indicators represent the breadth and depth of the outcome. The list provided in

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the curriculum is not an exhaustive list. Teachers may develop additional and/or alternative indicators but those teacher-developed indicators must be reflective of and consistent with the breadth and depth that is defined by the given indicators.

**Inquiry** involves students in some type of “research” on a specific topic, problem, or issue for learning and action. Inquiry is a way of opening up spaces for students’ interests and involving them in as many different aspects of a topic, problem, or issue as they can find.

**Laws of relationships** is the shared belief of Aboriginal cultures that “people must live in respectful, harmonious relationships with nature, with one another, and with themselves. The relationships are governed by what are understood as laws, which are gifts from the Creator. The laws are fundamentally spiritual, imbuing all aspects of life. As fundamental as this perspective may be, each Aboriginal culture expresses it in unique ways, with its own practices, products, and knowledge” (The Common Curriculum Framework for Aboriginal Language and Culture Program 5).

**Lifelong Learning** is the idea that learning will continue throughout one’s lifetime and occurs as a result of formal or informal learning situations.

**Metacognition** is the ability to think about and reflect on one’s own thinking and learning processes.

**Metacognitive strategies** higher order skills that learners use to manage their own learning. They include planning for, monitoring, and assessing the success of language learning. (Taken from Kindergarten to Grade 12 Aboriginal Languages and Cultures: Manitoba Curriculum Framework of Outcomes 130).

**Outcome** is a statement of what students are expected to know and be able to do by the end of a course in a particular area of study at a particular grade level. Outcomes are not optional.

**Portfolio Assessment** is a compilation of evidence collected over time of a student’s learning. It demonstrates the student’s efforts, progress, and achievement. A portfolio can be cumulative, working/developmental, or showcase in nature.

**Reflection** means to look back at what one has done or thought for assessment purposes.

**Register** the kind of language that is used in a particular situation, such as formal register, storytelling register or informal register.

**Reporting** is communicating an individual student’s progress.

**Rubrics** offer criteria that describe student performance at various levels of proficiency; they provide guidelines for judging quality and makes expectations explicit. Holistic (yield a single score or rating) and analytic (yield feedback on specific dimensions for features) rubrics can be used to judge the degree or understanding or proficiency revealed through students products or presentations.

**Student Learning Outcomes** are clear, observable demonstrations of learning that occur after significant set of learning experiences. These demonstrations reflect a change in what a student knows what a student can actually do with what he or she knows, and that student’s confidence and motivation in carrying out the demonstration.

**Success** is when the desired outcomes are obtained from one’s actions.

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**Text, text form** “Any connected piece of language, whether a spoken utterance or a piece of writing, that language users/learners interpret, produce, or exchange. Texts consist of all language forms that can be experienced, discussed, and analyzed. These include print texts, oral texts and visual texts. There can, thus be no act of communication through language without a text” (taken from Kindergarten to Grade 12 Aboriginal Languages and Cultures: Manitoba Curriculum Framework of Outcomes).

**Total Physical Response Method** begins by placing primary importance on listening comprehension, emulating the early stages of mother tongue acquisition, and then moving to speaking, reading, and writing. Students demonstrate their comprehension by acting out commands issued by the teacher. The teacher provides novel and often humorous variations of the commands. Activities are designed to be fun and students assume active learning roles.

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