

*The Common Curriculum Framework
for Aboriginal Language
and
Culture Programs*

Kindergarten to Grade 12

Western Canadian Protocol for Collaboration in Basic Education



PM
251
C662
2000
gr. K-12
CURRGDHT



EX LIBRIS
UNIVERSITATIS
ALBERTENSIS



The Common Curriculum Framework

for

Aboriginal Language and Culture Programs

Kindergarten to Grade 12

Western Canadian Protocol for
Collaboration in Basic Education

June 2000

CATALOGUING IN PUBLICATION DATA

The common curriculum framework for aboriginal language and culture programs: kindergarten to grade 12.

ISBN 1-8941-1682-8

1. Indians of North America—Languages—Study and teaching—Canada, Western. 2. Indians of North America—Social life and customs—Canada, Western. I. Western Canadian Protocol for Collaboration in Basic Education.

PM251.C734 2000 306.44971

For more information contact the appropriate ministry of education, as noted below.

Copyright © 2000, the Crown in Right of the Governments of Alberta, British Columbia, Manitoba, Yukon Territory, Northwest Territories and Saskatchewan as represented by the Minister of Learning, Alberta; the Minister of Education, British Columbia; the Minister of Education and Training, Manitoba; the Minister of Education, Yukon Territory; the Minister of Education, Northwest Territories; and, the Minister of Education, Saskatchewan.

Every reasonable effort has been made to trace the owners of copyrighted material and to make due acknowledgement. Any errors or omissions drawn to our attention will be rectified in any future editions.

Permission is given by the copyright owners for any person to reproduce this document, or any part thereof, for educational purposes and on a nonprofit basis, with the exception of materials for which the Western Canadian Protocol does not hold copyright.

ELDERS LETTER OF TRANSMITTAL

Dear Associate and Assistant Deputy Ministers:

Together we have reached an important milestone in history. We have developed a document that affirms the healing power of language for Aboriginal people and for the people in Canada. We have accomplished this together.

This important framework sets us on a path of hope where the Aboriginal languages, once stilled, can now flourish. This document marks a turning point in the life and identity of Aboriginal peoples: it affirms that revitalizing our languages will brighten the hearts of our Elders, ignite the imaginations of our children, and help a new generation find its way to a full, responsible and healthful life once more.

We, the Elders who consulted in the development of the *Western Canadian Protocol Aboriginal Languages Curriculum Framework*, express our gratitude to you and the Ministers for the unfailing support of this work. You stand in the company of our Ancestors where traditional laws and teachings for a wholesome and enduring community life will be heard in the voices of children and seen in their morning faces; yes, even in our time!

We ask that you do not stop here. We ask that you work hard to entrench this language curriculum framework in legislation, in policy and in schools. We ask that you accept the responsibility of this document in the spirit in which it was prepared—that of building a bridge of hope between the home and the school. This will mean mounting an awareness campaign, designing a strategy to make the teaching of Aboriginal languages mandatory, establishing language research centres, and teaching teachers Aboriginal languages. This will mean working with Aboriginal communities as they use this document to design language-specific guides, programs and materials.

This framework also means a time for celebration! For it now seems to us that together we may take out children by the hand to help them find their way to a life of promise, a life of hope. We invite you to share in our joy!

Sincerely,

Elders in Consultation to the Western Canadian Protocol Aboriginal Languages Project:

Roddy Blackjack, Elder, Little Salmon/Carmacks, YT

George Blondin, Elder, Rae Edzo NT

Wes Fineday, Storyteller, Regina SK

Mary John, Elder, Prince George BC

Vernon Makokis, Elder, Saddle Lake AB

Garry Robson, Native Education Directorate, Winnipeg MB

Bruce Starlight, Tsuut'ina Nation AB

ACKNOWLEDGEMENTS

Elder Advisors

The contents of this document are drawn from the wisdom and knowledge of Elders, past and present—Aboriginal educators whose words enlightened and challenged both in person and in writing, and who are struggling with issues of language loss and language revitalization. In particular, the WCP Working Group is indebted to the following Elders who agreed to meet with us in the planning stages of this document.

Roddy Blackjack	Elder, Little Salmon/Carmacks, Yukon Territory
George Blondin	Elder, Rae-Edzo, Northwest Territories
Wes Fineday	Storyteller, Sweetgrass Reserve, Saskatchewan
Mary John	Elder, Prince George, British Columbia
Vernon Makokis	Elder, Saddle Lake, Alberta
Garry Robson	Native Education Directorate, Winnipeg, Manitoba
Bruce Starlight	Tsuut'ina Nation, Alberta

The following people who contributed directly to this *Framework* are acknowledged.

Western Canadian Protocol Aboriginal Languages Working Group

Lyn Daniels	Project Coordinator, Program Standards and Education Resources, Ministry of Education, Victoria, British Columbia (1998–1999)
Sharon Jacobs	First Nations Education Consultant, Public Schools Branch, Department of Education, Whitehorse, Yukon Territory
Wilma Keitlah	Post-secondary Coordinator, Aboriginal Programs, Ministry of Education, Victoria, British Columbia (1997–1998)
Merv Kowalchuk	Director, Native Education Project, Alberta Learning, Edmonton, Alberta

Gloria Mehlmann	Director, Aboriginal Education Unit, Saskatchewan Education, Regina, Saskatchewan
Gloria Raphael	Coordinator, Aboriginal Programs, Ministry of Education, British Columbia (1996–1997)
Juliette Sabot	Director, Native Education Directorate, Manitoba Education and Training, Winnipeg, Manitoba
Helen Settee	Consultant, Native Education Directorate, Manitoba Education and Training, Winnipeg, Manitoba
Cheryl Sheldon	Education Manager, Native Education Project, Alberta Learning, Edmonton, Alberta
John Sokolowski	Program Manager, International Languages, Curriculum Standards Branch, Alberta Learning, Edmonton, Alberta
Fibbie Tatti	Coordinator, Dene Curriculum, Department of Education, Culture and Employment, Yellowknife, Northwest Territories

Principal Writer

Special acknowledgement and many thanks is given to Mitsuko Oishi, principal writer of this document, for her ability to capture the Aboriginal perspective, using the words of Elders, educators and community.

Contributors

The following people from the various jurisdictions contributed their knowledge and expertise to the preparation of the *Framework*.

Alberta

Mary Cardinal Collins	Supervisor of Native Programs, Northland School Division, Peace River
Leo Fox	Principal, Laverne School, Cardston
Lorraine Cardinal	Teacher, High Prairie

British Columbia

Beverly Frank	St'atimc Language Learning Centre, Lilloett
---------------	--

Shirley Morven District Principal, Nisga'a Language and Culture, New Aiyansh

Daisy Sewid-Smith Kwakwakewak Language Centre, Campbell River

Manitoba

Dan Thomas Program Development Branch, Manitoba Education and Training, Winnipeg

Helen Settee Native Education Directorate, Manitoba Education and Training, Winnipeg

Darlene Beauchamp Winnipeg School Division No. 1, Winnipeg

Carol Beaulieu Manitoba Association for Native Languages, Inc., Winnipeg

LaVina Gillespie Program Implementation Branch, Manitoba Education and Training, Winnipeg

Audrey Guiboche Niji Mahkwa School, Winnipeg School Division No. 1, Winnipeg

Adele Lafreniere Frontier School Division No. 48, Winnipeg

Myra Laramie Niji Mahkwa School, Winnipeg School Division No. 1, Winnipeg

Byron Apetagon Frontier School Division No. 48, Norway House

Yukon Territory

Patrick Moore Native Language Consultant, Department of Education, Whitehorse

Margaret Bob Tlingit Language Instructor, Teslin

Margaret Workman Southern Tutchone Language Specialist, Yukon Native Language Centre, Whitehorse

Lorraine Allen Southern Tutchone Language Specialist, Yukon Native Language Centre, Whitehorse

Joanne Johnson Program Coordinator, Yukon Native Language Centre, Whitehorse

Northwest Territories

Andy Norwegian Dehcho Teaching and Learning Centre,
Ft. Simpson

Members of the Dene Special Advisory Committee:

Fanny Swartzentruber Dehcho Teaching and Learning Centre,
Ft. Simpson

Terry Douglas Special Needs Consultant, Dogrib Divisional
Education Council, Rae-Edzo

Rosa Mantla Vice-Principal, Dogrib Divisional Education
Council, Rae-Edzo

George Mackenzie Teacher, Chief Jimmy Bruneau School,
Rae-Edzo

Doris Campsell Slavey Instructor, South Slave Divisional
Education Council, Hay River

Albertine Ayha Sahtu Teaching and Learning Centre,
Deline

JC Catholique Chipewyan Interpreter/Translator,
Luts'elk'e

Ron Cleary Principal, Kaw Tay Whee School,
Dettah

William Firth Gwich'in Interpreter,
Fort MacPherson

Betty Vittrekua Gwich'in Teaching & Learning Centre,
Fort McPherson

Phillip Mackenzie Teacher, Weledeh Catholic School,
Yellowknife

Saskatchewan

Clara Bear Teacher, Kitchener School, Regina

Doris Charette Teacher, Holy Rosary School, Regina

Bernie Morin Coordinator of Language, Regina Roman
Catholic School Division, Regina

Doreen Oakes Cree Language Teacher, St. Michael School,
Regina

Editing/Research/Technical/Production Support

The following individuals contributed to the finalization of this document.

Aidan Morgan	Copyright Researcher, Regina, Saskatchewan
Jean Okimasis	Technical Editor, Regina, Saskatchewan
Dianne Warren	Editor, Regina, Saskatchewan
Joyce Lubenow	Administrative Assistant, Regina, Saskatchewan
Marcie Richard	Administrative Assistant, Winnipeg, Manitoba
Natalie Rostad-Desjarlais	Artist, Winnipeg, Manitoba
Helen Czar	Publication Coordinator, Edmonton, Alberta
Lorraine Crawford	Editor, Edmonton, Alberta
Chris Ewanchuk	Copy Editor, Edmonton, Alberta
Esther Yong	Formatting, Edmonton, Alberta

TABLE OF CONTENTS

ELDERS LETTER OF TRANSMITTAL	iii
ACKNOWLEDGEMENTS	v
PREFACE	1
Aboriginal Education in Western and Northern Canada:	
A Historical Context	1
Development of the <i>Framework</i>	2
Use and Respect for Cultural Knowledge	3
VOICES OF THE ELDERS.....	5
Laws of Relationships.....	5
Our Relationship with the Natural World	6
Our Relationship with One Another	6
Our Relationship with Ourselves	7
Colonization and Reconstruction	8
Aboriginal Education	10
Perspectives-based Culture and Language Education	10
Aboriginal Rights	11
Local Control	12
Summary	12
• INTRODUCTION.....	13
Purpose of the <i>Framework</i>	13
Aim and Goals of Language and Culture Programs	13
Philosophy	14
Rationale	16
The Importance of Community Support	18
FRAMEWORK ORGANIZATION	19
Aboriginal Perspective.....	19
Cultural and Language Outcomes.....	21
Developmental Levels	22
CULTURAL OUTCOMES	23
Cultural Program Goals	23
Scope of Cultural Outcomes	23
Cultural Understandings	23
Cultural Skills	24
Personal Development	24
Sequence of Cultural Outcomes	26
Organization of Cultural Outcomes	27
Laws of Sacred Life	28
Laws of Nature	40
Laws of Mutual Support	52

FIRST LANGUAGE OUTCOMES	65
Importance of First Language Programs	65
First Language Program Goals	65
Respectful Relationships	68
Learn from the Words of the People	68
Research and Record Cultural Knowledge	76
Create and Express Effective Text	80
Learn About Language as Living and Changing	86
SECOND LANGUAGE OUTCOMES	89
Second Language Program Goals	89
Proficiency-based Outcomes	89
Areas of Language Outcomes	90
Instructional Focus	91
Language Use Contexts	92
Strategies for Language Learning	98
Language Quality	100
Language Functions	104
LANGUAGE AND CULTURE PROGRAM	
DEVELOPMENT	111
Committing to Community Support	111
Identifying the Cultural Authority	111
Identifying the Current Situation	112
Levels of Language Loss and Appropriate Strategies	113
Choosing the Appropriate Program	115
First Language Programs	115
Second Language Programs	115
Bilingual Programs	116
Acquiring Resources	117
Integrating Subject Area Content into Language and	
Culture Programs	117
Assessing Student Progress	119
Identifying Content	120
APPENDIX: INCORPORATING SPECIFIC CULTURAL	
CONTENT	121
GLOSSARY	131
BIBLIOGRAPHY	133

The Common Curriculum Framework for Aboriginal Language and Culture Programs, Kindergarten to Grade 12: Western Canadian Protocol for Collaboration in Basic Education (hereafter called the *Framework*) is intended to be a support document for schools or regions within the Western provinces and the territories wishing to develop curricula, learning resources or strategies dealing with Aboriginal languages. It is a framework that reflects the universal values and beliefs inherent in Aboriginal cultures. The outcomes provided are to be interpreted and specified by local developers based on the strength of their language, the availability of cultural resources and the expressed language goals of their community.

ABORIGINAL EDUCATION IN WESTERN AND NORTHERN CANADA: A HISTORICAL CONTEXT

Throughout the first half of the twentieth century, federally funded schools, including many mission residential schools in remote areas, were established to provide Aboriginal students with a Western education. By the 1960s, pedagogical issues in Aboriginal education were beginning to be recognized, primarily by the federally administered schools. As more and more Aboriginal status and non-status students enrolled in provincial schools, and as their unique needs came to be acknowledged, the provincial and territorial ministries began to create policies and support programs.

Aboriginal language programs were a part of this response, as was the integration of Aboriginal cultural content into mainstream curricula. Early initiatives were tentative and underdeveloped, but with experience and the involvement of Aboriginal people, the programs and policies supporting Aboriginal education in the provincial and territorial schools have evolved and continue to evolve positively.

Although some provinces and territories have provincial guidelines for language curricula, local curriculum development is the backbone of provincial and territorial efforts in Aboriginal language education. Programs are initiated and developed by jurisdictions to meet local needs, and they may require approval by the ministries. In the majority of cases, the programs are designed and implemented as second language courses, receiving the resources and support consistent with such programs. In rare exceptions, bilingual or immersion programs are established, usually in schools where the majority of students speak an Aboriginal language as their first language. Largely, in the remote or “frontier” schools, the programs are focused on bridging students into instruction in English by the middle years (Burnaby, 1996).

A broader and more consistent policy in the provincial and territorial schools has been to encourage the integration of Aboriginal cultural content into subject areas such as social studies, physical education, science and the arts. The aim has been to increase awareness and

appreciation of the Aboriginal cultures in the non-Aboriginal population, and also to provide Aboriginal students with content that is more responsive to their needs. To date, British Columbia, Manitoba, Saskatchewan and the Northwest Territories have developed Native Studies curricula, programs and learning resources to support Aboriginal cultures. In all the Western provinces and the territories, integration of Aboriginal content across all curricula is encouraged as a means of including the Aboriginal perspectives.

These efforts notwithstanding, the number of fluent Aboriginal language speakers has continued to decline. Aboriginal Elders and leaders are voicing concerns about the problems faced by new generations of young people without identity in either Aboriginal or mainstream culture (Burnaby, 1996; Krausse, 1996; Crawford, 1995; Mackay and Myles, 1995; Assembly of First Nations, 1990).

DEVELOPMENT OF THE FRAMEWORK

The *Western Canadian Protocol for Collaboration in Basic Education, Kindergarten to Grade 12* was signed in December of 1993 by the ministers of education from Manitoba, Saskatchewan, Alberta, British Columbia, Yukon Territory and the Northwest Territories. Common curriculum frameworks in subject areas such as science, mathematics and English language arts have been and are continuing to be developed through the agreement. This document, *The Common Curriculum Framework for Aboriginal Language and Culture Programs, Kindergarten to Grade 12*, is another achievement in this collaborative effort.

The *Framework* had its inception in 1996, when an Aboriginal Languages Working Group of the WCP^❶ put forward a proposal for a project that would directly address the pressing needs of Aboriginal language education:

The preservation and enhancement of Aboriginal languages is a matter of national pride and honour. Language retention is also critical to the ongoing existence of the distinct cultures of Aboriginal peoples. In many areas of Western Canada, Aboriginal languages are in danger of being lost. Unlike other languages, the Aboriginal languages cannot be revitalized or supported in other countries. The source of traditional knowledge and teaching is dying with the Elders. These languages belong in Canada. It is imperative that immediate action be taken. •

❶ The Western Canadian Protocol Working Group consisted of the principal coordinators of Aboriginal programs in their respective provinces or territories. Participants are listed in the Acknowledgements section of this document.

❷ Western Canadian Protocol for Collaboration in Basic Education: Aboriginal Languages Project Proposal (1996, p. 1).

The Keepers of Knowledge in the oral tradition are the Elders.

It was proposed that a framework be designed that would “support community based [Aboriginal] language revitalization and enhancement.” It would contain generic language-based outcomes that reflect the “universal values and beliefs inherent in Aboriginal cultures.”⁶

The *Framework* was developed from three primary sources. In the Aboriginal custom it is the oral tradition rather than documentation to which people turn when seeking direction or validation. The Keepers of Knowledge in the oral tradition are the Elders, and so it was from them that initial guidance was sought. Next, Aboriginal teachers and linguists were approached for their technical expertise, as well as their cultural knowledge and experience. Finally, a literature review was undertaken to survey recent thinking in Aboriginal language and education.

There was a consistency in all of the above sources, which made identification of a set of foundational premises regarding Aboriginal language education a relatively simple task. However, the transformation of those premises into learning benchmarks severely tested the established boundaries of formal language education. The fact that, in many instances, Aboriginal language use is not strong in the environment of the students presented its own curricular challenge, but the more crucial challenge lay in developing outcomes that would capture the promise the languages and cultures carry in creating identity and self-confidence in Aboriginal students. The collaborative process used in developing the *Framework*, though difficult, was key to moving beyond existing frameworks.

This *Framework* must be viewed as part of a journey—it is not the beginning; nor is it the end. It represents the sentiments and intuitions of many Aboriginal people. It is the hope of the Aboriginal Languages Working Group that the *Framework* will be a valuable guide to curriculum developers, teachers and communities in their language education efforts.

USE AND RESPECT FOR CULTURAL KNOWLEDGE

The quotations in the following section illustrate the vast wisdom of Aboriginal Elders as “Keepers of Knowledge” and as educators within a traditional system of learning. The Aboriginal Language Working Group acknowledges the necessity of guidance from the Elders if this *Framework* is truly to reflect Aboriginal perspective. Each community wishing to establish a culture and language program must turn to its own Elders for guidance. It is only with Elder support that Aboriginal language and culture programs can succeed in achieving the goal of language revitalization.

⁶ op. cit.

The wisdom of the Elders is central to cultural learning according to Aboriginal perspective. 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.

It is to the Elders that the WCP Working Group turned when seeking guidance on issues of language retention and revitalization, and cultural learning. The following Elders’ comments are excerpted from the many oral and written sources that informed the development of the *Framework*.

LAWS OF RELATIONSHIPS

Aboriginal cultures share a belief 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.

As real life circumstances shift over time, the challenge for Aboriginal people has been to interpret the laws to enable their continuing survival, not just physically but as a spiritually strong people. This challenge extends to Aboriginal education as well.

“Law”

Life is guided by “laws” which are sacred.

In the Tlingit language – **Shagûn**

In the Cree language – **Kayas wiyasowewina**

•**ÿlisaak** is a word with deep meaning. Tim Paul, Hesquiaht, says it could be translated as “respect with caring.” Quuas [our people] held respect for life in all things, the spirit in all things. They had respect for self, for other people, for the land, the ocean and all the resources of food, clothing and shelter.

– in Nuuchah-nulth (1995, p. 21)

We use the circle as a means of teaching. It is not a straight line type of teaching that we use. With us, everything is connected and interconnected.

– Parent Council member Joe Duquette High School, Saskatoon (Haig-Brown et al., 1997, p. 96)

Yamoria travelled around the world helping people who had problems with living, and he also gave them laws to live by at a time when there was much danger caused by bad shamans. These old Dene laws are still useful today. They should still be the first things we teach our young people. Even though they were given to us in a period much different from now, they are timeless. They are simple laws and if we follow them, we can still live a good life.

– George Blondin, Rae-Edzo, NT (1997, p. 70)

Our Relationship with the Natural World

People are not greater than the things in nature. The natural world has its own laws which must be respected if people are going to be sustained by it.

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

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

Respect for nature came by watching. If my dad killed a beaver or a goose or anything, it was never put on the ground, and everything was kept clean. They didn't throw the insides to the dogs, they had a dig-out and that's where they would bury it. They didn't just throw it in the garbage. ... The pouch in the throat of the moose, they took it and they hung it in a tree. That was respect for the dead moose. And you kept the water clean: you didn't dump things in the water.

– Nellie Munro, Norway House (Frontier School Division No. 48, *Métis Voices/Métis Life*, 1995, p. 49)

Our history stretches far back into the silent past. When the great Creator came on earth and walked and talked with our people.

People are identified by the land they have historically inhabited and on which they have learned to survive.

One day the great Creator told those he favoured that a great deluge was coming upon the earth. He instructed each family on how to prepare for the coming flood waters. ... When the flood waters subsided, the survivors left their place of safety. This place became known as the "place of descent." Every place of descent became sacred ground to the people that are now known as the K^wagu Nation. The place of descent of my ancestors.

– Daisy Sewid-Smith, K^wagu Nation (Jensen and Brooks, Eds., 1991, p. 17)

The place we lived was nick-named "Moccasin Flats." That's where the Métis lived, and it was the way the Métis always lived. They called us "Road allowance Indians." We lived on the outskirts of the reserve, or on the outskirts of the dominant white society. The term was derogatory to people who used it that way, but to us it wasn't; it was where we chose to live.

– Edward Head, Métis, Cold Lake, Manitoba (Frontier School Division, *Métis Voices/Métis Life*, 1995, pp. 5–6)

Even today, it is necessary to live with the laws of nature and to feel a part of it.

Our spiritual beliefs were stronger in the past. Today, people from the outside mine every little thing. They don't take care of the land and water ... but we still live there. Our future generations have to have a healthy life. When I was young, I learned many stories about safety on the land. When I see non-Natives, I see they don't know this country.

– Roddy Blackjack, Little Salmon/Carmacks

Our Relationship with One Another

Agreement on rules enables cooperation and group strength which is greater than individual strength.

I belong to the Caribou clan. That is how we are. If I insult another, I am insulting the whole clan. My clan would put up a feast and feather ceremony to the one I insulted.

– Mary John, Prince George, BC

How are we going to improve our lives if we are always poking our heads above the crowd, selfish and not respecting other people's opinions, but wanting to be our own boss?

– Jimmy B. Rabesca, Rae-Edzo, NT (GNWT, 1993, p. xxiii)

Identity comes from being in respectful relationships with others, particularly in the family/clan community and nation.

The freedom and strength of the individual is the strength of the group. ... The individual does not form an identity in opposition to the group but recognizes the group as relatives included in his or her own identity.

– Eber Hampton, Chicksaw Nation, Oklahoma, Saskatchewan Indian Federated College (1993, p. 279)

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

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

Our Relationship with Ourselves

Each person is born sacred and complete.

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

– Wes Fineday, Regina

The Creator has given each person the gift of their body and the choice to care for and use their bodies with respect.

Now son, learn to respect your body. Maker gave you a wonderful, wonderful body. You have got to respect it. You've got to thank the Maker every now and then for giving you such a wonderful gift of your body. ... Never, never abuse it, but learn to keep it clean. Learn to get that strength within that body because the body is very weak. You have got an inner self that whispers for you, "Don't commit wrong, do right."

– Moses Smith, Ehattesaht (Nuu-chah-nulth, 1995, p. 139)

The Creator has given each person the capacity and choice to learn.

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

– Vernon Makokis, Saddle Lake, AB

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

– Walter Linklater, Anishnabe, Thunderchild First Nation (Saskatchewan Indian Cultural Center, <<http://www.sicc.sk.ca/cgi-bin/sicc/epage.pl?161>>)

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

– Wes Fineday, Regina, SK

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

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

The Creator has given each person talents or strengths to be discovered and the choice to develop and share the gifts.

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

- Andrew Evans, Norway House, MB (*Norway House Anthology: Stories of the Elders*, Volume 2, Apetagon, 1992, p. 8)

COLONIZATION AND RECONSTRUCTION

In the early contact period, the relationship between the European and Aboriginal populations was one of mutual respect.

From the perspective of the Aboriginal people, the post-contact period is characterized as a time of great displacement and dislocation. Colonizing forces disrupted the fundamental relationships and ways of being in the world. However, time and experience have shown that Aboriginal people are survivors. Despite the intensity of the assimilative forces, their world view continues to provide meaning, direction and a sense of integrity to those who were given or who had made the choice to listen.

"How they understood each other at first, I'll never know. But because he was a trader, my grandfather was able to give my grandmother silk stockings," Beatrice laughs. "Eventually he could speak Saulteaux as well as she could."

- Beatrice Bilow, Métis, Barrows, MB (Frontier School Division, *Métis Voices/Métis Life*, 1995, p. 2)

The forces of contact created much dislocation in the lives of the Aboriginal people.

According to my grandparents, they knew that the Whiteman was going to come. There were lots of changes – diseases and sickness. ... When they came, they were only concerned about gold. They didn't ask the people about the use of the land, or the animals. We had laws that we followed.

- Roddy Blackjack, Little Salmon/Carmacks, YT

The enforcement of the Indian Act of 1876 and the subsequent amendments had the effect of destroying Aboriginal values and identity.

Having outlawed the political institutions and traditional form of Indian government, the federal government proceeded to superimpose its own form of government on Indian nations. The band council system was introduced through the Indian Act and functioned on European perceptions of what constituted proper government. ... No substantive powers rested with these councils, and any decisions made were subject to the ultimate approval of the Minister of Indian Affairs.

- Chief Joe Mathias, Squamish Nation, BC, and Gary Yabsley (Jensen and Brooks, Eds., 1991, p. 38)

The erosion of Aboriginal languages was predictable given the pressures to assimilate.

"I am always hungry," said Mary.

"So am I," I said.

We did not say this in our own language, but in the halting English which we were slowly learning. The nuns and the priest, who was the principal, had warned all of us that it was forbidden to speak the Indian language. ...

- Mary John (Moran, 1988, p. 53)

Despite the many negative effects of colonialism, the perspectives and values of the Aboriginal people were maintained.

My grandmother was a boarding school product and on my mother's side, my father went to the same boarding school that I went to. My mother went to the same school that her mother went to. Like it seems that we have lost about three generations of teachings but it was easy for us to go back to our teachings.

- Maria Linklater, Cree, Thunderchild First Nation (Saskatchewan Indian Cultural Center, <<http://www.sicc.sk.ca/cgi-bin/sicc/epage.pl?162>>)

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

Our culture is very important to us. I believe that if we lose our language, our dances, our music, our tales handed down from generation to generation by our Elders, we lose what our country is to us. ... We must keep our language, our culture, and our land so that, even in Canada, we can still feel that we have our own country.

- Mary John (Moran, 1988, p. 159)

My people, the Dene, believe that we have always lived in this place, the North. We don't accept the scientific stories about Aboriginal people coming across the Bering Strait land bridge from Siberia. We believe the Creator put us here when the world was new; he put us in this place that Canadians now call the Northwest Territories and the Yukon. It is our place.

- George Blondin, Rae-Edzo, NT (1997, p. 18)

Today, many First Nations people adopt a strongly non-assimilationist stance through the development of First Nation-oriented curricula. This approach has been greatly influenced by past educational experiences.

- Jo-ann Archibald, Sto:lo Nation, UBC House of Learning (1995, p. 310)

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

... Aboriginal people's efforts to create parallel institutions, such as an Aboriginal justice system, or a First Nations university, tend to be opposed as separatist or ... as "special status." ... For the most part, the Euro-Canadian society has not gone over to understand the First Nation population. Five hundred years of contending with that have left my people very distrustful of whites. An optimistic sign, though, is that the corporate world is gradually shifting to a managerial style that is more consistent with Aboriginal culture.

- George Calliou, Cree, Sucker Creek, AB (1997, p. 236)

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

Cultural teachers in First Nations communities place a great deal of emphasis on spirituality – not to be confused with forms of organized religion! These teachers stress that each individual human has been designed by the Creator, and each of us has a specific purpose to fulfill on earth.

- John W. Friesen (1997, pp. 27–28)

In recent times, the Aboriginal nations and people have worked toward decolonization and partnership with mainstream society.

... empowerment of students occurs when a Native students' or Native club supports and encourages Native students in challenging the system itself to become more conducive to their learning or to eliminate cultural biases, ethnocentrism, and outright racism.

- George Calliou, Cree, Sucker Creek, AB (1997, p. 228)

ABORIGINAL EDUCATION

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

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

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

Perspectives-based Culture and Language Education

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

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

– Wes Fineday, Regina, SK

We need the Elders to provide us with the guiding principles and to interpret for us how the traditional principles are to be translated in the contemporary urban context.

– George Calliou, Cree, Sucker Creek, AB (1997, p. 224)

Business cannot be separated from the environment. The environment cannot be separated from the government. Government cannot be separated from social and economic issues. People cannot be separated from all of the above. Perhaps it is time to recognize this and make efforts to reinstate a whole-life perspective in education.

– Patrick Kelly, Sto:lo Nation (Jensen and Brooks, Eds., 1991, p.145)

The Aboriginal perspective will guide young people into making choices that will prepare them for their future as capable adults.

What will happen a hundred years from now? We depend on the wage economy but nothing much is going on. There are not a lot a jobs for our people. Our trapping is being extinguished slowly. Our young people don't eat wild meat. They want to eat peas and pork chops from Edmonton. It is a mixed up lifestyle. We have to give our kids independence. Something is missing from the education system.

– George Blondin, Rae-Edzo, NT

The Elders presented us with the knowledge, skills and attitudes that Dene should strive toward in order to become "capable." The kind of Dene that we were being asked to help create with this curriculum were capable people, ones who had integrity in their relationships with the spiritual world, the land, other people and themselves.

– Fibbie Tatti, North Slavey, NT (GNWT, 1993, p. xiv)

The Aboriginal perspective helps in understanding the value or purpose of things, or in making personal decisions.

I could master some of the things that were fed to me, but I didn't know how to place them internally. Tell me and I will spit it out back to you, but how it fits in my perspective, it didn't make sense.

– Yaqui voices (Sonnleitner, 1995, p. 329)

The Aboriginal perspective helps people to be empowered.

Under self-government we are able to bring things back to our people, develop our traditional laws. We are trying to put ourselves back together. We speak with one voice. We try to bring back as much as we can into our life, into our own future. When the government paddles the other way, we know why. We make them straighten up the boat so that nothing will go against us no more.

– Roddy Blackjack, Little Salmon/Carmacks, YT

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

Language ... is not just a neutral instrument [for communication]. Rather, it shapes our very conceptualization of phenomena, such that some phenomena are not translatable into another language and some languages have no word for certain phenomena found in other cultures. ... We Aboriginal people are forced to speak the foreign language of the English to convey a lot of our spirituality, our thoughts, our essence. Unfortunately, it is not adequate to the task. So, if people want to understand us and the things in which we take pride, they should learn our respective languages. I am proud of my Cree language and heritage.

– George Calliou, Cree, Sucker Creek, AB (1997, pp. 223–224)

Aboriginal Rights

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

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

– Roddy Blackjack, Little Salmon/Carmacks, YT

First Nation peoples are not "mere" ethnic groups—we are, after all, the First Nations and we do have Aboriginal rights not enjoyed by immigrant ethnic groups. ...

– George Calliou, Cree, Sucker Creek, AB (1997, p. 222)

Young people represent the future of our culture.

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

– Peigan Education Committee, 1985 (Assembly of First Nations, 1990, p. 13)

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

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

– Alexis First Nation (Assembly of First Nations, 1990, p. 12)

Local Control

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

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

...

– Richard E. Littlebear (Cantoni, Ed., 1996, p. xii)

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

– Mary John, 1997, Prince George, BC

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

– Jan Hill, Mowhawk (Freeman et al., 1995, p. 63)

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

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

– Richard E. Littlebear (Cantoni, Ed., 1996, p. xiv)

Local communities must be the ones to create and control language and culture programs to suit their particular needs.

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

– Barbara Burnaby (1996, p. 33)

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

– Mary John, Prince George, BC

SUMMARY

The quotations in this section illustrate the vast wisdom of Aboriginal Elders as "keepers of knowledge" and as educators within a traditional system of learning. The WCP acknowledges the necessity of guidance from the Elders if this document is truly to reflect Aboriginal perspective. Each community wishing to establish a culture and language program must turn to its own Elders for guidance. It is only with Elder support that Aboriginal language and culture programs can succeed in achieving the goal of language revitalization.

PURPOSE OF THE FRAMEWORK

The purpose of *The Common Curriculum Framework for Aboriginal Language and Culture Programs, Kindergarten to Grade 12* is to support the revitalization and enhancement of Aboriginal languages. The *Framework* consists of learning outcomes in the areas of culture and language, sequenced in six developmental levels. The cultural content is organized around Aboriginal “laws of relationships.” First and second language outcomes are tied to the cultural outcomes in various implicit and explicit ways.

The specified outcomes are an attempt to address the need for cooperation and accountability in Aboriginal language and culture programs. Teachers, schools, administrators and trustees require a common language to communicate their objectives and goals. The *Framework* is designed to meet that need. It is also a way of identifying the important elements of Aboriginal education and ensuring that they are included in the planning and preparation of a program. This approach is not meant to contradict the Aboriginal perspective, which is characterized by holism and spiralled learning.

AIM AND GOALS OF LANGUAGE AND CULTURE PROGRAMS

The aim and goals of Aboriginal language and culture programs generated by the *Framework* are outlined in the following chart.

Language and Culture Program Aim		
<p>Language and culture programs developed from the <i>Framework</i> will have the aim of providing students with Aboriginal perspectives and skills (including language) that will help them to:</p> <ul style="list-style-type: none"> • find balance within themselves to live peacefully and respectfully with themselves, one another and the land • play a role in revitalizing Aboriginal languages and cultures. 		
Program Goals		
<p>Cultural</p> <p>Students will demonstrate the ability to:</p> <ul style="list-style-type: none"> • participate in the practices and use of the products of their Aboriginal culture • understand the perspectives and underlying knowledge of their Aboriginal culture • willingly reflect on their relationships with themselves, one another and the natural world. 	<p>First Language</p> <p>Students will demonstrate the ability to:</p> <ul style="list-style-type: none"> • use the Aboriginal language to interact with others in order to build relationships • learn from the words of their people • research and record cultural knowledge • create and express effective Aboriginal text • explore their changing language. 	<p>Second Language</p> <p>Students will demonstrate the ability to:</p> <ul style="list-style-type: none"> • use language in community and school situations requiring interaction, production or interpretation of language • use strategies for learning a language • communicate with degrees of precision, coherency and fluency • use language to give and get information, socialize and celebrate, interpret and produce talk, and research culture.

PHILOSOPHY

The education of the young is the primary way in which a culture passes on its accumulated knowledge, skills and attitudes. At the heart of this education is a perspective or set of fundamental assumptions about the relationship of humankind to its cosmos. When the education of Aboriginal children was displaced with education from the European cultures, it was not merely the particular knowledge, skill and attitude sets that were supplanted but, more importantly, Aboriginal peoples' foundational view of the world.

Almost from the beginning, Aboriginal people have attempted to communicate their unease with the inherent contradictions they have faced with formal schooling. The Aboriginal voices have been clear and persistent in calling for a respectful recognition of their world view, while acknowledging the value of the skill and knowledge sets required to participate in the new technologies and economies. It is to these voices that the WCP Aboriginal Languages Working Group turned to listen so that they could attempt to address the contradictions.

In the spring of 1997, the Working Group brought together a group of Elders and resource people from the six provinces and territories for two purposes: firstly, to ascertain the extent to which they could, for the many Aboriginal nations involved in the project, adopt a common goal or purpose in Aboriginal language education; and, secondly, to determine what that goal would be. The participants included Mary John from Prince George, British Columbia; Roddy Blackjack from Little Salmon/Carmacks, Yukon Territory; George Blondin from Rae-Edzo, Northwest Territories; Wes Fineday from Regina, Saskatchewan; Vernon Makokis from Saddle Lake, Alberta; Bruce Starlight from the Tsuut'ina Nation, Alberta; and, Garry Robson from Winnipeg, Manitoba. The meeting served to establish the foundational premises upon which this document would be based. Many of the participants' comments are recorded in the Voices of the Elders section of this document.

Here, in the words of the Working Group, is a synthesis of that meeting and of the philosophy upon which this document is founded:

Our Way Is a Valid Way of Seeing the World

From the meeting with our Elders we gained new knowledge about some key principles underlying the philosophy and world view inherent in all Aboriginal languages.

We learned that fundamental spiritual principles cross all domains of knowledge and are expressed as sacred laws governing our behavior and relationship to the land and its life forms. The basic concepts contained within each language make no separation between the secular and sacred aspects of language and culture; these remain a unified whole. This being the case, there exist implicit as well as explicit laws to regulate daily behavior. Behavioral expectations are defined in relation

to such things as the natural environment, the social and moral order, the Elders and their traditional teachings, the rights to specific kinds of knowledge, the individual's participation in cultural life, and his/her personal growth and well being.

Because relationships within the natural and human order, and the concepts embedded in Aboriginal languages, are understood to be based on an immutable foundation of sacredness, what we do and say, by extension, implies a personal commitment to the sacred. Some key concepts defining these relationships are kinship (respect in relationships), protocol (conduct in ceremonies and social interaction), medicine (personal habits and practice in relation to health and spiritual gifts), ceremonies (roles and conduct), copyright (earning the right to knowledge) and oral tradition (expression of knowledge, its forms and ownership). It was emphasized that learning an Aboriginal language, therefore, means absorbing the very foundations of Aboriginal identity. As students begin to learn their language, they acquire basic understandings that shape their attitudes. The Elders tell of the power of the language to generate change and a sense of direction within the learner. Learning the First Language becomes a powerful source of one's personal commitment to become healthy and to learn the ways of achieving a healthy environment once more.

Learning the language engenders respect for the self, for others and for all facets of nature, and this in turn strengthens the human capacity to stand together.

In reality, the Elders say, the elements of the mainstream and traditional cultures are not transferable. The wage economy and social assistance stand in contradiction to the traditional use of the land and the role of the individual as an empowered guardian. There may also be a perceived conflict of religious views where the Aboriginal belief that everything is alive may seem to contravene the concept of the human soul. Similarly, contemporary reliance on technology and fast-food lifestyles, for example, make it nearly impossible to follow the laws of health that exist for diet.

Internal conflicts begin to be felt as the differences between mainstream and traditional First Language cultures and lifestyles become more clearly defined in the mind of the learner. The Elders agree that a rift has been created between traditional identity and contemporary identity, but that fundamental values continue to bind the two together. The Elders point out that principles, such as love and sharing, are consistent with the central purpose of teaching: to develop a person who understands why we do what we do. Searching out these principles and applying them in different contexts is an important approach to reconciling the many contradictions the

students are likely to face while learning an Aboriginal language.

The Elders stress, "Our way is a valid way of seeing the world."

RATIONALE

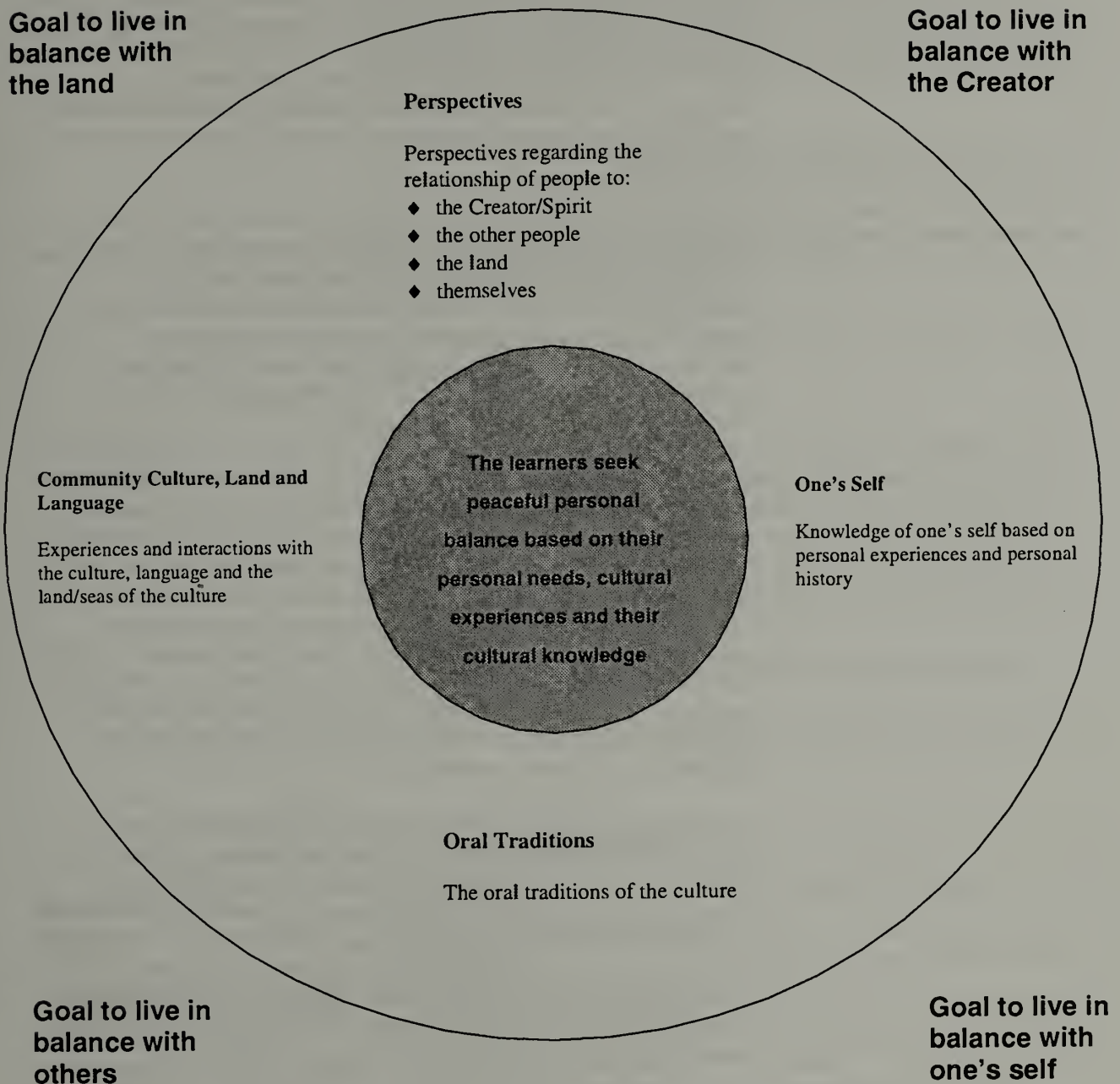
Because language and culture cannot be separated, language is vital to understanding unique cultural perspectives. The wisdom of Aboriginal voices points clearly toward a framework that encourages Aboriginal language instruction through Aboriginal cultures and, more specifically, cultural perspectives. Language is a tool that students can use to explore and experience their cultures and the perspectives imbedded in their cultures.

This is the strongest rationale for producing school programs that integrate the teaching of language and culture. The goal is not to learn another language code or to "study" Aboriginal cultures. The goal is to have students attain balance in their lives by exploring, in a personal way, the perspectives of their heritage and using the most effective resources possible, those being the language, the oral traditions and the cultural practices of their people. The laws of relationships, using language and culture, are integral to a perspectives-based Aboriginal education (see Figure 1).

An ongoing debate in Aboriginal language and culture education has focused on whether culture has to be taught together with language, whether the culture can be taught in languages other than the Aboriginal ones, and whether culture should be taught at all if it is not taught in the Aboriginal language. Especially in Aboriginal second language programs, there are questions as to how much time and how many resources are available to teach culture as well as language, and further, whether students with limited language proficiency can learn cultural content in the second language.

This *Framework* is based on the belief that cultural content must be taught in the Aboriginal language in order for students to develop language skills that are valued by their cultural group. Most of the language outcomes for both first and second language programs focus on the ability of students to use language as they pursue their cultural skills and understandings. If the language programs are taught purely as code or mechanical skills (such as phonics, grammar, vocabulary and spelling), they will not be meeting many of the language outcomes of this *Framework*. These mechanical skills are the basis of some outcomes, but only as they relate to their use or application in the pursuit of cultural learning.

Figure 1
Perspectives-based Aboriginal Education*



* Adapted from the work of Garry Robson, Dan Thomas and Juliette Sabot, Native Education Directorate, Manitoba Education and Training, and from *Dene Kede education: a Dene perspective*. Yellowknife: NT.

THE IMPORTANCE OF COMMUNITY SUPPORT

The Elders have always maintained that community support and involvement are the keys to successful language maintenance and revitalization. From generation to generation, the Elders as Keepers of Knowledge have passed on to succeeding generations traditions and knowledge that have sustained Aboriginal people over the centuries. Spiritual, rational and empirical knowledge transmitted through Aboriginal languages and the oral tradition continue to illuminate the path defined by the laws of relationships, which promote growth and health. This knowledge continues to support contemporary developments in medicine, education and ecology. Recognition of this long, continuous contribution to the well-being of society as a whole is long overdue.

Fishman (1991) suggests that if a school program is going to make a difference in terms of language revitalization, it will require very strong community support, including parents and Elders. In a study of Saskatchewan's Aboriginal language programs in schools, Heather Blair (1997) strongly recommends the need for much greater involvement of all stakeholders, noting that schools or language teachers could not reverse on their own the language loss trends evidenced in the communities she studied.

Aboriginal language teachers have often described the responsibility they feel and the tremendous amount of faith that is put in them and their programs by the administration as well as the political leadership. Admirably, most language teachers approach their jobs with zeal, and it would seem that this is indeed what is required. Flores (1993) and Crawford (1996), after observing a number of successful school language programs, made the observation that strong grassroots activity was always present in the communities of those schools. Community members participated in planning and organizing cultural and social contexts for language use and in bringing the remaining language speakers into the school community.

The *Framework* proposes outcomes that rely a great deal on such community support, regardless of whether the resulting programs are first or second language programs, or bilingual programs. The intention of recommending strong community involvement is threefold: to respond to research findings about successful programs; to encourage the community to come forward; and, to suggest that program development not be left to the teacher or the school. The community, in addition to the school and its teachers, must take responsibility for revitalizing a language and its culture.

The *Framework* has three main organizers that curriculum developers or others using the *Framework* need to understand. The first stems from Aboriginal perspective, which reflects the view that survival is dependent upon respectful and spiritual relationships with oneself, other people and the natural world (see Voices of the Elders section for Elder comments).

The outcomes themselves form the second organizer in the *Framework*. The outcomes are presented in three sections: Cultural Outcomes, First Language Outcomes and Second Language Outcomes. The intention is that curriculum developers will tailor a language and culture program to their own particular cultural community, based on the appropriate outcomes and community needs.

The student developmental levels, upon which the outcomes are based, form the third organizer.

ABORIGINAL PERSPECTIVE

Aboriginal perspective is reflected in the *Framework* through the three “laws of relationships”—Laws of Sacred Life (including respect for oneself), Laws of Nature and Laws of Mutual Support—described in the chart below.^❶ These laws are grounded in the belief that there is a sacred power greater than us, and in the following related principles:

- All parts of creation are interconnected and manifest in the spirit of the Creator.
- Humankind must live in respectful relationship with all that has been created.
- Spiritual forces are gifts intended to aid survival rather than threaten it.

Laws of Relationships		
Laws of Sacred Life Each person is born sacred and complete. <ul style="list-style-type: none"> • Each person is given the gift of body with the choice to care for it and use it with respect. • Each person is given the capacity and the choice to learn to live in respectful relationships. • Each person is given strengths or talents to be discovered, nurtured and shared for the benefit of all. 	Laws of Nature The natural world provides the gifts of life and place. <ul style="list-style-type: none"> • A people’s sense of place and identity is tied to the land/sea which has given the people life. • The natural world provides people with the necessities of life. • People must live in harmony with the laws of nature in order to be sustained by it. 	Laws of Mutual Support People in groups of mutual support are strong. Alone, a person will not survive. <ul style="list-style-type: none"> • Identity comes from belonging in respectful relationships with others. • Agreement on rules enables cooperation and group strength.

❶ This information is adapted from the Dene Kede Curriculum (Government of the Northwest Territories).

The term “Aboriginal perspective” as used in this *Framework* is generic. Although the laws of relationships are considered common to all Aboriginal cultures, each culture expresses the perspective with its own concepts, practices and products. Furthermore, because cultures are not frozen in time, the concepts, practices and products of the culture will evolve and reflect a changing environment. It is left to each developer to choose the cultural outcomes that are most acceptable to his/her cultural community.

The use of Aboriginal perspective as a curriculum organizer does not preclude the incorporation of academic skills and concepts, such as historical sequence, mapping or government. Indeed, they are imbedded within the *Framework* outcomes. For example, mapping is studied in the contexts of identity and oral histories, rather than in the context of economics or history from a non-Aboriginal perspective.

In the *Framework*, Aboriginal language is considered to be a cultural skill. All languages are used for basic communication, but beyond that, certain skills and gifts within a language enable a person to engage more fully in the culture. Each culture values and emphasizes different language skills. This is apparent when people make what seem to be social blunders in another culture—speaking too loudly, speaking too softly, speaking too much—when really what they are doing is incorporating what is a valued skill in their language into another. Knowing a language is more than knowing vocabulary, grammar and culturally relevant topics. It is using language in ways and for purposes valued by the cultural community.

What might these valued language skills be for the Aboriginal languages, and how does a language program help students to achieve such skills? The *Framework*, based on the Aboriginal perspective, provides the guidelines for language development: the valued language skills that help people develop respectful relationships with themselves, with one another and with the land.

We can be somewhat confident that as long as students are being given authentic and natural experiences with the members of the cultural community as they go about developing these relationships, the students will be learning the Aboriginal language skills that are valued. For example, if students are allowed to participate in activities with the Buffalo Women Society in the Blackfoot culture, they will learn the language skills required for working together, for ceremonies and for self-understanding. **It is, therefore, essential that, in order for the students to develop language skills valued by the culture, the cultural content of the programs be taught in the Aboriginal languages.**

CULTURAL AND LANGUAGE OUTCOMES

There are three broad categories of learning outcomes outlined in the *Framework*.

- **Cultural Outcomes**
These include cultural understanding, cultural skill and personal development outcomes.
- **First Language Outcomes**
- **Second Language Outcomes**

Figure 2 shows how Aboriginal perspective and the laws of relationships can be used to organize desired outcomes in culture and language programs.

		Laws of Sacred Life	Laws of Nature	Laws of Mutual Support
Cultural Outcomes				
<u>Cultural Understandings</u> Students will demonstrate the following cultural understandings.	→	Each person is born sacred and complete and can choose how to use his/her gifts.	Nature provides sustenance and a sense of place to those who live in harmony with it.	People in groups of mutual support are strong. Alone, a person will not survive.
<u>Cultural Skills</u> Students will demonstrate the following skills, which will enable them to participate in cultural practices and in the use of cultural products.	→	Skills that enable one to recognize and respect the sacredness of one's body.	Skills that enable one to be sustained by the resources of nature, to be one with it, and to express gratitude for its gifts.	Skills that enable one to add strength to a group, and to gain strength from one another.
<u>Personal Development</u> Students will demonstrate personal development in the following areas.	→	Development relating to personal health and growth, and awareness of one's sacredness.	Development relating to one's relationship with nature.	Development relating to one's relationship with those around himself/herself.
Language Outcomes				
<u>First Language and Second Language</u> Students will demonstrate the following language skills.	→	Understand and use language required to enable personal health and growth.	Understand and use language required to be sustained by nature, physically and spiritually.	Understand and use language required to respect one another and to strengthen the group.

Figure 2

Unlike curriculum outcomes, the outcomes in this *Framework* cannot be applied directly into lesson planning for the classroom. They are guides that developers can use in identifying outcomes in specific Aboriginal language and culture curricula at regional and/or local levels. A teacher using the *Framework* will need to go through at least two stages of preparation before it can be translated into classroom learning activities: firstly, appropriate outcomes will have to be selected in terms of the local culture and language; and, secondly, the outcomes will require refinement to be meaningful as a yearly planning guide, and even further refinement if they are to be used for shorter term planning.

The primary task of the developer is to select and refine learning outcomes for a specific Aboriginal culture and its language, across the scope and sequence of outcomes detailed in the *Framework*. Central to this work is his or her cultural community.

The term “cultural community” is used in the *Framework* to mean any group of people who communicate with a common Aboriginal language, and who associate their culture with specific cultural practices, such as protocols for interaction, dances, gathering of earth medicines and ceremonies, and with specific cultural products, such as stories, tools, architectural design and spiritual symbols. The community can be a Nation, a reserve village, an extended family, a friendship centre, a resource centre or a school. A characteristic of the cultural community is its connection with a traditional territory or land, meaning the geographic origin of the community’s culture. A cultural community can also identify Elders who are accepted as the “Keepers of Knowledge”; that is, people who know the oral traditions of their culture and use them to identify and explain the practices and products of the culture. The Elders may have specialized areas of talent or knowledge; some may be known for their ability to tell stories, some for their special cultural skills, and some for their ability to provide guidance in interpreting the perspectives and values of the culture in varying situations. Altogether, the cultural community is the cultural authority and primary resource base for any Aboriginal language and culture curriculum and subsequent programs.

DEVELOPMENTAL LEVELS

The outcomes in the *Framework* are presented in six developmental levels:

- Level 1: Kindergarten to Grade 1
- Level 2: Grade 2 and Grade 3
- Level 3: Grades 4 to 6
- Level 4: Grade 7 and Grade 8
- Level 5: Grade 9 and Grade 10
- Level 6: Grade 11 and Grade 12.

The levels are only a guide. Developers and teachers will have to select and adjust the outcomes according to their students’ cultural experience and level of language ability. For example, students might have a high level of cultural knowledge but require a lower level of language instruction.

CULTURAL PROGRAM GOALS

Students will demonstrate the ability to:

- participate in the practices and use of the products of their Aboriginal culture
- understand the perspectives and underlying knowledge of their Aboriginal culture
- willingly reflect on their relationships with themselves, one another and the natural world.

Though the cultural outcomes are separated from the language outcomes, they are intended to form the larger part of the culture and language program. In order to suggest that language be taught through culture, it was necessary to specify the cultural outcomes separately. However, they remain an integral part of language instruction.

SCOPE OF CULTURAL OUTCOMES

As explained earlier, Aboriginal perspective is the primary organizer for the *Framework*. The three laws of relationships—Laws of Sacred Life, Laws of Nature and Laws of Mutual Support—define the scope of the cultural content. Within each of the relationship areas, outcomes relating to cultural understandings, cultural skills and personal development are identified. It should be noted that the full scope of the cultural outcomes is intended for the first language learner. However, students in second language programs can and should experience the cultural content in their Aboriginal language according to their abilities and the level of community support available.

Cultural Understandings

Each culture engages in practices that are based upon certain beliefs or ways of understanding the world. The outcomes in this section of the *Framework* relate to how a culture explains itself and its cosmos. The *Framework* provides foundational guidelines, suggesting that most understandings relate to the respectful and balanced relationships that one must develop in relation to people, animals, the spirit forces and oneself. The *Framework* also asks each culture to look at its world view throughout history, considering the effects of European fur traders and succeeding generations of colonizers. Each culture should also look at itself in the present and consider how it understands the current realities, especially in relation to basic values and foundational perspectives.

Cultural Skills

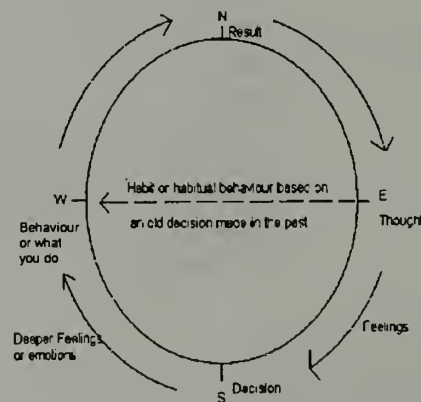
Cultural skills are the practices that enable people to live what they believe. Some practices are perceived to come from the Creator; others are time-tested responses to the environment. In different eras, some of the practices have adapted to changing circumstances. Others have remained intact, staying close to the oral traditions that inform them. The developers are asked to identify the practices they feel students should have in order to live the basic values or perspectives of their culture. Most importantly, this includes the language practices: the songs that are believed to come from the Creator, the language of consensus and respect, and the language that carries the oral histories of the people.

Most of the Aboriginal cultures practice a very strict code with respect to who should be the carriers of this kind of knowledge. Considering that the cultures have had to survive through intense assimilative pressures and, in many cases, government banning of practices, it is likely that not all cultural practices will be passed down through the school system. Trusting the wisdom of their Keepers of Knowledge, developers should be sensitive to the balance that needs to be kept between what is public and what is private so that a helpful partnership can be created and maintained between the school and the people it is meant to serve.

Personal Development

This section of the *Framework*, more than the others, regards process as outcome. The developer is asked to specify indicators that show the students are indeed trying to use the cultural understandings and skills provided to help them understand the world. The process is intended to be a self-directed one, where students make personal decisions after reflection with the intent of creating balance and a sense of peace within.

The following diagram^❶ illustrates a process sometimes referred to as a thought wheel or medicine wheel.



❶ This diagram is used with permission from Being You Incorporated.

According to this process, a person first has a thought, which then raises feelings. Once the thinker is aware of these feelings, he or she makes a decision and then goes through deeper feelings. Once the decision is enacted through action or behaviour, more feelings are experienced and the thinker sees the result of his or her thought. Some behaviour is habitual and based on decisions made in the past, and this is behaviour one can choose to change. The thought wheel or medicine wheel reflects the way of Aboriginal cultures and their philosophy of education: each person is given information, guidance and affirmation but, in the end, must make his or her own choices.

Traditionally, it was the extended family that provided the guidance, because the family's future was represented in the children, not simply in the mother and father. The process is made more difficult today with nuclear families living away from their extended families and with the invasive influence of mass media and popular culture. That is why, perhaps, the Elders and traditional educators are asking for the help of schools in regaining a place in the lives of their young people.

Reflection, the process of examining all aspects of one's experience and attempting to come to a considered decision, is made more productive if information from the voices of experience and knowledge is a part of the consideration. This has been the role that Elders have assumed, and for which they have been called "teachers." It is not simply the stories or the skills they impart that are considered important; Elders play a guiding role in helping the young people to find a balance within themselves.

The practices associated with creating balance have often been called "healing," partly because imbalance has been seen to be the cause of so many personal problems. It is important, however, in Aboriginal language and culture programs, that this process not be called healing, but rather "creating balance." Aboriginal students do not necessarily require healing. They may be seeking to balance their time and efforts between their cultural roles and their lives as teenagers with the mainstream. They may be seeking balance between the demands of their studies and the calls of friendship. Healing in this context diminishes the meaning it carries in areas where real healing is required.

In this era then, where cultures and languages are threatened with extinction and where the young people are separated intellectually if not physically from their cultures, the role of the Aboriginal teacher can be very significant. The teacher plays the role of "cultural broker,"^② helping students to understand the cultures they come from. The teachers are often the first generation to have straddled two

② This term was used by Arlene Stairs (1995) to describe the way in which cultural knowledge is interpreted in the school for young people who do not have the cultural experience to understand the "pure culture."

cultures and are in a unique position to be able to explain and guide those who have not had the same strong cultural education. The goal of cultural education is not to fill the students with knowledge, but to facilitate their personal growth.

SEQUENCE OF CULTURAL OUTCOMES

The cultural outcomes in the *Framework* are specified for six levels. The perspectives, values, practices and products of the culture are studied with a different emphasis at each level.

Level 1: Kindergarten (or Early Childhood Services) to Grade 1

The culture of the home, school and immediate natural environment are studied and experienced from the perspective of the three laws of relationships.

Level 2: Grade 2 and Grade 3

The cultural values and perspectives of the students' extended families and their traditional territory are explored and experienced in greater depth.

Level 3: Grades 4 to 6

Students examine and experience the culture of the community or Nation to appreciate better the ways in which the perspectives and values of the culture are maintained and strengthened in today's world.

Level 4: Grade 7 and Grade 8

The traditional culture is studied through oral tradition and research in order that students understand how the perspectives were evidenced in precontact times.

Levels 5 and 6: Grades 9 to 12

Students study the effect of the forces of history—contact and colonization—upon the lives and perspectives of the Aboriginal people. In addition, current issues affecting Aboriginal people are analyzed from the Aboriginal perspective.

ORGANIZATION OF CULTURAL OUTCOMES

The following information provides a guide to understanding the organization of the cultural outcomes. Each of the three laws of relationships has its own respective subheadings, and each of the subheadings includes outcomes under the headings of cultural understandings, cultural skills and personal development.

1. Laws of Sacred Life—Respectful Relationship with Oneself

- 1.1 Gift of Physical Self
 - Cultural Understandings
 - Cultural Skills
 - Personal Development
- 1.2 Gifts that Enable Learning
 - Cultural Understandings
 - Cultural Skills
 - Personal Development
- 1.3 Gift of Talent
 - Cultural Understandings
 - Cultural Skills
 - Personal Development

2. Laws of Nature—Respectful Relationships with Nature

- 2.1 Sustenance
 - Cultural Understandings
 - Cultural Skills
 - Personal Development
- 2.2 Sense of Place
 - Cultural Understandings
 - Cultural Skills
 - Personal Development
- 2.3 Harmony
 - Cultural Understandings
 - Cultural Skills
 - Personal Development

3. Laws of Mutual Support—Respectful Relationships with One Another

- 3.1 Identity
 - Cultural Understandings
 - Cultural Skills
 - Personal Development
- 3.2 Leadership
 - Cultural Understandings
 - Cultural Skills
 - Personal Development

1. Laws of Sacred Life

1.1 Gift of Physical Self: Cultural Understandings

Each person is born sacred and complete and chooses how s/he will use his/her gifts. The Creator has given each person the gift of his/her body with the choice to care for and use it with respect.

Level 1 (K–Gr. 1)

In our homes and in our class we have rules and routines that help us care for our physical selves.

Concepts and Related Content: healthy bodies; healthful routines; safety; rules; gratitude

Level 2 (Gr. 2–3)

People in our families practise cultural ways of caring for their physical selves.

Concepts and Related Content: healthy choices; self-respect; land foods; cleanliness; grooming; fitness; appropriate clothing; family practices

Level 3 (Gr. 4–6)

Our nation/culture supports practices and ways of caring for the health of the community, including the special health concerns of adolescents.

Concepts and Related Content: adolescence; physical changes; physical hygiene; adornment; regalia; spiritual cleansing

Students will demonstrate understanding of:

- things that can be done with healthy bodies; e.g., chew with healthy teeth, see with healthy eyes, energy to run and play
- routines at home and in school that can help keep our bodies healthy
- injuries that happen to our bodies when we do things that are not safe
- rules made by parents and teachers to help young people care for and respect their bodies
- ways of showing gratitude for health and well-being
- caring for one's body as a form of self-respect
- land/cultural foods that are healthy food choices
- cleanliness and grooming as a way to show respect to ourselves/others
- increasing responsibilities and opportunities associated with increasing physical growth and development
- cultural activities and recreation that promote fitness
- health value of outdoor activities
- cultural clothing appropriate for seasons and weather
- family practices that mark birth and death
- physical changes in the adolescent body and implications of change
- health concerns of adolescents; e.g., physical fitness and recreation, nutrition, family life
- practising endurance/self-discipline; e.g., dancing, organized sports, working on crafts
- community resources aimed at adolescents and their health concerns; e.g., posters regarding sexually transmitted diseases (STDs), pamphlets on acne, recreational facilities
- ways of adorning themselves or loved ones
- **symbolic spiritual cleansing; e.g., fasting, smudging, sweat lodge (discretionary)**
- cultural practices regarding adolescents and teens
- **practices to mark passages; e.g., newborns, at wakes and funerals (discretionary)**

Note to Developer

Certain outcomes have been bolded to identify them as discretionary because of possible sensitivity. This is not intended to preempt the discretion of Elders in determining what is appropriate for inclusion in a curriculum.

1. Laws of Sacred Life (continued)

1.1 Gift of Physical Self: Cultural Understandings

Each person is born sacred and complete and chooses how s/he will use his/her gifts. The Creator has given each person the gift of his/her body with the choice to care for and use it with respect.

Level 4 (Gr. 7–8)	Level 5 (Gr. 9–10)	Level 6 (Gr. 11–12)
Before contact, our nation/tribe had practices for caring for the health of our people. Some of these are still practised by our people.	Aboriginal people taught traditional customs/daily routines to their youth so that they could maintain good physical, mental and spiritual health.	The forces of contact diminished the choice and control that Aboriginal people had in caring for their physical well-being. Aboriginal perspectives have helped many people regain health and respect for their physical selves.
Concepts and Related Content: traditional rites of passage; routines and habits; physical endurance	Concepts and Related Content: traditional rites; routines and rites; whole health; self-abuse; healthy physical and spiritual practices	Concepts and Related Content: sacredness of body; epidemics; loss of culture; poverty; community and environmental health; earth medicines/practices

Students will demonstrate understanding of:

- | | | |
|--|---|--|
| <ul style="list-style-type: none"> • the significance of passage into manhood or womanhood and traditional practices to mark passage (discretionary) • practices in regard to menses (discretionary) • the importance of good physical routines and habits in the time before contact • the required physical endurance and ways of developing it, such as running, being left in the bush alone, and so on • the rules governing behaviours of young men and women and the effect of the rules • personal grooming methods • practices for dealing with death and dying • the ways in which health practices or products from the past are still used but perhaps in an adapted form • continuing to practise personal hygiene for good health | <ul style="list-style-type: none"> • the practices in regard to menses (discretionary) • the importance of good nutrition for health and endurance • the responsibilities associated with the health of self to future generations • the ability to adapt health practices to modern times • the development of a personal routine for grooming and personal hygiene as a form of self-respect • the significance of balancing physical, mental, emotional and spiritual health • the implications of self-abuse on family and community, such as drugs, alcohol, eating disorders • the focus on relationship between health of environment and health of people • the focus on the forces affecting health is beyond the control of individuals; e.g., unemployment, pollution | <ul style="list-style-type: none"> • the significance of forces of contact that diminished choice and control in personal care; e.g., death of generations • the notion that community health problems have a cause and/or solution at the community level • the notion that community health problems affect the nation/community in a significant way; e.g., tuberculosis (TB), smallpox, diabetes • the efforts of Aboriginal political leaders who are working for control over community health issues • earth medicines and health practices of traditional people as valid • the increasing emphasis on whole health—mental, physical, emotional and spiritual well-being—by the health profession • the ways in which Aboriginal perspectives have helped to reconstruct Aboriginal health; that is, cooperation between medical personnel and Elders |
|--|---|--|

1. Laws of Sacred Life (continued)

1.1 Gift of Physical Self: Cultural Skills

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

Students will demonstrate:

- an awareness of cultural practices of showing gratitude
- an awareness of cultural practices in regard to physical health
- an awareness of cultural rules for safety in dangerous situations
- the ability to practise cultural ways for grooming and cleanliness, such as care and treatment of hair, wearing certain kinds of clothing, practices for preparation of healthy food
- the ability to participate in developmentally appropriate cultural activities that promote fitness; e.g., packing a baby, snowshoeing, dancing
- the ability to practise cultural ways of adorning themselves
- the ability to participate, in role appropriate ways, in contemporary cultural practices relating to the marking of birth and death
- a willingness to participate in contemporary symbolic spiritual cleansing practices; e.g., sweat lodges, smudging, fasting (discretionary)
- a willingness to participate in practices of the culture that relate to adolescents in particular, such as following rules dealing with menses, segregation of the sexes, special potlatches (discretionary)
- a willingness to join in dancing; e.g., round dance
- the ability to care for their personal possessions; e.g., on camping trips, at home

1.1 Gift of Physical Self: Personal Development

Students will use cultural understandings and skills to develop respect for their physical selves by:

- willingly engaging in school-related healthful routines or rules for safety at school, such as playground safety, being active during recess
- cooperating with home-related healthful routines, such as brushing teeth, observing bed time
- being aware of consequences of personal choices to disregard routines and rules for health and safety
- caring for personal possessions, such as putting their toys and books away, hanging up clothing
- identifying ways in which they would like to show care for their bodies independently
- showing awareness of their own physical growth and changing physical abilities
- willingly engaging in physical activities
- caring for classroom and school space
- identifying ways in which they can make healthy food and recreational choices on their own
- being aware and respectful of the changes taking place in their bodies
- being aware and supportive of community public health education efforts aimed at adolescents
- identifying personal choices in recreation, food and routines that are healthful and safe

1. Laws of Sacred Life (continued)

1.1 Gift of Physical Self: Cultural Skills

Level 4 (Gr. 7–8)	Level 5 (Gr. 9–10)	Level 6 (Gr. 11–12)
Participate in traditional skills that relate to respect for physical care and safety.	Use cultural understandings and skills that relate to respect for physical care and safety.	Be a role model to others through good personal care and healthy lifestyle.
<i>Students will demonstrate an ability to:</i>		
<ul style="list-style-type: none"> • participate in traditional activities that require good physical condition • prepare for activities by caring for their bodies • ensure their safety when engaging in physical activities through training and good nutrition • practise health and safety measures for themselves and others on a camping trip, while hiking or boating • practise survival skills if separated from their group • re-enact traditional games, rituals or practices for adolescents • participate in traditional practices regarding health and physical development, such as collecting and using earth medicines, eating a traditional food, practising a certain regimen, drumming (discretionary) 	<ul style="list-style-type: none"> • apply cultural understandings when participating in cultural activities that require physical care and safety • apply skills relating to safety of self and others when participating in activities; e.g., snowshoeing, fishing • determine which cultural practice would assist physical healing and strengthening • identify commonly used earth medicines and practices and their applications • respond appropriately to the presence and words of Elders who provide counselling 	<ul style="list-style-type: none"> • integrate cultural understandings and the required skills related to physical care and safety • prepare and practise a personal regimen in regard to physical health and safety • help peers prepare a regimen for the maintenance of good physical health and safety practices • participate in cultural practices that physically heal and/or strengthen the body • identify and use commonly used earth medicines when/if necessary

1.1 Gift of Physical Self: Personal Development

Students will use cultural understandings and skills to show respect for their physical selves by:

<ul style="list-style-type: none"> • respecting physical differences and changes among peers • showing curiosity and appreciation for traditional cultural practices regarding health and development • showing an awareness of personal health by seeking physical challenges • showing respect for their bodies by not indulging excessively in food or recreation • avoiding using harmful substances and practices or reflecting on consequences of such use • attempting to establish healthful routines and habits • being aware of the consequences, to the community, of poor hygiene and health practices 	<ul style="list-style-type: none"> • showing an awareness of the lack of community health programs • identifying and seeking healthful routines and challenges that are personally meaningful • taking responsibility for personal hygiene and appearance • showing an awareness that an unhealthy environment can result in family and community breakdown • showing an awareness of health education and prevention of an unhealthy environment • knowing the results of using harmful substances • reflecting on health choices taken and the consequences 	<ul style="list-style-type: none"> • identifying and reflecting on their physical, mental, emotional and spiritual strength • identifying and reflecting on personal weaknesses in physical, mental and spiritual health, and then seeking healthful routines that are meaningful • encouraging peers with special talents to volunteer to help with fitness programs for younger students/children • approaching leaders, health officials and Elders regarding health issues • avoiding the use of harmful substances • doing peer counselling in regard to physical, mental and spiritual health • helping to reinforce healthful habits by volunteering to help in community breakfast programs
---	--	--

1. Laws of Sacred Life (continued)

1.2 Gifts that Enable Learning: Cultural Understandings

Each person is born sacred and complete and chooses how s/he will use his/her gifts. The Creator has given each person the capacity and the choice to learn.

Level 1 (K–Gr. 1)	Level 2 (Gr. 2–3)	Level 3 (Gr. 4–6)
Our eyes and ears are used to help us learn. Learning enables us to care for ourselves. We learn from many people in many ways.	Young people who have good learning behaviours are valued and noticed by family and Elders.	Culture is carried by many members of the nation/community. A “good” learner takes opportunities to learn culture.
Concepts and Related Content: wanting to learn; learning behaviour; independence; Elders ¹ ; respect	Concepts and Related Content: Keepers of Knowledge; Elders; self-sufficiency; contribution; oral tradition	Concepts and Related Content: keen observation; keen listening; determination and practice; moral lessons; learning opportunities
<i>Students will demonstrate understanding:</i>		
<ul style="list-style-type: none">• of the fact that students who want to learn something behave in a certain manner, such as staying close to the person teaching, using eyes to watch closely, using ears to listen carefully, trying hard• of the ways in which learning enables students to become more independent, such as writing their own name, tying their own shoes, calling their grandmother on the telephone• of the value of things learned from family, Elders, school teachers and friends, such as how to care for themselves from family, how to be good to one another from Elders, how to read storybooks from teachers, how to play a new game from friends• that learning can be fun, such as learning with laughter, learning through games• of the ways in which students can behave if they value learning from Elders	<ul style="list-style-type: none">• of the people in their families who are Keepers of Knowledge about their family and culture• of the fact that there are many things that can be learned from Elders/Keepers of Knowledge and that they can learn from them by using their senses, such as learning to work by watching, learning stories by listening, learning to pay honour by watching and modelling, learning to make offerings to pay honour• of the fact that learning to become self-sufficient can contribute to their families, such as learning to cook, learning family history, learning to tell time• that knowledge about their family, relatives, nation and ancestors is carried through the oral tradition and storytelling• that a certain learning behaviour is required to participate in the oral tradition, such as careful listening, accurate recalling, spending time with Keepers of Knowledge	<ul style="list-style-type: none">• of the fact that keen observation is a key to good cultural learning behaviours, such as watching a dancer to see how he moves, watching an Elder greet a visitor• of the fact that keen listening and accurate recollection are indicators of good learning behaviours• of the fact that determination and practice are required to learn cultural skills, such as fiddling, sewing, dancing• of the fact that moral lessons from stories told by Elders should be applied to listener's life experience• of the culture keepers in the nation or community• of why and how respect is shown to the culture keepers of the nation/community• of the opportunities that can be taken by students to learn culture, such as guests at school, guests at home, films, requesting stories from Elders, observing cultural procedure

¹ See Glossary for definition of Elder as it is used in this *Framework*.

1. Laws of Sacred Life (continued)

1.2 Gifts that Enable Learning: Cultural Understandings

Each person is born sacred and complete and chooses how s/he will use his/her gifts. The Creator has given each person the capacity and the choice to learn.

Level 4 (Gr. 7–8)

Before contact, a young person learned from others in order to become independent and capable. Many people of the nation/community were involved in the education of the young.

Concepts and Related Content: learning for survival; character; special areas of knowledge; oral history; creation stories; needs of learner; patience

Level 5 (Gr. 9–10)

Aboriginal youth must learn about the effects of residential schools, but they need to know that they now have the support and options to study in any area of interest. It is their responsibility to develop their talents.

Concepts and Related Content: residential schooling; learning and teaching style; self-determined learning; learning for self-sufficiency

Level 6 (Gr. 11–12)

Aboriginal youth have to realize the importance of Elders' counsel and that First Nations have made major advances in controlling the content in the curriculum.

Concepts and Related Content: mentorship and Eldership; oral narratives; knowledge of protocol; learn to apply traditional learning to present; local control of education

Students will demonstrate understanding:

- that youth of long ago learned from others in order to become independent and capable, such as observing and practising daily survival skills, being told stories
- that many people of the community/nation were involved in the education of the youth
- of the belief that character is shaped during adolescence
- that observing and practising daily routines means/meant survival
- that mentors/role models teach special skills or knowledge to older youth
- that special areas of knowledge or skill were held by members of community, such as historians, tool makers, storytellers, canoe builders
- that oral narratives had different purposes, such as relating history, guidance, entertainment, moral lessons, knowledge of land
- of the origins of oral narratives, such as spiritual source, knowledge from experience of previous generation
- that Elders teach what they believe the youth/students "need" or are ready for
- that learners were/are expected to be patient and should attempt to find their own meaning in what was offered by their Elders
- that they can make choices in regard to studying in their area of interest
- of the effects of residential and industrial schools on the Aboriginal people
- of the differences in teaching styles that were not appropriate for learning styles of Aboriginal peoples; e.g., oral versus literacy
- of the positive and negative effects of residential school teaching approaches on student success or lack of success
- of the ways Aboriginal people have assisted in reconstructing the education of their children; e.g., local control of Indian education
- that learning for self-sufficiency shows self-determination
- that academic learning and cultural learning can be intertwined
- that using Aboriginal language can give insight to the culture and is the vehicle toward communicating with Elders
- that the practice of having a mentor can result in a healthy and productive individual
- that feelings of failure and frustration with schooling were created by the unfamiliar teaching styles and the required learning styles
- that local control of Indian education introduced cultural learning styles into formal schooling; e.g., core curricula, language and culture programs, bilingual programs, survival schools
- that with the introduction of Aboriginal language classes, students will learn from oral tradition and from the Elders
- that they can learn to apply Aboriginal values and perspectives to understand and survive in mainstream society
- that families that maintain or relearn cultural knowledge will be able to leave that legacy to future generations
- that mentorship in education of youth is/was valued by Aboriginal people

1. Laws of Sacred Life (continued)

1.2 Gifts that Enable Learning: Cultural Skills

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

Students will demonstrate an ability to:

- | | | |
|--|---|---|
| <ul style="list-style-type: none">• stay close to the instructor or task• attempt to listen and observe• display respectful behaviour in the presence of those who share their knowledge | <ul style="list-style-type: none">• observe an activity closely and be prepared to participate• behave with appropriate protocol when in the presence of cultural teachers | <ul style="list-style-type: none">• observe/listen carefully to cultural teachers and increase ability to recall accurately• accept help or guidance from a teacher or resource person when offered• exchange knowledge from Elders with appropriate gifts or offerings• appropriately ask questions of cultural resource people |
|--|---|---|

1.2 Gifts that Enable Learning: Personal Development

Students will use their cultural understandings and skills to become better learners by:

- | | | |
|--|--|---|
| <ul style="list-style-type: none">• showing a greater willingness to show patience and respect in learning situations• showing an increasing respect for and interest in cultural information | <ul style="list-style-type: none">• becoming conscious of their learning behaviour• showing greater determination to stay with a task to completion• identifying persons in their families who they can approach to learn cultural information, and identifying what they might be able to learn from them | <ul style="list-style-type: none">• becoming conscious of the consequences of their learning behaviours• seeking opportunities to hear oral narratives• identifying opportunities they can take to begin observing and learning what they are interested in, such as playing guitar, gathering herbs, singing, square dancing, hand games |
|--|--|---|

1. Laws of Sacred Life (continued)

1.2 Gifts that Enable Learning: Cultural Skills

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

Students will demonstrate an ability to:

- observe/listen carefully to cultural teachers and increase ability to recall accurately for purposes of recreation, such as a dance, a technical procedure, a story
- attend to all words offered by Elders and search for their intended present and/or future relevance
- use cultural protocols to acknowledge source of knowledge
- recognize and take culturally appropriate learning opportunities, such as knowing when it is best to approach an Elder, who to approach
- approach an Elder appropriately with a specific request
- follow protocol when seeking information from Elders
- accept Elders' decisions with respect as to what knowledge can be shared and what cannot
- respond appropriately to the presence and words of Elder-teachers
- use acquired knowledge in ways that are acceptable to their source
- retell stories, perform dance or other procedures learned from an Elder/mentor
- work/learn alongside mentors to refine or extend their gifts, if they are at that stage of learning
- reflect on stories and apply teaching to their present situation or personal circumstance
- respond to and show respect for Elders' words and counsel

1.2 Gifts that Enable Learning: Personal Development

Students will use their cultural understandings and skills to become better learners by:

- reflecting on how their learning behaviours are perceived by Elders and cultural teachers, and the consequences of these perceptions
- independently attempting to apply moral lessons learned from traditional narratives to their own lives
- looking for positive learning opportunities in all situations
- using knowledge in ways that help others
- considering the choices they make as to what they learn and what they do not, and the consequences of their choices
- reflecting on the possible future value of the knowledge being taught in their academic subjects
- reflecting on their learning behaviours and assessing what skills they will practise to become more effective in either the academic and/or cultural learning

1. Laws of Sacred Life (continued)

1.3 Gift of Talent: Cultural Understandings

Each person is born sacred and complete and chooses how s/he will use his/her gifts. The Creator has given each person strengths or talents to be discovered, and the choice to develop and share these strengths with others.

Level 1 (K–Gr. 1)	Level 2 (Gr. 2–3)	Level 3 (Gr. 4–6)
Each of us is special and unique. We respect each other's uniqueness and use our strengths and talents to help others in our homes and in our classroom.	Our families are made stronger because each of us has strengths and talents to share with each other. Members of our families can help us discover and develop our talents.	There are many kinds of talents and many ways of expressing them. The most talented and generous with their talents become leaders in the nation/ community.
Concepts and Related Content: discovering talents and strengths; naming	Concepts and Related Content: sharing talents and strengths; group strength	Concepts and Related Content: service; variety of strengths; spiritual strengths; ways of expressing talents
<i>Students will demonstrate understanding:</i>		
<ul style="list-style-type: none">• that talents or strengths are gifts from the Creator given to each child• that talent is a special ability that comes naturally, such as dancing, making people laugh, horseback riding• that talents are special abilities that need to be discovered• that there are ways to discover the strength or talent of a person, such as by observing, listening to and hearing stories about the person• that there are ways in which talents and strengths can be shared to help others• that everyone can find talents or strengths in others• that special names are given to people, such as those that refer to their special gifts, ancestors' names• of the celebrations of birth	<ul style="list-style-type: none">• that strength(s) are brought to the class by each student• that strength(s) are brought to a family by each member• of the ways in which special talents are discovered in family members• that one's talents or strengths are gifts from the Creator and, therefore, one does not boast or belittle others• that talents and strengths come in many forms, such as good at playing hockey, good at telling stories, good at baby-sitting, good at listening• that noticeable personality traits can also be seen as a gift, such as a quiet or peaceful person	<ul style="list-style-type: none">• that there are talented people in the community who can help others by using those talents• of the ways through which talents and strengths of people are used in the service of others to make the community/nation stronger• that there are different ways of expressing a talent or strength; e.g., agility and fitness are valued talents for hunting but they are also valued in volleyball today• that the gift of leadership and its characteristics can be observed in people in the community and all over the world; e.g., chiefs, performers, athletes• of the ways in which people with spiritual gifts have helped others—past and present

1. Laws of Sacred Life (continued)

1.3 Gift of Talent: Cultural Understandings

Each person is born sacred and complete and chooses how s/he will use his/her gifts. The Creator has given each person strengths or talents to be discovered, and the choice to develop and share these strengths with others.

Level 4 (Gr. 7–8)	Level 5 (Gr. 9–10)	Level 6 (Gr. 11–12)
The traders depended upon the talents and generosity of the Aboriginal people for their survival and trade.	Aboriginal perspectives have helped individuals recognize the gifts and talents not valued by the dominant culture.	Aboriginal perspectives can help the young to set personal goals that reflect their spirits and the strength of their people.
Concepts and Related Content: dreams; survival; mentorship; leadership; medicine powers; trading culture; partnership	Concepts and Related Content: Euro-centric culture; self-worth; mentorship; diversity; creativity	Concepts and Related Content: hero; personal goal setting; personal purpose; personal gift; traditional narratives
<i>Students will demonstrate understanding:</i>		
<ul style="list-style-type: none"> • of the ways in which talents or strengths in individuals were traditionally discovered, such as the help of Elders, with dreams, with special marks • of the range of talents that were required to enable group survival • of the special talents of those who were chosen to lead • that extraordinary spiritual strengths were used to enable survival • of the ways in which young people were mentored to strengthen and develop their talents • that during early contact, the talents of the Aboriginal peoples fit the needs and interests of the trading culture • that those existing strengths and talents of the people were used in Western culture in some ways • that Aboriginal nations benefited from the talents and strengths of the European culture—new materials, tools, medicine, music 	<ul style="list-style-type: none"> • that contact reinforced or coexisted with Aboriginal talents; e.g., exploration, land mapping, fur trade • of the devaluation or conflict of Aboriginal talents with Euro-centric, mainstream culture; e.g., wage economy, formal schooling, prohibitions in spiritual areas, advertising • that devaluation of Aboriginal talents resulted in lowered self-worth, purposeful self-development, and knowledge or appreciation of Aboriginal talents • that reviving and revaluing Aboriginal talents will give Aboriginal peoples a feeling of self-worth • that everyone is born with a gift that can be expressed in different ways but that it merely has to be discovered • that family, Elders and nation/community can be helpful in identifying or discovering gifts in young people which have to be strengthened through learning and practice • that gifts are intended for people to help one another, rather than simply for self-gain • that diversity of talent in a family or nation/community creates a stronger people • that talented Aboriginal people have given guidance and/or mentorship to others so they will seek and develop their gifts • that there are individuals in the nation/community who represent the diversity of talents/skills • of those who express their gifts in ways that promote Aboriginal culture • that those who have shared their gifts with their families or nation/community make the group stronger 	<ul style="list-style-type: none"> • that the concept of the “hero” character in traditional narratives has weaknesses and gifts, is challenged by a mentor, fails, then succeeds, yet the hero’s success benefits all • that the vision quests of the past helped young people to see themselves in the future and to challenge themselves to walk the journey they were meant to take (discretionary) • of the effect of the forces of contact on personal goal setting: <ul style="list-style-type: none"> – the loss of traditional mentors to epidemics, forced separation and forbidden practices – disruptions caused by new skill and knowledge requirements for self-sufficiency – confusion and loss of direction as Aboriginal perspectives and values were diminished • of the Aboriginal perspectives on personal purpose and goal setting: <ul style="list-style-type: none"> – each person has a gift to discover, challenge and develop so as to be of service to others – Elders are valued for their ability to help people to discover their inner gifts and strengths – traditional narratives have inspirational value: about young people recognizing their gifts in vision quests and journeying to take on challenges and accomplish feats to help others

1. Laws of Sacred Life (continued)

1.3 Gift of Talent: Cultural Skills

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

Students will demonstrate an ability to:

- | | | |
|--|--|---|
| <ul style="list-style-type: none">• practise cultural ways of showing appreciation for the talents and strengths of classmates, such as expressions, gestures, responses | <ul style="list-style-type: none">• hear and share stories about special talents and gifts in self, family members or other people of interest• refrain from boastful or arrogant behaviour with own talent, and modestly be of help to others• show appreciation for the talents and strengths of family members in culturally appropriate ways | <ul style="list-style-type: none">• behave appropriately when learning from those who are sharing their cultural knowledge; e.g., traditional narratives, herbal medicines, art techniques• recognize talents or strengths that are especially valued by the culture• show appreciation for the talents and strengths of community members in culturally appropriate ways |
|--|--|---|

1.3 Gift of Talent: Personal Development

Students will be able to use their cultural understandings and skills to discover and develop their strengths and talents by:

- | | | |
|--|---|---|
| <ul style="list-style-type: none">• showing an interest in discovering their special interests and abilities• looking for special talents or strengths in other students• putting effort into projects or tasks undertaken• being curious about new experiences | <ul style="list-style-type: none">• showing a determination to develop certain strengths or abilities• acknowledging and appreciating the talents and strengths of others in class and in family• sharing, willingly, talents or strengths to help others | <ul style="list-style-type: none">• viewing new experiences as an opportunity to discover personal talents or strengths• being aware of the uniqueness of their family, community and nation |
|--|---|---|

1. Laws of Sacred Life (continued)

1.3 Gift of Talent: Cultural Skills

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

Students will demonstrate an ability to:

- appropriately seek or accept help from others in developing talents that are based on cultural products and/or practices
- recognize appropriate opportunities to practise and strengthen cultural skills
- explore creative ways of expressing talent in culturally appropriate ways, such as the use of artistic talents to express cultural ideas, the use of talent with children to teach traditional narratives
- behave in ways that are worthy of the help of Elders and mentors
- appropriately approach those who can help in developing personal gifts
- work or learn alongside mentors, such as professionals, business people and **spiritual guides** (discretionary), to refine or extend their gifts if they are at that stage of learning
- recognize appropriate opportunities to be of help to others using their talents or abilities
- look for personal meaning in traditional narratives told by Elders
- find ways to be of service to their nation/community/family as part of their journey
- follow community practices and protocols in accessing Elders for mentorship or spiritual guidance

1.3 Gift of Talent: Personal Development

Students will be able to use their cultural understandings and skills to discover and develop their strengths and talents by:

- setting goals for themselves regarding the development of their talents or strengths
- exploring creative ways of expressing their own talents
- being aware of the uniqueness of their family, nation/community
- maintaining humble attitudes with respect to their talents
- reflecting on their own interests, talents, strengths and ways to develop them outside of school
- showing a willingness to reflect on the advice of Elders/counsellors regarding the discovery or development of their gifts
- showing a willingness to share their talents with others without arrogance
- reflecting on their interests and strengths in light of new experiences or people they have met
- reflecting on personal progress with respect to the exploration of their gifts, and by setting goals for independent learning
- identifying cultural resources or people they would like to access to explore their interests
- envisioning their futures as journeys: identifying their weaknesses and talents, their challenges and goals, their mentors or spiritual guides

2. Laws of Nature

2.1 Sustenance: Cultural Understandings

The Creator has given the gift of nature to provide sustenance and a sense of place to those who live in harmony with it.

Level 1 (K–Gr. 1)	Level 2 (Gr. 2–3)	Level 3 (Gr. 4–6)
In our daily lives we receive things from nature that allow us to grow and be healthy.	In our family there are examples of cultural food, shelter, clothing and other products that come from the land/sea.	Our nation uses its local resources for sustenance.
Concepts and Related Content: nature; gifts; life; gather/harvest; showing gratitude; making materials; seasons; weather	Concepts and Related Content: natural resources; ancestral lands; cultural products; cultural activities/practices; land features; native plants and animals	Concepts and Related Content: cooperative venture; natural resource industries; land use area; spiritual places
<i>Students will demonstrate understanding:</i>		
<ul style="list-style-type: none">• of the things of nature; e.g., seas, lakes, sky, land, sun, plants• that we need nature's gifts in order to live; e.g., clean air and water, wood for fire and shelter, creatures and plants for food• that different seasons provide time for gathering/harvesting the fruits of nature• of showing gratitude for gifts of nature• that many things are made with materials from nature• that we all enjoy the gifts of nature; e.g., recreational ground, sunshine, rain• that weather and seasons have their purpose	<ul style="list-style-type: none">• of the natural resources of their ancestral lands• that cultural products held by their families/clans relate to the resources of their ancestral lands; e.g., eagle feather headdress, red willow basket, moose skin gloves, clay pot, art• that common cultural activities and practices have some relationship to the resources of their ancestral lands; e.g., kinds of foods served at ceremonies, drums made of materials from ancestral lands• that references to land features in traditional narratives told by their families/clans is a way to teach about the land; e.g., inlets, mountains, coulees, valleys• of the flora and fauna native to ancestral lands• of the flora and fauna referred to in traditional narratives of their families/clans; e.g., turtles, buffalo, maple trees, berries, bears	<ul style="list-style-type: none">• of how the locally used resources are harvested• of why the use of land/sea resources is an Aboriginal right; e.g., timber, fish, game• that the harvest or use of natural resources sometimes occurs as a cooperative venture by and for members of the community; e.g., irrigation, cooperative fishing, hunting, cooperative grazing• that some industries that are based on natural resources are owned by and/or employ Aboriginal people; e.g., ranching, timber, petroleum, fisheries• of how one's nation uses its land/harvest areas: fish lake, inlet, hill, mountains• of spiritually important places for the community; e.g., graveyard, sundance grounds, place of worship, sacred falls (discretionary)• of natural things with specific spiritual meaning or use, such as tobacco, certain sea shells, eagle feather (discretionary)

Note to Developer

Certain outcomes have been identified as discretionary because of sensitivity. This is not intended to preempt the discretion of Elders in determining what is appropriate for inclusion in a curriculum.

2. Laws of Nature (continued)

2.1 Sustenance: Cultural Understandings

The Creator has given the gift of nature to provide sustenance and a sense of place to those who live in harmony with it.

Level 4 (Gr. 7–8)	Level 5 (Gr. 9–10)	Level 6 (Gr. 11–12)
<p>The forces of contact alienated Aboriginal people from the land/sea, but their Aboriginal teachings encourage them to get back in touch with its life-giving gifts.</p> <p>Concepts and Related Content: imported goods; local resources; nutrition; spirituality; balanced living; environmental degradation; harvesting healthy living; survival skills</p>	<p>The introduction of European goods and culture interfered with the Aboriginal nations' self-sufficiency on natural produce.</p> <p>Concepts and Related Content: processing resources; natural resources; wage employment; subsistence living; renewable resources; gifts of nature</p>	<p>In the past, Aboriginal people were able to survive with constant innovations in the ways that they accessed the gifts of nature. European culture was innovated to suit Aboriginal ways and their land/seas.</p> <p>Concepts and Related Content: innovation; self-sufficiency; economic opportunity; technology; cultural appropriation</p>
<p><i>Students will demonstrate understanding:</i></p>		
<ul style="list-style-type: none"> • of the way natural resources were used by Aboriginal people; e.g., plants for food, herbs/earth, medicines, tools, shelter, transportation, clothing, recreation, spiritual practices • that Aboriginal people practised seasonal land use; hunted/traded in traditional hunting territory • of accessed resources in different seasons • that, for their own use, Aboriginal people adapted tools and products that they had traded from other nations • that Aboriginal people were skilled craftsmen and artisans using natural materials • that Aboriginal people practised and taught all members of their nation survival skills within the natural environment 	<ul style="list-style-type: none"> • that contact disrupted and changed Aboriginal peoples' relationship with land and sea • that the disruption created life-threatening problems for Aboriginal people; e.g., malnutrition and associated diseases, decreased spiritual connection with land, reliance on commercial/imported goods • that the lack of knowledge and respect for land and sea resulted in accidental deaths • that cultural knowledge and skills enable access to natural resources for healthful and balanced living; e.g., knowing when and how to harvest foods and earth medicines, substituting natural foods for imported foods, deer hunting, pemmican, smoking fish, land and sea survival skills, arts and crafts using natural materials such as moose hair • that using natural produce from land and sea, farming and trapping can augment income for other necessities • of the need to balance resources with gratitude and respect for land/sea • of the ongoing efforts, by people, to create an appreciation for the revitalization of cultural identity in regard to the land; e.g., those retracing ancestral trails, those engaging in land claims negotiations, those mapping land use and occupancy, those researching and teaching land skills 	<ul style="list-style-type: none"> • that Aboriginal people were inventive in the use of material for better self-sufficiency on the land/sea; e.g., fishing technology, canoe design, food preservation technology • that Aboriginal people adopted European ideas or imports; e.g., use of horses, use of Red River carts • that Aboriginal people used products and practices in order to participate in the European culture, such as animal harvesting in the fur trade, beading of European style clothing • that in today's world, there is economic opportunity for Aboriginal people to use technology or knowledge of land/sea in innovative ways, such as sea farming herring roe for the Asian market, packaging wild rice for grocery chains, leading interpretative programs for tourists or schools • that it is imperative that accessing resources of the land and sea be implemented in respectful and responsible ways; e.g., dams to harness energy cannot be built without considering harmony in nature • that there is a need to share benefits of innovation with others, such as involving people of the culture in economic activities that use cultural knowledge • that there must be sensitivity to cultural appropriation; e.g., oral narratives regarding history of the land and people cannot be sold for the exclusive use of individuals

2. Laws of Nature (continued)

2.1 Sustenance: Cultural Skills

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

Students will demonstrate an ability to:

- participate in the harvesting of food from nature in different seasons; e.g., syrup, vegetables, eggs
- participate in preparing simple cultural foods, such as soups, bannock
- eat cultural foods in appropriate ways; e.g., use of eating tools, manner of eating
- participate in making simple cultural products, such as woven belts, whistles
- participate in the gathering and simple processing of materials, such as roots and birchbark, for making cultural products
- **participate in showing gratitude to the Creator for gifts of nature in culturally appropriate ways, such as giving thanks, or removing in a certain way (discretionary)**
- participate in outings into natural areas for recreational purposes
- recall characteristics of natural setting, such as landforms, kinds of plants, weather
- follow basic rules for safety in nature
- participate in harvesting and preparing or processing local resources for use in cultural products, such as gathering and preparing mint for tea
- participate in harvesting and preparing cultural foods, such as berry jams, wild rice soups, fish soup
- creatively use materials from nature, such as for crafts, foods, adornment
- participate in outings in all seasons for purposes of recreation and/or harvesting of resources for cultural purposes; e.g., snowshoeing, finding earth pigments
- follow rules for safety and respect for nature during outings
- demonstrate basic skills for locomotion in outdoor cultural experience, such as snowshoeing, canoeing, horseback riding
- **participate in showing gratitude and respect in appropriate situations while in nature (discretionary)**
- identify ways in which to use cultural products, not necessarily cultural practices, in innovative ways
- create a product that would be useful in a cultural practice; e.g., shields for dances, cultural foods for feasts
- identify common cultural products and the natural materials they are made from or natural materials they are imitating, such as moccasins, canoes, rattles, wristlets
- help in preparation for and participate in overnight cultural camp for harvesting and other cultural activities
- recall significant landmarks and landforms en route to cultural camp
- follow cultural rules for safety while at camp
- **follow spiritual rules for well-being while at cultural camp (discretionary)**
- demonstrate, with increasing confidence and ability, physical skills required for outdoor experiences, such as chopping wood, canoeing
- demonstrate basic outdoor survival skills taught by the culture
- use cultural protocols and rules in interacting with the cultural resource people while at camp

2.1 Sustenance: Personal Development

Students will use their cultural understandings and skills to better enable their sustenance from nature by:

- reflecting on and expressing their personal preferences about their outdoor experiences
- reflecting on personal behaviour toward nature and consequences
- reflecting on value of learning to work with natural materials and making cultural products
- reflecting on the kinds of cultural skills they would like to develop further
- demonstrating personal responsibility in cooperative activities of camp
- reflecting on personal behaviours that caused negative reactions from others while at camp

2. Laws of Nature (continued)

2.1 Sustenance: Cultural Skills

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

Students will demonstrate an ability to:

- identify the purpose of an unfamiliar cultural product by experimenting, testing, brainstorming, researching
- make or use a product, tool, process in authentic traditional way—as practised before contact; e.g., tanning tools, stone knapping, cooking with hot stones
- participate in overnight camp in different seasons and in different harvesting activities
- locate on a map, areas for accessing resources important to the culture
- recall and relate parts of oral narratives from the past that explain how humans walk on the earth in harmony with its laws
- recognize traditional teachings about interconnectedness and spirituality in current ideas and products in the mainstream, such as recycling programs, natural medicines, natural foods, game management
- research traditional artifacts to identify possible connections to ideas of spirit forces in nature or interconnectedness
- analyze current cultural activities and products and trace to traditional practices and products
- use local resources that are accessed or processed using cultural technology
- gather and work with materials from the culture
- create foods and cultural products associated with the land/sea
- work cooperatively on a culture project
- engage in basic outdoor survival skills while in cultural camp, using cultural knowledge
- recognize and identify culturally important landforms and landmarks
- participate in fish/game harvest or hunt
- interact in culturally appropriate ways with cultural resource people
- **participate in cultural ways of showing gratitude and respect in nature** (discretionary)
- engage in work with local businesses involved in using natural resources
- identify the influence of Aboriginal knowledge on mainstream science or technology
- identify and describe recent successful local innovations in the production or use of local resources
- identify and describe recent successful innovations of cultural products or processes
- identify ways to innovate mainstream technology using cultural knowledge
- devise and experiment with innovative ways of using land/sea resources and/or cultural knowledge of the land/sea, such as marketing dry meat, mapping canoe or hiking trails, creating a web site of the traditional territory
- evaluate innovative ideas using natural resources or cultural knowledge of resources, in terms of basic cultural values or perspectives

2.1 Sustenance: Personal Development

Students will use their cultural understandings and skills to better enable their sustenance from nature by:

- reflecting on knowing the traditional territory and land use patterns of ancestors
- reflecting on the value of knowing survival skills of ancestors
- identifying ways in which to cut down on waste materials in personal life in the ways of ancestors
- reflecting on their interest in studying the “old” culture and how they might pursue this interest
- reflecting on personal meaning they can take from the Creation stories
- demonstrating awareness of their dependence on and gratitude for the land/sea for sustenance
- identifying personal skill and knowledge requirements to increase their access to the resources of nature
- **reflecting on the spiritual effects of being in nature** (discretionary)
- reflecting on the ways in which participation in land-based cultural activities has affected their personal identity; e.g., participation in canoe trips, sweat lodges (discretionary)
- reflecting on the value of revitalizing their cultural ties to the land/sea
- reflecting on areas of cultural interest and how this knowledge can be used to help mainstream cultures
- reflecting on possible future development of innovations in the use of local natural resources
- demonstrating a sensitivity for cultural values regarding the use of cultural knowledge or land/sea resources

2. Laws of Nature (continued)

2.2 Sense of Place: Cultural Understandings

The Creator has given the gift of nature to provide sustenance and a sense of place to those who live in harmony with it.

Level 1 (K–Gr. 1)	Level 2 (Gr. 2–3)	Level 3 (Gr. 4–6)
Aboriginal people are the first people of the land.	Aboriginal people have stories about how they came to be the first people on the land.	Nations are identified by their distinctive cultural practices and products, which can be traced to the land/sea that they historically occupied.
Concepts and Related Content: Long Ago time; Creation stories; land/sea; creatures; “The People”; place; belonging	Concepts and Related Content: ancestral lands; geographical features; plants and animals; cultural practices; cultural products	Concepts and Related Content: distinctive; contemporary; ancestral

Students will demonstrate understanding of:

- stories of Long Ago—when the world was new and when creatures talked
- Creation stories that introduce place and identity—important natural features, important creatures, important values, first people
- Creation stories as showing the importance of “land” or place to people, and that it is a gift from the Creator
- places where they feel “at home” or belonging, such as home, grandfather’s place, homeroom, group of friends, community or neighbourhood
- family stories about ancestral lands or traditional territories
- geographical features of ancestral lands that are mentioned in the traditional narratives of families/clans, such as mountains, inlets, coulees, valleys
- flora and fauna of ancestral lands that are mentioned in traditional narratives of families/clans, such as turtles, buffalo, maple trees, berries, bears
- cultural products or practices in the families today that can be tied to the land, such as berry picking, summer travelling, mountain camping
- distinctive, to distinguish from other nations, natural resources and characteristics of the land/sea associated with the nation today, such as maple trees, grasses, marsh lands, caribou
- contemporary cultural practices and products of a nation, connected to a particular land/sea, which give the nation its own identity; e.g., types of materials used in shelters or clothing, particular forms of travel, particular ceremonies tied to certain places

2. Laws of Nature (continued)

2.2 Sense of Place: Cultural Understandings

The Creator has given the gift of nature to provide sustenance and a sense of place to those who live in harmony with it.

Level 4 (Gr. 7–8)	Level 5 (Gr. 9–10)	Level 6 (Gr. 11–12)
Nations have oral histories about their ancestral land.	Oral history was not considered a legitimate record of Aboriginal history, nor of stewardship of land, so the European doctrine of discovery gave way to treaties.	Aboriginal leaders and nations have made progress toward recognition of Aboriginal inherent rights to land and self-reliance as reinforced in the constitution.
Concepts and Related Content: hunting/fishing territory; ancestral trails; trade; trading territory; geography; technology	Concepts and Related Content: sovereignty; nation; oral history; origin stories; governance; land use and occupancy; stewardship; spiritual relationship to land; private ownership	Concepts and Related Content: “discovery” doctrine; treaties; status/non-status; scrip; enfranchisement; self-reliance; dependency; inherent right
<i>Students will demonstrate understanding:</i>		
<ul style="list-style-type: none"> • of traditional hunting/fishing territory • of ancestral/clan trails—hunting/fishing trails, trading routes, migration trails • of precontact relationships with other Aboriginal nations with respect to land/sea, such as trading relationships, alliances, conflict • of differences in cultures of Aboriginal nations created by differences in geography of land traditionally occupied, such as comparing mountain people with tundra people • of the natural resources and technology that characterized the nation 	<ul style="list-style-type: none"> • that oral history and other traditional narratives of Aboriginal people give evidence of Aboriginal sovereignty over land; e.g., origin stories (authority), stories of governance over land use, stories indicating primacy of spiritual relationship to land rather than private ownership which can be surrendered, land occupancy, land stewardship • that the doctrine of “discovery” of territory by Europeans implied ownership of “empty” lands • that treaties were viewed as surrender of rights or extinguishment resulting in scrip: land allotments instead of treaty negotiations; status and non-status categories based on degree of education and government criteria, such as “marriage out” or enfranchisement • that illegal and/or unfair dispossession of land and resources by settlers, traders and government resulted in: nations without negotiated treaties; unfulfilled treaties; e.g., lack of economic base, poverty • that loss of land threatened identity; cultural knowledge was devalued and the legitimacy and importance of oral narratives was threatened • of the historic struggles for acknowledgement of Aboriginal inherent rights to land and self-sufficiency • of the inherent rights based on ancestral sovereignty 	<ul style="list-style-type: none"> • of the stories about governance over land use, land occupancy, land ownership • that Europeans implied “ownership” of “empty” land • that treaties were seen as extinguishment or surrender of rights • that devaluation of cultural knowledge and skills pertaining to land and sea caused self-reliance and self-governance to be replaced with political and economic dependency on government • of the historic struggles for acknowledgement of Aboriginal inherent rights to land and self-sufficiency; e.g., Northwest Resistance, Kanesatake, court challenges to access to land and resources, constitutional reform efforts

2. Laws of Nature (continued)

2.2 Sense of Place: Cultural Skills

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

Students will demonstrate an ability to:

- identify main characters and places associated with Creation stories
- participate in simple cultural rules or routines of belonging that are connected to a place, such as greetings upon entering the classroom, circle sharing, respecting quiet places, following rules where Elders are present, story corner
- share stories from their own or family experience about land/sea in their traditional territory, such as visiting relatives on a reserve, showing family photographs of area, telling about where great grandmother lived
- participate in common age-appropriate cultural practices or use of products that are tied to the land, such as smudging, making bannock on or for picnics, snowshoeing, making berry jams
- identify main characters and concepts of place contained in the traditional narratives about the nation
- participate in a contemporary cultural practice or use of a cultural product that is directly related to the traditional land identified with the nation; e.g., performing a Red River jig, performing a prairie chicken dance, participating in a feast that uses traditional foods

2.2 Sense of Place: Personal Development

Students will use their cultural understandings and skills to develop their sense of place in nature by:

- becoming aware of and expressing feelings of comfort or discomfort (feeling “at home”) associated with different places or situations, and identifying possible causes of these feelings
- showing a willingness to learn cultural rules and routines to assist in their sense of belonging
- reflecting on ways they can learn more about their family history that relate to their traditional lands
- communicating and reflecting on feelings about their cultural experiences relating to the land
- reflecting on their sense of belonging to their nation/community based on their familiarity with the practices and products of the culture
- reflecting on ways in which they can increase their sense of belonging with the land around them

2. Laws of Nature (continued)

2.2 Sense of Place: Cultural Skills

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

Students will demonstrate an ability to:

- | | | |
|--|---|--|
| <ul style="list-style-type: none">● recount main ideas in traditional narratives, relating information about territory of nation, such as Métis resistance, Yamoreya stories● identify geographic features referred to in the traditional narratives of the nation● indicate important ancestral trails on a map | <ul style="list-style-type: none">● retell traditional narratives● participate in the nation's land- or sea- based cultural activities● recall significant parts of oral histories that reveal the origins of a nation with respect to occupation of a particular territory● research protocol and components of regional and national Aboriginal meetings regarding sovereignty● research land claims and land rights struggles● identify business/economic activities of nation that are based on the land/sea | <ul style="list-style-type: none">● retell traditional narratives to others to reinforce their identity and place in a particular nation● identify significant local figures who have been involved in struggles for land claims or land rights● participate in business/economic activities of the nation that are based on the land/sea● recall significant parts of oral histories dealing with treaty making● recognize and explain protocols and components of regional and national Aboriginal meetings regarding matters of sovereignty |
|--|---|--|

2.2 Sense of Place: Personal Development

Students will use their cultural understandings and skills to develop their sense of place in nature by:

- | | | |
|---|---|--|
| <ul style="list-style-type: none">● reflecting on the relevance of historical information concerning the land of their nation and themselves; e.g., information is important for proving Aboriginal rights and status, and it is important for being able to tell one's own story● showing curiosity and respect for traditions and cultures of other Aboriginal nations | <ul style="list-style-type: none">● demonstrating recognition of the importance of Aboriginal language to learning traditional narratives regarding ancestral history● identifying the skills and knowledge required to participate better in the land-based cultural activities of the nation● demonstrating recognition of the importance of Aboriginal language as it refers to ancestral history● reflecting on how the struggles for political autonomy affects them personally | <ul style="list-style-type: none">● recognizing key vocabulary of Aboriginal language that refers to ancestral history● reflecting on and communicating their feelings regarding participation in cultural activities that re-establish their ties to the land● reflecting on and communicating their feelings about the political nature; i.e., struggle for recognition of rights and of Aboriginal identity |
|---|---|--|

2. Laws of Nature (continued)

2.3 Harmony: Cultural Understandings

The Creator has given the gift of nature to provide sustenance and a sense of place to those who live in harmony with it. All things in nature are in balance and harmony.

Level 1 (K–Gr. 1)	Level 2 (Gr. 2–3)	Level 3 (Gr. 4–6)
People and other living things are part of a family using nature as home.	In our family, there are people who know how to live respectfully with nature and how to access its gifts.	In our nation/community, the local resources are managed according to the laws of nature.
Concepts and Related Content: nature; Creator; spirit; personality; learning; interdependence	Concepts and Related Content: family cultural knowledge; interdependence; gifts from nature; respect for all things; sharing gifts from nature; spiritual experience	Concepts and Related Content: nation/community; spiritual beliefs; interconnectedness; respect
<i>Students will demonstrate understanding:</i>		
<ul style="list-style-type: none"> • that all things on earth come from the Creator and have spirits which are respected • that we share nature with other creatures • that being on the land keeps us close to the Creator • that we all, including our animal kin, have personalities and can learn from one another • that we all depend on nature and each other to live (interdependence) 	<ul style="list-style-type: none"> • of family cultural knowledge about: <ul style="list-style-type: none"> – how creatures or plants live in interdependence – how these can provide gifts for our sustenance – how to show respect for them so that we can continue to use their gifts – sharing gifts from nature with others who may be in need – spiritual experiences with nature—nature/living things have spirit • that one respects nature in urban areas 	<ul style="list-style-type: none"> • of nation/community practices that reflect respect for spiritual beliefs, such as using spiritual symbols or images on public buildings • of nation/community practices that reflect respect for the interconnectedness of life, such as seasonal ceremonies and hunts, resource management laws • of practices in the community or around it that indicate disrespect for spirit and harmony of nature, such as increasing amounts of garbage, polluting industries

2. Laws of Nature (continued)

2.3 Harmony: Cultural Understandings

The Creator has given the gift of nature to provide sustenance and a sense of place to those who live in harmony with it. All things in nature are in balance and harmony.

Level 4 (Gr. 7–8)	Level 5 (Gr. 9–10)	Level 6 (Gr. 11–12)
Many of the spiritual practices, technology and products used in the past are still used in some form by our people today.	Mainstream industry and technology has often been in conflict with the laws of nature causing extreme environmental degradation.	Aboriginal teachings stress the need to respect the harmony in nature and to live in accordance with its laws.
Concepts and Related Content: precontact; technology; spiritual locations; spiritual practices and products; oral narratives	Concepts and Related Content: oral narratives; cultural practices; harvest of natural products	Concepts and Related Content: harmony; interconnectedness; wholeness

Students will demonstrate understanding:

- | | | |
|--|--|---|
| <ul style="list-style-type: none"> • that the technology used in precontact times indicated an understanding and awareness of the interconnectedness of life and nature • of spiritual practices and products used and their relationship to nature, such as using products from nature without wastage, rules of behaviour when hunting certain animals • of the spiritual significance of locations used by precontact people and their relationship to those used today • of oral narratives used to explain the place of humans on the earth and the laws that are followed to survive | <ul style="list-style-type: none"> • of creation stories that teach humans to live in harmony with all other things in nature • of narratives and practices that recognize the physical and spiritual powers in all things in nature, such as spirit helpers from nature, honoring of waters and land, naming ceremonies • of cultural practices that represent stewardship, such as harvesting only as much game as can be consumed, not hunting young animals and their mothers, managed woodlots • of degradation of environment after contact, such as depletion of buffalo, erosion of soil, clear cutting of forests | <ul style="list-style-type: none"> • of concepts and stories that teach that animals and people are kin, such as animals and plants as other world people, the four-legged, and the two-legged, the winged and the water • of concepts and symbols of interconnectedness and wholeness; e.g., The Four Directions, cycle of seasons • of the need to maintain harmony in nature, especially with the pressures of modern industry and technology and the need for livelihood • of the work of resource management officers and game wardens, and of resource management agreements in negotiated land claims, such as environmental controls on mining companies, game quotas • of conflicts and cooperation between Aboriginal and federal government regulations for environmental protection • of differences and similarities between the position of nation/community and environmentalist movements |
|--|--|---|

2. Laws of Nature (continued)

2.3 Harmony: Cultural Skills

Level 1 (K–Gr. 1)

Students will be able to:

- recall and follow rules and customs for showing respect to nature
- show increasing awareness of the sights, sounds, smells of nature
- recall lessons learned from animal brothers in traditional narratives
- recall from oral narratives animals/plant characters, what gifts they offer to humans and how we show them respect

Level 2 (Gr. 2–3)

- **honour the Creator in cultural ways while in nature** (discretionary)
- maintain a quiet respect when in nature
- identify the many things used and eaten in daily life that come from the land or sea and ways in which we can show gratitude for them
- use oral narratives to explain the meaning of spiritual symbols used or held in their families

Level 3 (Gr. 4–6)

- relate spiritual symbols evident in public places or public spiritual practices to traditional narratives that explain their meaning
- participate with other students in doing something for the community/nation and its environment, such as spring cleanup, planting trees, starting a recycling program

2.3 Harmony: Personal Development

Students will use their cultural understandings and skills to be more in harmony with nature by:

- showing a willingness to keep their spaces tidy, and being respectful of nature
- relating lessons from the traditional narratives (animal people) to their own lives
- reflecting on how they felt about their times in nature
- demonstrating respect for animals and plants in their environment
- demonstrating pride in the cultural knowledge and practices held by their families
- reflecting on their behaviours that do not respect the harmony and spirit in nature
- reflecting on and evaluating their daily habits and routines in terms of its effect on the environment of the community/nation
- identifying concrete ways in which they can show greater respect for nature

2. Laws of Nature (continued)

2.3 Harmony: Cultural Skills

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

Students will be able to:

- recall and relate parts of oral narratives from the past that explain how humans walk on the earth in harmony with its laws
- recognize traditional teachings about interconnectedness and spirituality in current ideas and products in the mainstream, such as recycling programs, natural medicines, natural foods, game management
- research traditional artifacts to identify possible connections to ideas of spirit forces in nature or interconnectedness
- participate in land/sea experience to appreciate harmony and spirit of nature
- **honour land and waters when travelling in neighbouring lands** (discretionary)
- **show culturally appropriate respect for articles used in spiritual practices or ceremonies relating to nature** (discretionary)
- recognize nature-based spiritual symbols commonly used—in art, in crafts, products, characters
- do research on usage of natural resources in the area
- use Aboriginal perspective to evaluate ways in which natural resources in the area are being used
- identify ways in which to live in harmony with the land in urban settings
- analyze environmental movements from the Aboriginal perspective
- **independently show gratitude and respect while in natural settings** (discretionary)
- **use culturally appropriate articles in spiritual practices relating to nature** (discretionary)

2.3 Harmony: Personal Development

Students will use their cultural understandings and skills to be more in harmony with nature by:

- identifying ways in which to cut down on waste materials in personal life by following the ways of ancestors
- reflecting on their interest in studying the “old” culture and how they might pursue this interest
- reflecting on personal meaning they can take from the Creation stories
- reflecting on personal adherence to laws of respectful relationship with nature
- reflecting on their personal response to spiritual beliefs, activities and practices of the local culture and the consequences of their response
- identifying skills and knowledge of the land/sea that could further strengthen harmonious relationship with nature
- reflecting on personal interest in the area of resource management, and identifying skill and knowledge requirements
- **reflecting on personal choices in regard to commitment to cultural and spiritual practices** (discretionary)

3. Laws of Mutual Support

3.1 Identity: Cultural Understandings

People live in mutual support for identity and security.

Level 1 (K–Gr. 1)	Level 2 (Gr. 2–3)	Level 3 (Gr. 4–6)
Those in our homes and classrooms provide one another with support and identity.	Members of our extended family/ clan provide one another with cultural identity and support.	The people of our nation/community provide one another with identity and support.
Concepts and Related Content: members of family; work; play; caring and sharing; culture; Elder; helping; celebrations; respect	Concepts and Related Content: extended family; family history; designs; symbols; culture bearers; family place; mentoring; female/male roles; children/adolescents/adults/Elders	Concepts and Related Content: shared oral history; unity; cultural values; cultural projects
<i>Students will demonstrate understanding:</i>		
<ul style="list-style-type: none"> of relationship to people in the class and homes, such as father, older sister, grandfather, aunt, teacher, principal, other students of working and playing together, such as cleaning, watching movies, shopping, ptarmigan hunting of sharing of things, such as food, school supplies, toys of appreciating different contributions of people in their homes, such as hunting, working for wages, baby-sitting, cooking, teaching of helping those needing help, such as babies, Elders, younger or smaller children, and of teaching one another of appreciating, encouraging, enjoying, loving one another in the ways of Aboriginal culture of learning “our ways” (Aboriginal culture) from the Elders of cultural rules for respectful behaviour of cultural celebrations of events and one another, such as births, naming ceremony, arrival of a guest, Christmas 	<ul style="list-style-type: none"> of family histories and significant figures, past and present of distinctive objects, symbols or designs of family, such as crests, clan symbols, embroidery styles, and their meaning or origins of family place, such as community, reserve of family and community recreation, such as barbecues, powwow trail, travel, fiddling of sharing of cultural resources/things within the family, such as food, music, drums of family-based gatherings, cultural rituals, ceremonies, celebrations and recreation, such as spring camps, seasonal feasts, birthday celebrations that family members can share cultural knowledge or skills with the greater nation/community, such as beading, protocols, fiddling, drum making (discretionary) of the cultural mentoring of family members by culture bearers, such as family songs, craft techniques, oral narratives of the roles and rules associated with gender or age in cultural practices, such as appropriate behaviour of children at feasts, participation in certain games 	<ul style="list-style-type: none"> of the shared oral history of the people in the nation/community of the importance of individuals or families to the history of the community/nation, such as hereditary chief’s family, trading chief’s family of the distinct cultural characteristics of the community and/or its people, such as regalia, crests, maple syrup harvest of the cultural objects that are valued most for their beauty (aesthetic qualities), their spiritual function or practical purpose, or combinations of these of the cultural projects the community/nation has undertaken and their importance to members, such as traditional trail expedition, construction of a museum or birch canoe, community history project, re-establishing ties across borders that recreation, gatherings and celebrations of the nation/community are important to members in creating unity, such as Christmas, potlatch, funerals, drum dance, bundle opening ceremonies of the need to care for the others in the community, such as Elders’ dinner, distribution of food to victims of fire, community gardens, social services of individuals who contribute their cultural knowledge, abilities and goods within the nation or community, such as teaching dancing, revival of potlatch, teaching language of individuals who help in adding cultural meaning to mainstream activities within the community, such as Aboriginal language news broadcasts, cultural advisors in the schools of contemporary individuals of the nation/ community who have attained fame and their stories

Note to Developer

Certain outcomes have been bolded to identify them as discretionary because of possible sensitivity. This is not intended to preempt the discretion of Elders in determining what is appropriate for inclusion in a curriculum.

3. Laws of Mutual Support (continued)

3.1 Identity: Cultural Understandings

People live in mutual support for identity and security.

Level 4 (Gr. 7–8)	Level 5 (Gr. 9–10)	Level 6 (Gr. 11–12)
Before contact, mutual support among people of the Aboriginal nation was essential for survival.	Efforts are being made today to re-establish the forms of mutual support that give individuals their identity.	Historically, Aboriginal people were sovereign nations. European and Aboriginal nations coexisted in a state of mutual recognition of sovereign status with mutual economic benefits from trade. During this era in history, the Métis had their beginnings.
Concepts and Related Content: precontact; mutual support; training; contribution; narratives; beliefs; special relationships; contact	Concepts and Related Content: assimilation; formal education; residential schools; prohibition; settlers; wage employment; culture of poverty; urbanization; Keepers of Knowledge; cultural shame; economic marginalization; racism; cultural revitalization; stereotypes; decolonization	Concepts and Related Content: governance; clans/bands; leaders/chiefs; councils; sovereignty; fur trade; Métis; coexistence; crown land; protector

Students will demonstrate understanding:

- that in precontact times, the strength of nations was based on the strength and capabilities of individuals
- of intensive training of young to ensure their ability to contribute
- that narratives, oral stories, art, songs, chants and dances of the nation explained their existence, such as creation stories, important figures, important incidents
- of designs, symbols and objects tied to particular histories and beliefs of a nation, such as landmarks, clothing, architecture, canoes, shelter
- of special relationships between relations or roles, such as joking relationships, girl–aunt relationship, reincarnations
- of sharing of resources and caring for needy among the people
- that recreational activities created unity and offered opportunities for individual excellence, such as snowshoeing competitions, hand games
- of the ways in which conflict was dealt with, such as use of Elders to negotiate, circle sentences, peace making by leaders
- that the traditional concepts and practices of conflict resolution and mutual support have been adopted by mainstream society, such as reconciliation, circle sentences
- of the differences between nations in the traditional practices and products relating to mutual support
- that the Aboriginal nations practice of sharing resources to help those in need, such as Tsuut'ina taken into Blackfoot confederacy, allowing other nations to harvest within territory, has been adopted by non-Aboriginal nations of today
- of the federal government policy to assimilate Aboriginal people into the mainstream culture and economy through: implementing formal education; farm and industrial training; taking children from families to put into residential schools; prohibiting Aboriginal spiritual practices; prohibiting use of Aboriginal languages in schools; not monitoring pressures from settlers; pressuring Aboriginal people to find employment leading to urbanization and separation from land and families
- that weakening of self-image and Aboriginal identity resulted from loss of culture keepers and teachers to epidemics, disease and separation; cultural preferences of employers in mainstream; Aboriginal cultures associated with poverty and economic marginalization; and, racism and stereotyping by mainstream
- that Aboriginal nations and individuals have begun to decolonize their relationships and to reassert their identity by telling histories from their perspective, such as correcting interpretations of cannibalism among the Kwagu; being "discovered," interpretations of Riel; working to revitalize their languages and cultures; and educating the mainstream with the wisdom of the Aboriginal perspectives—need for harmony with nature, one another, the self and the Creator
- that Aboriginal people shared resources with traders, explorers, missionaries and settlers during initial contact to establish mutual support, such as watching over starving traders, leading explorers
- of traditional Aboriginal governance and organization: characteristics of each level of organization, such as clans, families, bands, leaders/chiefs, councils of leaders/chiefs, leader/chief of council; kinds of decisions made at each level; methods used in consensus decision making; ways of dealing with discipline at each level
- that Britain recognized Aboriginal sovereignty, requiring nation-to-nation negotiation for transfer of lands from Aboriginal nations, and established Crown land, land to be protected and held in trust for Aboriginal nations; the government was to protect Aboriginal nations in return for peaceful coexistence and security for settlers and traders by the Royal Proclamation of 1763
- that economic prosperity came through trade and early European contact
- of Métis beginnings: marked time of mutual recognition between Aboriginal nations and Colonial government; advanced the fur trade by adapting European technology to trading activity, such as Red River cart, York boats; formation of a new nation with a new cultural identity, both European and Indian ancestry

3. Laws of Mutual Support (continued)

3.1 Identity: Cultural/Cultural Skills

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

Students will be able to:

- participate in age-appropriate cultural games, songs and other forms of enjoyment
- show appreciation for others in culturally appropriate ways, such as making and giving gifts, doing favours, telling stories about individuals
- participate in age-appropriate cultural celebrations or practices at home or in class, such as feasts, Easter, birthdays
- behave in culturally appropriate ways when learning from cultural teachers
- attend to cultural rules in interactions with certain people, such as with Elders, older brother, chief
- participate in making age-appropriate cultural products, including food, found or used commonly in their homes, such as duffel mittens, jams, masks
- show awareness of rules of conduct and speech when in the presence of Elders or school guests
- memorize and use age-appropriate texts to enable participation in cultural ceremonies, celebrations and events, such as greetings, songs, chants
- identify special cultural gifts possessed by members of their families; e.g., sister is a teacher, grandfather is a good gardener, cousin is a drummer
- relate stories about family/clan members (ancestral and/or living); e.g., story about great grandfather who was a conservation officer
- approach and learn, in culturally acceptable ways, from keepers of cultural knowledge in their family
- represent distinguishing symbols or designs of their family (if applicable), such as crests, clan symbols, embroidery styles
- participate appropriately in cultural celebrations or gatherings in the school, such as feasts, drumming, solstice
- distinguish gender- and age-appropriate behaviour in specific circumstances
- participate in making age-appropriate familiar cultural products, such as dry meat, dolls, masks
- follow, independently, the protocol for communication when in the presence of Elders or school guests
- learn and use age-appropriate texts to enable participation in cultural ceremonies, celebrations and events, such as prompts or cues during cultural games or dances
- recall parts of the oral histories of nation/community/clan
- identify, recreate and explain designs/symbols of the community/nation
- participate appropriately in cultural gatherings and celebrations, events of the nation/community, such as Christmas, dances, hand games, potlatch, funerals
- participate in cultural practices or make and use cultural products that characterize the community/nation, such as distinct regalia, crests, songs, dances
- participate in cultural projects the community/nation has undertaken, such as traditional trail expedition, construction of a museum, construction of a birch canoe, re-establishment of ties across borders
- contribute to caring for those in the community/nation who are in need, such as Elders' dinner, distribution of food, community gardens, victims of fire, social services
- behave in culturally appropriate ways when learning from the culture carriers of the community/nation, such as observing copyright to knowledge, protocols for mutual exchange, questioning
- describe purpose(s) or meaning of cultural products of the nation to others
- follow communication protocols during school or community cultural events and ceremonies
- follow protocols when requesting knowledge or help from an Elder or cultural resource person
- memorize and use age-appropriate common or standard texts to enable participation in cultural ceremonies, celebrations and events; e.g., words of gratitude, welcoming

3. Laws of Mutual Support (continued)

3.1 Identity: Cultural Skills

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

Students will be able to:

- relate present ways of mutual support in the nation to traditional practices of the nation
- identify familiar or still present elements in traditional songs, dances or other products of the past
- recall important aspects of oral narratives dealing with the history of the people
- recreate traditional designs and symbols of the nation
- participate in traditional forms of recreation and entertainment
- follow cultural protocols in doing historical research or research with Elders
- follow cultural protocols for using or adapting cultural information in new ways
- identify cultural practices/products of mutual support that have been introduced from other nations, such as songs, games, stories
- be mindful of how and what is communicated in the presence of Elders or cultural resource people
- learn and use age-/role-appropriate specialized language required to enable participation in ceremonies, celebrations and events, such as language required for games, language required during potlatches
- participate in creating modern adaptations of traditional products—songs, stories, dances, clothing, tools—while maintaining the values and perspectives of the people, such as writing a love song involving teens today, designing clothing using traditional designs, symbols or materials
- use cultural understandings about mutual support to evaluate school and community activities and regulations
- engage in projects to educate people in the mainstream about Aboriginal perspectives/culture
- use cultural understandings about mutual support to analyze social problems and issues in the school and community, such as graffiti, theft, drug use
- seek and use the advice of Elders when trying to understand social problems and issues from an Aboriginal perspective
- be mindful of manners when asking questions while working with Elders, such as when to ask for more information or what should be asked
- follow protocols for permission and acknowledgement when using knowledge provided by an Elder
- prepare age-/role-appropriate texts to enable participation in cultural ceremonies, celebrations and events, such as songs, chants, emceeing
- research traditional narratives for information relating to cultural forms of governance
- recognize and describe levels of leadership and processes of governance used in their own nation
- participate in school/class government based on Aboriginal governance
- follow communication protocols when approaching an Elder for knowledge and when offering a gift in exchange for the knowledge
- follow protocol for “copyright” in using traditional knowledge
- participate in age-/role-appropriate spontaneous production of text during cultural ceremonies, celebrations and events, such as words of thanks, tributes, introductions

3. Laws of Mutual Support (continued)

3.1 Identity: Personal Development

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

Students will use their cultural understandings and skills to develop their sense of identity by:

- | | | |
|---|--|--|
| <ul style="list-style-type: none">• responsibly undertaking family and classroom chores• being helpful to teacher and parents• respecting possessions of family members and classmates• being generous with classmates• reflecting on ways they could contribute more at home or in the classroom• reflecting on the consequences of their behaviours in particular school situations• reflecting on ways to show appreciation to those who support them• reflecting on how the cultural skills they have learned have affected them | <ul style="list-style-type: none">• showing interest in the culture of their own families and in the families of their classmates• responsibly undertaking chores at school• being supportive and encouraging of classmates• reflecting on consequences of behaviours when interacting with others• reflecting on how their attachment to personal possessions affects their relationships with others• reflecting on the value of learning about their family history and culture• reflecting on ways that they can learn more about their own families | <ul style="list-style-type: none">• observing and identifying ways to be helpful to teachers, parents, cultural teachers• looking for talents and strengths in their classmates• offering personal resources or skills in group efforts• reflecting on the consequences of learning or not learning the cultural skills of their people• reflecting on the skills and knowledge they have at present and how these can be used to contribute to the nation/community• reflecting on ways they envision themselves contributing to their community/nation in the future, and identifying what skills or knowledge they will have to obtain and how |
|---|--|--|

3. Laws of Mutual Support (continued)

3.1 Identity: Personal Development

Level 4 (Gr. 7–8)

- reflecting on the value of learning about the traditional ways of sharing and caring for one another
- reflecting on the possibility of pursuing their interest in traditional ways through continued work with Elders or Aboriginal studies

Level 5 (Gr. 9–10)

- reflecting on the reasons that Aboriginal youth may be disinterested in learning their language and culture
- reflecting on the consequences of disinterest by the youth in their language and culture
- reflecting on conflicting expectations between their people and the expectations from the mainstream culture
- reflecting on ways they might contribute to their people in the future, and what skills or knowledge they will need to prepare them
- reflecting on how their knowledge of historical events helps them to understand themselves and those around them better
- reflecting on whether they would like to pursue their interest in dealing with social problems and issues and who might guide them in this area

Level 6 (Gr. 11–12)

- demonstrating an appreciation of the leadership taken by people at the community/nation level
- reflecting on the role that individuals can take in the community/nation to participate in the mutual support required for leadership and a strong nation
- reflecting on a possible personal role in a self-governing nation, and identifying ways in which to prepare for such a role
- reflecting on those aspects of Aboriginal governance that are not understood or appreciated, and identifying ways to clarify understanding

Students will use their cultural understandings and skills to develop their sense of identity by:

3. Laws of Mutual Support (continued)

3.2 Leadership: Cultural Understandings

People live in mutual support for identity and security. Security is provided by leadership based on mutual support.

Level 1 (K–Gr. 1)	Level 2 (Gr. 2–3)	Level 3 (Gr. 4–6)
We respect and cooperate with the leadership of our parents/guardians.	Leadership in our families helps us grow strong as Aboriginal people.	Communities where leadership is based on consensus and mutual support, help people strengthen their culture.
Concepts and Related Content: home; needs; most able; advice; rules; consequences	Concepts and Related Content: extended family; Keepers of Knowledge; roles; leadership; Elders; mutual respect; cooperation	Concepts and Related Content: community/nation; needs of community/nation; cultural values; mainstream; laws and regulations; decision making; consensus; nation/community support; lawbreakers; discipline
<i>Students will demonstrate understanding:</i>		
<ul style="list-style-type: none"> • that their homes are a place for them to be safe and to grow • that they have people who care for them and help them to meet their basic needs, such as food, shelter, love • that their parents/guardians seek and heed advice of others who have wisdom and experience with families • that the rules and practices in their homes are made to help them to be safe and to ensure that their needs are met 	<ul style="list-style-type: none"> • that their families are the keepers of their cultural identity and family resources, such as drums, medicine bundles, family stories, tools • of family roles, such as Elder, leader, medicine gatherer • that family leaders are capable of caring for their identity and their family resources • of the mutual respect and support of the other family members for family leaders • that family leaders seek advice from the Elders or other experienced members of the family when making decisions, such as naming a child, hosting a feast, selecting a place to hunt • that family members cooperate to plan and prepare for events, such as gatherings, celebrations, activities 	<ul style="list-style-type: none"> • that their community/nation safeguards their cultural values and helps families look after their needs, such as schooling, cultural education, health care, social services, entertainment and recreation, roads, garbage collection, water • that their community/nation has leaders who organize others and make decisions concerning the needs of the people • that laws and regulations are made to help serve the needs of the community/nation • that the leaders of their community/nation are those who value the cultural ways of their people and help the culture to strengthen; e.g., consultation with the culture keepers, caring and sharing attitude for others, respect for harmony of land and sea, spiritually strong • that leaders of their community/nation are those who have the skills and knowledge of the mainstream society, such as government regulations, treaty rights, community health, creating jobs • that leaders seek and hear the concerns of Elders and family leaders when making decisions by consensus • that leaders can be chosen in different ways—election, appointment, hereditary appointment • that leaders of their community/nation are chosen for their ability to take on challenges • that leadership is supported by the people of the nation/community

3. Laws of Mutual Support (continued)

3.2 Leadership: Cultural Understandings

People live in mutual support for identity and security. Security is provided by leadership based on mutual support.

Level 4 (Gr. 7–8)	Level 5 (Gr. 9–10)	Level 6 (Gr. 11–12)
Aboriginal nations were governments based on the principle of consensus.	Consensus decision making is fundamental to Aboriginal leadership and governance.	Aboriginal nations have been seeking solutions to many of the outstanding issues resulting from patronization.
Concepts and Related Content: nation; families/clans; cooperative efforts; governance; consensus; consultation; administration; law; sovereignty; coexistence	Concepts and Related Content: Elder role in leadership; gift of leadership; to be capable; consensus	Concepts and Related Content: solutions with integrity; mutual support of women's rights; compensation; entrenchment; treaties and claims
<i>Students will demonstrate understanding:</i>		
<ul style="list-style-type: none"> • that nations are divided into clans/bands/families, each with its own leader • that leaders are chosen based on their abilities as providers, willingness to share with and care for others in need, possession of spiritual strength • of the ways in which a leader was identified; e.g., spiritual signs at birth, hereditary, selection by Elders • that leaders were advised by family Elders • of governance within nations based on consultation, consensus and advisory councils • of the ways in which decisions were administered, such as servants, aids/helpers, warrior group • of the ways in which roles, such as spiritual leaders, warrior leaders, clan roles, within a nation were identified and assigned • of the ways of dealing with discipline and lawbreakers • of the principles of sovereignty and coexistence in relationship with other nations; e.g., trading, making treaties, making alliances, sharing territory 	<ul style="list-style-type: none"> • of how Aboriginal leaders in the past and present were/are chosen; e.g., gifted individuals were considered for leadership roles • of leadership as a gift in individuals to be discovered and acknowledged by others in the group; e.g., leaders are capable in significant ways and engender confidence in their abilities; leaders have personal qualities of generosity, humility and caring; leaders can be found in many areas and at different levels, such as family leader for arranging gatherings, community leader in negotiations with government, clan leader • that decision making was by consensus of a council of representative leaders who considered/heard all needs and concerns brought to them • that counsel is taken from those with experience, knowledge and wisdom, often Elders • that solutions are sought with the intent of meeting the needs and well-being of a group rather than meeting the needs of the minority or the most powerful • that solutions are sought that have spiritual, social and environmental integrity • that solutions are reconsidered with changing times or circumstances • that today's local, band/municipal governments are based on Aboriginal notions of leadership and mutual support 	<ul style="list-style-type: none"> • of Aboriginal organizations that speak on behalf of Aboriginal people, such as AFN, Council of Tribal Chiefs • that the Indian Lands Act, 1860, and the Indian Act, 1867, eroded the sovereign status of Aboriginal nations; e.g., reduction of occupied territory and confinement to reserves; "Indian agents" oversaw elected chief and council • that as a result of the eroding elements above there were many Aboriginal people who were designated as status or non-status • that unsigned treaties and claims were neglected • that the 1969 "White Paper" was an attempt to force extinguishment of Aboriginal rights • that Aboriginal nations have been struggling for recognition of rights and redress for past injustices; e.g., Bill C-31—reinstatement of status to women who "married out," residential school atrocities, misappropriation of lands • of the struggle for inherent rights to be entrenched in the constitution—Meech Lake Accord – 1987, Charlottetown Accord – 1992, Nisga'a Land Settlement – 1999, establishment of Nunavut as an independent territory – 1999

3. Laws of Mutual Support (continued)

3.2 Leadership: Cultural Skills

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

Students will be able to:

- | | | |
|---|---|---|
| <ul style="list-style-type: none">● follow the cultural rules and practices established in the classroom for everyone's safety and well-being● practise cultural ways of showing respect for the Elders, parents/guardians or other adults● participate in group work● encourage and acknowledge contributions of others● help those who seem to need assistance● listen respectfully to other students when sharing | <ul style="list-style-type: none">● follow basic protocols or practices, if any, relating to interaction with special roles in their families● follow the cultural rules and practices of their families● practise cultural ways of showing respect for their Elders and other culture keepers in their families● participate in group work● help to clarify and articulate tasks to others● listen to the suggestions of others | <ul style="list-style-type: none">● follow basic protocols or practices relating to interaction with special roles in their nation/community● take or promote and support leadership in class projects● take or promote and support leadership in the school● practise cultural ways or protocols for showing respect to the leaders of the community/nation● participate in group work● acknowledge skills and talents in others● actively listen to and watch for concerns of others● express personal ideas or concerns to the group● participate in brainstorming solutions● listen respectfully to the voices of those more experienced, especially Elders and adults |
|---|---|---|

3. Laws of Mutual Support (continued)

3.2 Leadership: Cultural Skills

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

Students will be able to:

- use appropriate cultural protocols in researching and working with Elders to learn about traditional leadership and governance
- recreate a traditional meeting and decision-making process in oral story or dramatic form
- participate in model government in the school or class, patterned after traditional forms of leadership and governance
- participate in group work
- show appreciation for the skills and talents of individuals
- encourage or help individuals
- actively listen to and watch for concerns of others, and ask for clarification
- express personal ideas or concerns to the group clearly
- seek voices of those more experienced, especially Elders and adults
- recognize and help express consensus decisions or solutions to problems
- use knowledge of traditional governance, and compare with present community/nation government
- participate in creating consensus while working with others
- help gather information to bring to the group before meeting
- reflect on personal concerns, and express them as clearly as possible
- reflect on concerns of others
- provide suggestions and input in finding solutions
- reflect on advice or input of Elders or other experienced voices
- show leadership and mutual support by helping to organize and supervise an overnight camp for younger students
- analyze group effort for consistency with principles of leadership and mutual support
- use principles of leadership and mutual support to understand conflicts in group work
- facilitate group decision making among students
- gather information to bring to the group before meeting
- prepare expression of personal concern in as clear and effective a way as possible
- reflect on concerns of others
- reflect on consensus solutions or decisions
- synthesize advice or input of Elders or other experienced voices into a final solution or decision
- reflect on the effectiveness of the decision after living with it
- participate in bringing understanding of Aboriginal rights to the mainstream
- recognize those who are involved in the struggle for Aboriginal rights at local, regional and federal levels
- identify the current issues being negotiated at the local, regional and federal levels regarding Aboriginal rights, such as the Nisga'a, Inuit

3. Laws of Mutual Support (continued)

3.2 Leadership: Personal Development

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

Students will use their cultural understandings and skills to develop leadership skills by:

- | | | |
|---|--|---|
| <ul style="list-style-type: none">• demonstrating respect for rules in their classroom and at home• demonstrating respect for their parents/guardians and their teachers• reflecting on the effect of their behaviours on the overall safety or well-being of family or classmates• reflecting on ways they can be supportive of their parents/guardians/teacher | <ul style="list-style-type: none">• reflecting on their behaviour and how it affects the identity or well-being of their families• demonstrating a respect for and understanding of the need for the rules or practices of their families/school• demonstrating appreciation for the culture keepers of their families• reflecting on the role they would like to play in their families when they become adults and what knowledge or skills they would need to prepare for it | <ul style="list-style-type: none">• reflecting on their behaviour and how it affects the identity or well-being of their nation/community• demonstrating respect for and understanding of the need for the rules or regulations of the community/nation• reflecting on ways they can support the leadership of the nation/community• reflecting on the role they would like to play in their nation/community when they become adults and what knowledge or skills they would need to prepare for it |
|---|--|---|

3. Laws of Mutual Support (continued)

3.2 Leadership: Personal Development

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

Students will use their cultural understandings and skills to develop leadership skills by:

- | | | |
|---|--|--|
| <ul style="list-style-type: none">● reflecting on the value of teaching about traditional leadership to young people● appreciating the role of the oral tradition in preserving the knowledge of traditional ways, and reflecting on personal responsibility in carrying the knowledge forward in that way● reflecting on the possibility of pursuing an interest in traditional leadership and governance through continued work with Elders or Aboriginal studies | <ul style="list-style-type: none">● participating in class or school group efforts● using leadership/support skills by organizing school and community activities, such as canoe races, hockey games, school open house● reflecting on whether to interact with others in a consensual way● reflecting on their participation in groups and evaluating what and how they feel they personally contributed to group work, or reflecting on reasons why they may not have contributed | <ul style="list-style-type: none">● taking opportunities to learn about the issues and struggles regarding recognition of Aboriginal rights, such as through media, attending local meetings, talks with local leaders● reflecting on problems faced in educating the mainstream about Aboriginal issues● reflecting on personal leadership ability or willingness to provide mutual support |
|---|--|--|

FIRST LANGUAGE OUTCOMES

IMPORTANCE OF FIRST LANGUAGE PROGRAMS

The preservation and enhancement of Aboriginal languages is a matter of national pride and honour. Language retention is also critical to the ongoing existence of the distinctive cultures of Aboriginal peoples. By participating in a First Language Program students are able to maintain and enhance their language and deepen their understanding of Aboriginal cultures. As generations before them have been, these students will be the future Keepers of Knowledge.

FIRST LANGUAGE PROGRAM GOALS

Students will demonstrate the ability to:

- use the Aboriginal language to interact with others in order to build relationships
- learn from the words of their people
- research and record cultural knowledge
- create and express effective Aboriginal text
- explore their changing language.

The first language outcomes are intended for students who speak an Aboriginal language as their first language. Though the cultural outcomes are seemingly separated from the language outcomes, they are intended to form the larger part of the language outcomes. In order to suggest that language be taught through culture, it was necessary to specify the cultural outcomes separately. However, they remain, in their intent, an offshoot of the language component.

In addition to the outcomes that are to be met through cultural content, the *Framework* specifies outcomes that are similar to language arts outcomes from the languages of written cultures. The need for such outcomes arises in part from the desire on the part of many communities to develop bilingual programs, but also to acknowledge the evolution of the language into a written language such that it can be recorded as well as become more accessible.

The learning outcomes of the First Language Program are modelled on outcomes articulated for English language arts programs; however, certain cautions must be observed. For example, the conventions and stylistic devices in the English language, such as punctuation, do not necessarily correspond to conventions in the oral tradition—pauses, length of silence.

Figure 3, which follows, shows how the language outcomes are expected to be drawn from the cultural learning experiences.

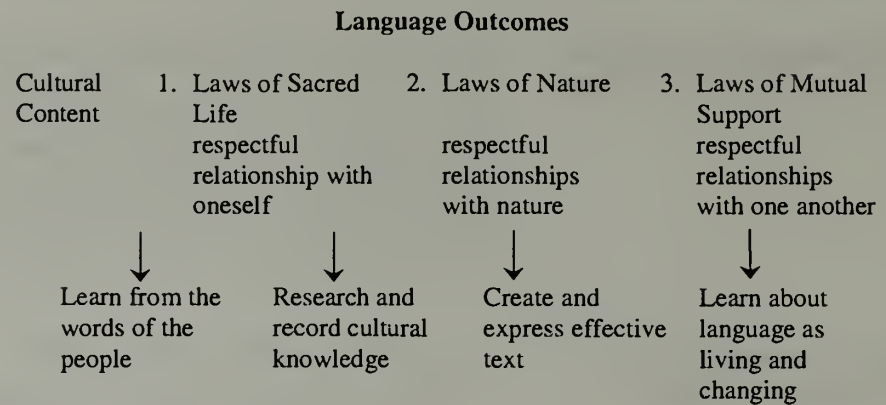


Figure 3. Aboriginal First Language Outcomes

1. Respectful Relationships

Refer to Cultural Outcomes

2. Learn from the Words of the People

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

2.1 *Students will experience Aboriginal text in oral, visual and print forms by:*

TRADITIONAL NARRATIVES

listening to and reading:

- moral stories
- stories told for entertainment
- creation and history stories

listening to and reading:

- moral stories
- stories told for entertainment
- creation and history stories

listening to and reading:

- moral stories
- stories told for entertainment
- creation and history stories

CONTEMPORARY TEXTS

listening to and/or reading:

- informational texts
- entertaining stories
- words of guidance and moral stories
- stories from the lives or experiences of individuals
- reflections on personal development

listening to and/or reading:

- informational texts
- entertaining stories
- words of guidance and moral stories
- stories from the lives or experiences of individuals
- reflections on personal development

listening to and/or reading:

- informational texts
- entertaining stories
- words of guidance and moral stories
- stories from the lives or experiences of individuals
- reflections on personal issues

2.2 *Students will use cues and strategies to understand Aboriginal text by:*

TRADITIONAL ORAL NARRATIVES FROM ELDERS

- recalling what is already familiar about the narrative to be told, prior to the telling
- listening for and committing to memory the main character's actions and consequences
- demonstrating attentive facial expressions and respectful silence during the telling

- recalling what is already familiar about the narrative to be told, prior to the telling
- listening for the opening statement, which sets the theme or purpose of the narrative
- listening for and committing to memory the sequence of main events and final resolution or conclusion
- listening for details about way of life
- demonstrating active listening by providing encouraging verbal cues to the storyteller
- showing respectful appreciation during presentation of a gift to the storyteller in exchange for a story or knowledge

- recalling what is already familiar about the narrative to be told, prior to the telling
- listening for and committing to memory examples of laws governing relationships to nature, one another and oneself
- listening for story parts or subplots
- demonstrating appropriate audience behaviour by encouraging the storyteller with verbal "punctuation" to the story or by filling in story parts
- showing respectful appreciation during presentation of a gift to the storyteller in exchange for a story or knowledge

Note to Developer

Certain outcomes have been bolded to identify them as discretionary because of possible sensitivity. This is not intended to preempt the discretion of Elders in determining what is appropriate for inclusion in a curriculum.

1. Respectful Relationships

Refer to Cultural Outcomes

2. Learn from the Words of the People

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

2.1 Students will experience Aboriginal text in oral, visual and print forms by:

TRADITIONAL NARRATIVES

listening to and/or reading:

- moral stories
- stories told for entertainment
- creation and history stories
- **ceremonial text** (discretionary)

listening to and/or reading:

- moral stories
- stories told for entertainment
- creation and history stories
- **ceremonial text** (discretionary)

listening to and/or reading:

- moral stories
- stories told for entertainment
- creation and history stories
- **ceremonial text** (discretionary)

CONTEMPORARY TEXTS

listening to and/or reading:

- informational texts
- entertaining stories
- words of guidance and moral stories
- stories from the lives or experiences of individuals
- reflections on personal social and economic issues
- **texts of gratitude and tributes** (discretionary)

listening to and/or reading:

- informational texts
- entertaining stories
- words of guidance and moral stories
- stories from the lives or experiences of individuals
- reflections on social, political, economic and spiritual issues
- **texts of gratitude and tributes** (discretionary)

listening to and/or reading:

- informational texts
- entertaining stories
- words of guidance and moral stories
- stories from the lives or experiences of individuals
- reflections on social, political, economic and spiritual issues
- **spiritual stories** (discretionary)

2.2 Students will use cues and strategies to understand Aboriginal text by:

TRADITIONAL ORAL NARRATIVES FROM ELDERS

- recalling what is already familiar about the narrative to be told, prior to the telling
- listening for and committing to memory details and distinguishing events relating to parts of narrative
- listening for details that explain culture of today
- listening for and understanding the strengths and weaknesses of the characters and the subsequent results
- demonstrating appropriate audience behaviour by responding to storyteller's gestures or requests for response
- demonstrating interest by asking questions or asking for clarification only after the storytelling
- showing respectful appreciation during presentation of a gift to the storyteller in exchange for a story or knowledge

- recalling what is already familiar about the narrative to be told, prior to the telling
- listening for and committing to memory details relating to laws governing relationships
- **listening for and understanding the role of a spirit guide** (discretionary)
- listening for and understanding the nature of the problem, challenge or conflict in the narrative
- listening for and understanding the connections or relationships between the parts of the narrative
- demonstrating appropriate audience behaviour by responding to the emotions displayed by the storyteller, such as humour, excitement, concern
- participating in offering the storyteller a gift in exchange for a story or knowledge

- recalling what is already familiar about the narrative to be told, prior to the telling
- listening for and interpreting implicit information
- listening for and explaining the significance of symbolism and its relationships to the "laws"
- listening for and understanding implications of narrative regarding the human condition
- responding to narrative by discussing with the storyteller the characters, the challenges they faced and the implications for people today
- offering the storyteller a gift in exchange for a story or knowledge

2. Learn from the Words of the People (continued)

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

2.3 Students will appreciate the recorded Aboriginal narratives by:

PRINT AND ELECTRONIC TEXTS

- | | | |
|--|---|---|
| <ul style="list-style-type: none"> ● recognizing the meaning of print, symbols and images ● using structures and elements of songs/poems/chants, such as repeated refrains and rhyming syllables, to construct meaning | <ul style="list-style-type: none"> ● looking for relationships in text, using various strategies and drawing conclusions ● using structures and elements of plays and dramatizations, such as narration, dialogues and monologues, to construct meaning ● using structures and elements of informational text, such as titles, diagrams and illustrations, to construct meaning ● identifying the purpose of the text and key words ● determining main ideas of text, using prior knowledge, predictions, connections and inferences | <ul style="list-style-type: none"> ● looking for purpose in text ● using structures and elements of informational text, such as main purpose and supporting details, headings and subheadings, table of contents, and glossaries, to construct meaning ● skimming, scanning and listening for key words and phrases ● reading carefully to gather information ● finding the meaning by inference ● recording relevant facts and ideas, key words and phrases according to topic and subtopic ● drawing conclusions |
|--|---|---|

READING

- | | | |
|---|--|---|
| <ul style="list-style-type: none"> ● recognizing that print is organized from top to bottom, left to right; and, by recognizing that symbols represent sounds ● recognizing sight words ● sounding initial and final sounds in syllables | <ul style="list-style-type: none"> ● using knowledge of word order to help in reading ● demonstrating appropriate intonation and phrasing in sentences—reading commas, periods, questions, exclamation marks—in oral reading | <ul style="list-style-type: none"> ● using knowledge of word meaning and word patterns, such as prefixes, suffixes, contractions, singular and plural words, to read words in context accurately |
|---|--|---|

VOCABULARY

- | | | |
|--|---|---|
| <ul style="list-style-type: none"> ● understanding unfamiliar words from their context in sentences and stories | <ul style="list-style-type: none"> ● studying word parts, word combinations and word patterns used in text | <ul style="list-style-type: none"> ● expanding knowledge of words and word relationships, such as antonyms, homonyms and synonyms, used in text ● applying knowledge of word patterns, such as roots, prefixes and suffixes, in a variety of contexts |
|--|---|---|

2. Learn from the Words of the People (continued)

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

2.3 Students will appreciate the recorded Aboriginal narratives by:

PRINT AND ELECTRONIC TEXTS

- | | | |
|--|--|--|
| <ul style="list-style-type: none"> • adjusting rate of reading or viewing according to purpose, topic, density of information and organizational pattern of text • constructing meaning in informational text by making notes; e.g., recognizing main ideas and supporting details, organizing information into categories using concept webs • constructing meaning of text using direct statements, implied meaning and inferences using cues; e.g., topic, headings, subheadings, sentences, summaries, staging and pacing, camera angle • experiencing a variety of poetic and prose styles to become familiar with their structures and elements; e.g., blank verse, biographies, historical fiction • paraphrasing text | <ul style="list-style-type: none"> • identifying structure of prose, poetry and media texts, and using it to construct meaning • using organizational patterns, such as chronology, cause and effect, and comparison and contrast, as cues to construct meaning in informational text • identifying and analyzing a variety of factors, such as the speaker's or writer's attitude, tone and bias, and basic persuasive techniques, such as generalizations, flattery and appeals to happiness, that affect the meaning of text; and using them to evaluate information • differentiating the main idea from sub-ideas • scanning to locate specific information quickly • summarizing, reporting and recording main ideas of extended texts | <ul style="list-style-type: none"> • using organizational patterns, such as logic, comparison and contrast, and problem and solution, as cues to construct meaning in informational text • actively listening, reading and viewing for speakers' or writers' themes, main ideas and supporting details • identifying and analyzing a variety of factors, such as fallacies in argument, hasty generalizations, false analogies, and emotional and rational appeals, that affect the meaning of text; and using them to evaluate information |
|--|--|--|

READING

- | | | |
|---|--|--|
| <ul style="list-style-type: none"> • recognizing meaning created with punctuation—quotation marks, apostrophes and colons—in printed text, as applicable | <ul style="list-style-type: none"> • using cues from syntax and word structure, such as context clues, structural analysis and root words, to construct meaning from printed text | <ul style="list-style-type: none"> • using cues from syntax and word structure, such as context clues, structural analysis and root words, to construct meaning from printed text |
|---|--|--|

VOCABULARY

- | | | |
|---|---|---|
| <ul style="list-style-type: none"> • identifying word roots • identifying how and why word structure and meaning change in different contexts • identifying multiple meanings in words and their use in creating puns, jokes • studying ways in which words and word patterns are used in poetry and/or songs | <ul style="list-style-type: none"> • recognizing differences between traditional language and contemporary language • recognizing and describing differences in dialects of the language • studying word derivations | <ul style="list-style-type: none"> • identifying and studying patterns in traditional words and word usage • recognizing derivation or creation of specialized and technical language |
|---|---|---|

2. Learn from the Words of the People (continued)

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

2.4 *Students will appreciate effective Aboriginal text by:*

USE OF LANGUAGE TECHNIQUES

- appreciating rhythm and sound as used in text to create enjoyment

- appreciating repetition, rhyme and rhythm in text

- responding to humour in word combinations and word play
- appreciating mental images created by choice of words and use of word patterns

USE OF LANGUAGE FORMS

- experiencing oral, visual and kinesthetic forms of text

- experiencing a variety of forms of entertaining text, such as puppet shows, cartoons and oral stories, and of informational text, such as posters, public announcements and video programs

- exploring and explaining preference for particular forms in a variety of texts

2. Learn from the Words of the People (continued)

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

2.4 *Students will appreciate effective Aboriginal text by:*

USE OF LANGUAGE TECHNIQUES

- recognizing techniques used to portray characters that an audience can relate to, such as familiar weaknesses, familiar desires
- appreciating inferred meanings created with similes and metaphors
- identifying voice production factors, tempo and nonverbal cues used by effective speakers to communicate mood or dramatic effect
- recognizing techniques used to create humour or entertainment, such as exaggeration, playful use of language

- identifying techniques used in oral presentations to create effective persuasion, entertainment or information

- identifying techniques used in oral presentations to create effective persuasion, entertainment or information

USE OF LANGUAGE FORMS

- experiencing creative or unusual forms of text that extend personal interest or talents
- identifying techniques used to make forms effective for a given audience and purpose

- experiencing and analyzing a variety of effective forms used in communicating traditional narratives, such as art, song, dance
- experiencing and analyzing a variety of effective forms used in communicating cultural information, such as interactive computer games, audio–visual programs, photo exhibit
- experiencing and analyzing a variety of forms used in persuading an audience, such as media techniques, music, use of credible persons

- analyzing forms and techniques used to effectively create mood, such as fade aways in video, layout in print text
- analyzing forms and techniques used to match audience with text purpose and content

2. Learn from the Words of the People (continued)

	Level 1 (K–Gr. 1)	Level 2 (Gr. 2–3)	Level 3 (Gr. 4–6)
2.5 Students will reflect on their understanding of Aboriginal text by:			
RELATE TO WHAT IS KNOWN	<ul style="list-style-type: none"> relating to cultural experiences and texts by sharing personal experiences and family traditions 	<ul style="list-style-type: none"> relating to cultural experiences and texts by sharing traditions of extended families 	<ul style="list-style-type: none"> relating to cultural studies by identifying and discussing experiences and traditions of the community
DEVELOP NEW UNDERSTANDINGS	<ul style="list-style-type: none"> grouping and sorting ideas and information to make sense to self demonstrating curiosity about new ideas and observations, and trying to make sense 	<ul style="list-style-type: none"> identifying ways in which lessons from oral tradition connect to what is personally known grouping and arranging ideas and information to make sense to self asking questions to make sense of experiences explaining new experiences and understandings listening to the observations or understandings of classmates 	<ul style="list-style-type: none"> asking for the opinions and understandings of classmates identifying ways in which new information from oral tradition helps to understand their world better organizing and arranging ideas to clarify personal understandings and explain personal views

2. Learn from the Words of the People (continued)

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

2.5 *Students will reflect on their understanding of Aboriginal text by:*

RELATE TO WHAT IS KNOWN

- | | | |
|--|--|--|
| <ul style="list-style-type: none"> • comparing contemporary cultural experiences with those portrayed in traditional narratives | <ul style="list-style-type: none"> • comparing the culture of their nation with the culture portrayed in traditional narratives | <ul style="list-style-type: none"> • comparing cultural experiences of their generation with that portrayed in text |
|--|--|--|

DEVELOP NEW UNDERSTANDINGS

- | | | |
|---|---|--|
| <ul style="list-style-type: none"> • comparing personal understandings with new information from oral tradition • identifying ambiguity or conflicts in diverse opinions • inventing personally meaningful ways of organizing ideas and information to enable better understanding and to commit information to memory • articulating personal viewpoints clearly | <ul style="list-style-type: none"> • assessing whether understanding taken from traditional narratives clarifies understanding of contemporary life • questioning to understand new ideas • identifying ambiguities between new understandings and what is observed in the world, and attempting to explain • developing ways of organizing and clarifying personal thinking and ideas • seeking information to help formulate personal understanding • identifying changes in personal viewpoints, and reflecting on possible consequences | <ul style="list-style-type: none"> • formulating their own interpretation based on discussions and new information • categorizing ideas to show how personal understandings have changed • identifying personal bias, and examining alternative views • explaining how new knowledge has reshaped personal ideas or beliefs • articulating new understandings |
|---|---|--|

3. Research and Record Cultural Knowledge

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

3.1 *Students will identify research needs by:*

- | | | |
|---|---|---|
| <ul style="list-style-type: none">● gathering cultural information to satisfy personal curiosity and to inform other students● identifying, in the form of a question, information that must be found on a given topic | <ul style="list-style-type: none">● gathering cultural information to fill a personal information gap● identifying information needs in the form of topic-appropriate questions, on a topic of personal interest | <ul style="list-style-type: none">● gathering cultural information for purposes of filling a personal information gap and to inform other students in the school● identifying, in the form of general and specific questions, information needs on a given topic |
|---|---|---|

3.2 *Students will identify and access information sources by:*

PRINT AND ELECTRONIC SOURCES

- | | | |
|---|--|---|
| <ul style="list-style-type: none">● searching for information using provided print and electronic sources● using comprehension strategies with information sources● recognizing required information● recording information using symbols, objects, illustrations or words | <ul style="list-style-type: none">● identifying a variety of print and electronic sources for information● asking questions and answering from personal knowledge● identifying a variety of print, visual and human sources for required information● using comprehension strategies with information sources● using titles, labels, headings, diagrams and guides to search for relevant information in text and visual form● determining what information is relevant to questions being asked● determining when a question has been adequately answered● recording required facts and ideas in their own words | <ul style="list-style-type: none">● recalling and following a sequential plan for accessing and gathering information● identifying a variety of sources for required information, and making a plan for researching● using skills for accessing information; e.g., library cataloguing, Internet search, indexes● using comprehension strategies appropriate to the information source● skimming, scanning and listening for key words and phrases in each of the sources● choosing text to read closely for information● recording relevant facts and ideas, key words and phrases from all sources, according to topic and subtopic |
|---|--|---|

3. Research and Record Cultural Knowledge (continued)

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

3.1 *Students will identify research needs by:*

- | | | |
|--|---|---|
| <ul style="list-style-type: none"> ● researching cultural information to fill a personal information gap, validate held information and inform others in the community ● choosing, in consultation with the teacher, an appropriate research topic; and identifying information needs by formulating a variety of relevant questions | <ul style="list-style-type: none"> ● researching cultural information to validate held information, clarify an issue, support a position and inform/persuade peers ● choosing, in consultation with the teacher, an appropriate research topic; and identifying information needs by formulating main and subordinate questions | <ul style="list-style-type: none"> ● researching cultural information to clarify an issue, support a position and inform/persuade others in the community ● choosing, in consultation with an Elder, an appropriate research topic; identifying information needs by developing focused research questions; and refining questions through discussion with an Elder and teacher |
|--|---|---|

3.2 *Students will identify and access information sources by:*

PRINT AND ELECTRONIC SOURCES

- | | | |
|--|---|--|
| <ul style="list-style-type: none"> ● preparing and using a plan for gathering information from a variety of sources ● deciding on where and how to find the information, including print, visual, electronic and human sources ● deciding how the information will be recorded as it is found ● using skills for accessing information, such as library cataloguing, Internet search, interviewing techniques ● using comprehension strategies appropriate to the information source ● recording relevant information from all sources in point form or in summary form with supporting detail | <ul style="list-style-type: none"> ● preparing and using a plan to access, gather and evaluate information and ideas from a variety of human, print and electronic sources ● formulating main and subordinate questions ● preparing, recording and using a plan for gathering information from a variety of sources, including ones that are direct, implied or inferred ● using skills for accessing information, such as library cataloguing, Internet search, interviewing techniques ● recording relevant information from extended text in point form or in summary form with supporting detail | <ul style="list-style-type: none"> ● preparing, using and revising a research plan ● developing focused research questions to focus on topic and purpose, and refining with discussion ● preparing, recording and using a plan for gathering information from a variety of sources ● identifying primary and secondary information sources ● using effective listening, viewing and reading techniques ● using effective techniques for recording and organizing information, such as a computer, audiotape, video |
|--|---|--|

3. Research and Record Cultural Knowledge (continued)

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

3.3 *Students will be able to:*

ELDERS AS
SOURCE

- survey Elders in their families or in the school
- identify family or familiar Elders as sources for information
- help the teacher decide who to approach for this information
- clearly ask research questions of the resource person

3.4 *Students will process information by:*

- organizing information using similarities, differences and sequences
- responding to questions regarding results of research
- using information for intended purpose
- using clusters/webs and sequence to relate information
- making an outline of information gathered
- relating information to what is known
- responding to questions regarding results of search
- categorizing information according to who, what, when, where, how and why; and using graphic organizers
- identifying information gaps
- relating information to what is known, and comparing and contrasting pre- and post-research understandings

3. Research and Record Cultural Knowledge (continued)

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

3.3 Students will be able to:

ELDERS AS SOURCE

- | | | |
|---|--|---|
| <ul style="list-style-type: none"> • show the location of existing recorded interviews with Elders • decide, with guidance from various adults, who should be approached for specific cultural information or stories • be present when the Elder/resource person is being contacted by the teacher, and be aware of protocols used for research <ul style="list-style-type: none"> – the kind of information that is appropriate to research – the appropriate use of research – why s/he was chosen for this particular research | <ul style="list-style-type: none"> • summarize the index and store interviews with cultural resource people • assist in cataloguing or indexing existing recorded interviews with Elders • decide, with guidance from various adults, who should be approached for specific cultural information or stories • be present when the Elder/resource person is being contacted by the teacher • follow protocol for research by informing the Elder/resource person <ul style="list-style-type: none"> – what information is being requested and why it is needed – why s/he was chosen for this particular research – if a tape or video will be used during the interview • relate information to needs of research • acknowledge sources in reports and presentations that use knowledge from a specific Elder | <ul style="list-style-type: none"> • access community collections of recorded interviews with Elders for required information • make tentative suggestions as to which Elder/resource person might be approached • be present when the Elder/resource person is being contacted by the teacher • follow protocol for research by informing the Elder/resource person <ul style="list-style-type: none"> – what information is being requested and why it is needed – why s/he was chosen to be interviewed – if a tape or video will be used during the interview • relate information to needs of research <ul style="list-style-type: none"> – synthesize information with what has been researched from print, media, electronic sources • acknowledge sources in reports and presentations that use knowledge from a specific Elder |
|---|--|---|

3.4 Students will process information by:

- | | | |
|--|--|---|
| <ul style="list-style-type: none"> • using graphic organizers to organize information according to research purposes: priority, sequence, main and supporting information, compare and contrast • identifying information gaps and locating additional information • relating information to prior knowledge, and comparing and contrasting pre- and post-research understandings | <ul style="list-style-type: none"> • evaluating the accuracy, relevance and validity of information gathered, and identifying information gaps • assessing appropriateness of the amount and quality of information • using graphic organizers to organize information appropriate to purpose, such as priority, sequence, main and supporting information, compare and contrast • relating information to prior knowledge, assessing knowledge gained, and forming personal conclusions • generating new questions • evaluating research plan | <ul style="list-style-type: none"> • evaluating information for reliability, credibility, breadth, depth and effectiveness • evaluating an information source as to whether it is factual or opinion and as to its accessibility • using graphic organizers to organize information • summarizing information in own words according to purpose, and planning the form of a presentation or final product |
|--|--|---|

4. Create and Express Effective Text

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

4.1 *Students will create and express effective Aboriginal text by:*

TEXT TYPES

- relating ideas and experiences about
 - family members
 - personal experiences
 - personal interests
- retelling parts of a traditional narrative in simplified form

- relating ideas and experiences about
 - family members
 - personal experiences
 - personal interests
- expressing gratitude/tributes to
 - friends
 - parents
 - nature
- writing informational text
- writing fictional stories
- retelling parts of traditional narratives in simplified form

- expressing gratitude/tributes to
 - friends
 - parents
 - nature
- writing personal reflections on new experiences and cultural understandings
- writing personal experience stories and fictional stories for entertainment
- retelling traditional narratives in simplified form
- writing informational text

AUDIENCE

- making a presentation to classmates and at school assemblies
- answering oral questions about the presentation

- making a presentation to classmates, parents and other classes
- answering oral questions about the presentation

- presenting displays in the school
- presenting at school assemblies and to other classes
- answering oral questions about presentations

CONVENTIONS OF WRITTEN ABORIGINAL LANGUAGE

- using capitals and periods
- printing legible letters
- connecting sounds with symbols, and spelling familiar words using visual memory

- practising correct letter formation and spacing
- spelling phonetically using syllabication
- using periods, question marks and exclamation marks

- using legible handwriting style
- looking for familiar morphemic parts in longer words when spelling
- using an Aboriginal dictionary to check spelling
- becoming familiar with Aboriginal language fonts on a keyboard
- using commas and quotation marks

Note to Developer

Certain outcomes have been bolded to identify them as discretionary because of possible sensitivity. This is not intended to preempt the discretion of Elders in determining what is appropriate for inclusion in a curriculum.

4. Create and Express Effective Text (continued)

	Level 4 (Gr. 7–8)	Level 5 (Gr. 9–10)	Level 6 (Gr. 11–12)
4.1 Students will create and express effective Aboriginal text by:			
TEXT TYPES	<ul style="list-style-type: none"> • expressing gratitude/tributes to: <ul style="list-style-type: none"> – friends/relations – land – Creator (discretionary) • relating their reflections on personal experiences and growth • relating personal experience stories and fictional stories for entertainment • retelling in detail parts of longer traditional narratives • researching reports that inform 	<ul style="list-style-type: none"> • relating personal experience and fictional stories for entertainment • retelling traditional narratives <ul style="list-style-type: none"> – moral stories – stories for entertainment – clan or tribal histories • expressing gratitude/tributes to <ul style="list-style-type: none"> – nation/clan members – land – Creator (discretionary) • relating reflections on personal growth • making a presentation on research that informs and supports positions on social and economic issues 	<ul style="list-style-type: none"> • relating personal experience stories and fictional stories for entertainment • relating traditional narratives <ul style="list-style-type: none"> – moral stories – stories for entertainment – clan or tribal histories • expressing gratitude/tributes to the lives of Aboriginal individuals • discussing reflections on personal growth • making presentations of research that inform and support positions on social and economic/political issues
AUDIENCE	<ul style="list-style-type: none"> • making presentations to school audiences and audiences made up of peers; e.g., exchange students, other classes of the same grade, home audiences • presenting displays in public places • answering oral questions about presentations 	<ul style="list-style-type: none"> • presenting to home and school audiences, including invited members of the community • seeking feedback and revising a presentation if necessary 	<ul style="list-style-type: none"> • presenting to audiences that include familiar and unfamiliar members of the community, and presenting to members of other communities who can understand the local dialect • revising the presentation based on feedback from the audience and on presentation experience
CONVENTIONS OF WRITTEN ABORIGINAL LANGUAGE	<ul style="list-style-type: none"> • being familiar with other scripts used in writing the language—roman/syllabic • using correct spelling and structural analysis, and paying attention to vowel tone or length • attaining accuracy and moderate speed on a keyboard and in handwriting • using appropriate punctuation in compound and complex sentences, addresses, titles and headings 	<ul style="list-style-type: none"> • applying computer technology to create effective and visually pleasing text designs • editing and proofreading for correct spelling • knowing and applying capitalization and punctuation conventions in dialogues, quotations, footnotes, endnotes and references 	<ul style="list-style-type: none"> • using a combination of technological and non-technological forms to create printed documents • experimenting with spelling to capture dialect differences or differences in speech patterns of characters • knowing and applying capitalization and punctuation conventions in headings, subheadings and bibliographies

4. Create and Express Effective Text (continued)

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

4.1 *Students will create and express effective Aboriginal text by:* (continued)

ELEMENTS AND STRUCTURES OF A VARIETY OF ABORIGINAL TEXTS

- identifying a main character
- relating a sequence of actions

- relating a sequence of events involving characters in stories
- describing and explaining gratitude in tributes

- connecting events, characters and setting in stories
- conveying the main idea or purpose of a text, with supporting detail, in a different genre

INCORPORATE AND EXPERIMENT WITH LANGUAGE TECHNIQUES

- orally presenting text in full sentences
- using rhythm, sounds and intonation in descriptive stories

- giving a brief report to the class using a clear voice and appropriate phrasing and expression
- using repetition, rhyme and rhythm in words and sentences for effect in stories

- using word combinations and word play for humour
- creating pictures using words or word patterns, such as “drip, drip, drip”
- using gestures, facial expressions and intonation to enhance oral presentations
- using appropriate volume, emphasis and pacing

ENHANCE AND IMPROVE THEIR TEXT

- retelling ideas to clarify meaning
- checking for completeness of work

- editing for proper sentences
- adding or deleting words in written work to make sense

- editing for appropriate use of punctuation and for inappropriate word order
- revising written text to accommodate new ideas and information

4. Create and Express Effective Text (continued)

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

4.1 *Students will create and express effective Aboriginal text by:* (continued)

ELEMENTS AND STRUCTURES OF A VARIETY OF ABORIGINAL TEXTS

- writing research reports using a variety of organizers, such as chapters, table of contents
- using appropriate protocol for permission and acknowledgement when using knowledge given by cultural resource people or Elders

- using cultural themes and traditional narrative structures, such as focus on main characters, challenges, resolution
- writing research reports in a meaningful order and with adequate detail for an audience to understand
- preparing a final draft of a research report with suitable citations, such as footnotes, references
- using appropriate protocol for permission and acknowledgement when including an excerpt or quote from cultural resource people or Elders

- using cultural themes and traditional narrative structures, such as strengths and weaknesses in characters, **spirit guides** (discretionary), resolution of conflict
- giving reasons and information to support point of view
- using appropriate protocol for permission and acknowledgement when including an excerpt or quote from cultural resource people or Elders

INCORPORATE AND EXPERIMENT WITH LANGUAGE TECHNIQUES

- creating cultural portrayal using characterization, cultural information and use of setting
- creating interest using narrative techniques; e.g., hooks, surprise endings, humour
- creating humour using exaggeration
- using figures of speech; e.g., similes, metaphors
- using surprising and playful use of language
- sharing, explaining and presenting orally, using conventions of public speaking, to school audience and audience that includes parents

- creating emotional appeal using language techniques found in tributes and words of gratitude
- incorporating cultural ways of using language in stories; e.g., appropriate communication protocols, appropriate registers, language of avoidance
- creating humour from situations
- using local idioms and expressions in stories
- using language to appeal to certain groups of people; e.g., teenagers, Elders, children
- using voice production factors and nonverbal cues that communicate effectively to particular audiences

- incorporating cultural information into fictional stories and traditional narratives; e.g., special symbols and objects used in special events, protocols and customs
- creating humour based on observations of human character
- using language creatively to achieve mood, tone or style
- using specific dialects to create effect
- using voice-production factors, tempo and nonverbal cues to communicate mood, interest and dramatic effect

ENHANCE AND IMPROVE THEIR TEXT

- editing for unnecessary repetition and sentence variety
- revising for content, organization and clarity
- using computer word processing to create and edit text
- revising to eliminate unnecessary information
- revising to create effective sentences

- editing for grammatical coherence, such as subject–verb agreement, pronoun references, tense, verb–object agreement
- editing for tone and emphasis
- reviewing draft to revise and refine communication and enhance self-expression

- proofreading for errors in language use and grammar
- editing draft to increase precision of language and ideas, or to improve logic, effectiveness of techniques, emphasis and coherence

4. Create and Express Effective Text (continued)

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

4.1 *Students will create and express effective Aboriginal text by:* (continued)

EXPERIMENT WITH FORM TO CREATE EFFECTIVENESS

- using oral, visual and kinesthetic forms, such as puppets and dramatization, when sharing ideas or experiences

- using a variety of forms, such as murals, oral narratives and plays, for particular audiences and purposes

- preparing visual aids to accompany a research report, and explaining findings orally to class
- choosing from a variety of favourite forms; and experimenting with modelled forms, such as oral storytelling, dance, artwork and display, for various purposes to audience, including schoolmates, familiar adults and Elders

TRANSLATE

- translating for grandparents or others when visiting the school

- translating simple printed signs in the school into Aboriginal language
- translating school rules into Aboriginal language
- translating simple cartoons or dialogues from Aboriginal language into English

- translating simple and common text for younger children and nonspeaking school staff

4. Create and Express Effective Text (continued)

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

4.1 *Students will create and express effective Aboriginal text by:* (continued)

EXPERIMENT WITH FORM TO CREATE EFFECTIVENESS

- | | | |
|---|--|--|
| <ul style="list-style-type: none"> • using visual aids to enhance the effectiveness of oral presentations • presenting researched information in the form of a display or exhibit with visual, print and/or audio information • communicating the text using forms that draw on personal interest or talent <ul style="list-style-type: none"> – kinesthetic; e.g., through dance, game, mime, interactive computer game – visual; e.g., a painting, display, dramatization – oral; e.g., radio story, song, tape with sound effects | <ul style="list-style-type: none"> • experimenting with kinesthetic, visual and oral forms to create mood, such as use of colour, speed, music • experimenting with a variety of media and displaying techniques to enhance the effectiveness of oral presentations • composing a specific form to ensure a match between content, audience and purpose | <ul style="list-style-type: none"> • experimenting with effective kinesthetic, oral and visual forms of traditional narratives for various audiences; e.g., poetry or song, dramatization, symbolism of flags or posters • experimenting with techniques in a variety of forms; e.g., flashbacks or close-ups in videos, echoing or sound effects, stage lighting and sound for oral presentation • composing effective forms for informational text to match content, audience and purpose; e.g., manipulative display, web site, newsletter |
|---|--|--|

TRANSLATE

- | | | |
|--|---|---|
| <ul style="list-style-type: none"> • translating for Aboriginal guests in the school • translating public notices and messages from mainstream language into Aboriginal language | <ul style="list-style-type: none"> • practising skills for global translation of traditional narrative from Aboriginal language to mainstream language • practising skills for global translation of informational text from mainstream language into Aboriginal language | <ul style="list-style-type: none"> • providing translation between school staff and Aboriginal speakers during a formal meeting • translating news items into the Aboriginal language, in oral and written form |
|--|---|---|

5. Learn about Language as Living and Changing

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

5.1 *Students will explore their changing language by:*

- | | | |
|--|--|--|
| <ul style="list-style-type: none">• understanding that their Aboriginal language is a special gift | <ul style="list-style-type: none">• understanding that their Aboriginal language is a talent to be developed | <ul style="list-style-type: none">• associating ability to speak an Aboriginal language with special identity• recognizing language loss in people who are familiar to them |
|--|--|--|

PROMOTE LANGUAGE

- | | | |
|--|---|--|
| <ul style="list-style-type: none">• teaching Aboriginal language songs/games to other children• attempting to learn new songs/games independently | <ul style="list-style-type: none">• using Aboriginal language on the playground• asking grandparents or other speakers to tell stories | <ul style="list-style-type: none">• reading Aboriginal children's books to young children• writing letters in Aboriginal language to relatives or friends |
|--|---|--|

5. Learn about Language as Living and Changing (continued)

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

5.1 *Students will explore their changing language by:*

UNDERSTAND LANGUAGE CHANGE

- recognizing dialects of their own language
- recognizing morphemic differences in dialects
- becoming familiar with samples of archaic terms in Aboriginal language
- identifying borrowed words between cultures, and associating with cultural borrowing

- recognizing phonemic differences in dialects
- understanding factors involved in language erosion
- understanding phenomena of created words, borrowed words and adapted words as part of language change

- comparing modern and archaic forms of the language
- recognizing the similarities that make up language families
- understanding factors involved in language revitalization
- participating in or being familiar with language modernization efforts

PROMOTE LANGUAGE

- participating in community activities where Aboriginal language is used; e.g., at church, activities at community hall

- pairing up with a merchant, artisan or Elder in community where Aboriginal language is used; e.g., in media, commerce, government, natural resources

- helping to organize community activities where Aboriginal language can be used; e.g., Easter pageant, community feasts, language festivals, Aboriginal fashion show
- helping to promote Aboriginal literacy in the community; e.g., putting together a newsletter, producing a community history book, organizing language festivals

SECOND LANGUAGE OUTCOMES

SECOND LANGUAGE PROGRAM GOALS

Students will demonstrate the ability to:

- use language in community and school situations requiring interaction, production or interpretation of language
- use strategies for learning language
- communicate with degrees of precision, coherency and fluency
- use language to give and get information, socialize and celebrate, interpret and produce talk, and research culture.

The outcomes for Aboriginal as a Second Language are based on the assumption that language will be taught and used while teaching cultural content, just as with Aboriginal First Language. This methodology of teaching language through content is suggested for the spectrum of second language programs, from daily language classes to the immersion programs.

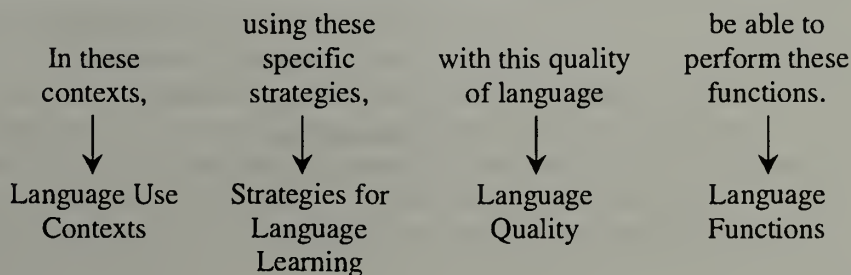
PROFICIENCY-BASED OUTCOMES

Communicative proficiency is the goal of Aboriginal Second Language programs. Communicative proficiency is the ability to use a language to function in a variety of basic language use contexts and situations offered by a culture. These functions involve listening, reading, speaking and writing skills. Levels of communicative proficiency 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 *Framework*, these characteristics have been used as a guide in specifying four areas of language outcomes across six levels of communicative language development as presented on page 91.

While these outcomes are based on widely held criteria for second language development, there has been an attempt to adapt the outcomes to incorporate the values that are held toward language by Aboriginal cultures (see following chart).

Second Language Outcomes

At a particular level of proficiency, students will:



AREAS OF LANGUAGE OUTCOMES

Language Use Contexts

At each level, three kinds of language use contexts in which students are expected to perform are identified:

- Interaction: involves face-to-face communication and the socio-cultural rules for such interaction.
- Interpretation: requires students to understand and interpret discourse, or a connected set of sentences or ideas.
- Production: requires students to produce discourse that is understandable to others.

Strategies for Language Learning

Skills that pertain to becoming more effective as language learners are identified.

Language Quality

Language quality as a measure of communicative proficiency is not synonymous with meaningful communication. It is possible to communicate meaning with relative degrees of quality. Quality is defined using three criteria:

- Accuracy: primarily involves the grammatical system of a language.
- Fluency: involves the ease with which communication is expressed or received.
- Coherency: relates to the connectness of information, thoughts and ideas within discourse.

While the communicative approach to teaching second languages emphasizes the primacy of function over form, the qualitative features of language use must not be dismissed nor delayed during instruction. Ignoring skills in these areas tends to lead to a fossilization of language development regardless of continued instruction or language use. Individuals are able to function relatively well in the second language, understanding and being understood, but are viewed by the language community as having a “broken” language or “pidgin” language.

Language Functions

Language functions are those which students are expected to be able to perform in the language use contexts. They include:

- Giving and Getting Information
- Socializing and Celebrating
- Interpreting Discourse
- Researching
- Producing Discourse.

INSTRUCTIONAL FOCUS

Level 1 (K–Gr. 1)

In the first level of second language development, students learn that the Aboriginal language is for using. The teacher uses pre-talk, concrete and visual aids, gestures and actions to help students understand what is being said. Students find language learning much easier when the activities are action oriented, predictable, repetitious, or familiar and relevant to their interests.

Level 2 (Gr. 2–3)

Students at this level are tied to familiar and basic situations in terms of language use, and they continue to interact with phrases and memorized expressions. The teacher continues to teach the cultural understandings and skills with active and concrete learning activities. Students continue to learn the language they need to operate in this context. They learn to respond to many more complex commands and concepts, but their spoken language lags behind as they lay the foundations for understanding. They hone their listening skills.

Level 3 (Gr. 4–6)

At this level, the students begin to rely less on memorized expressions and one word answers. They begin to produce sentences appropriate to particular situations. They move into learning more directly from the oral tradition.

Level 4 (Gr. 7–8)

At this level, the focus is on using the Aboriginal language as the medium of instruction in learning cultural skills from members of the community. The students make many errors as they push themselves to create more complex sentences. It is important in terms of their confidence that the contact they have with the community at this time is supportive and encouraging. The teacher uses language to provide constructive feedback and error correction to ensure that the students continue to develop accuracy.

Level 5 (Gr. 9–10)

At this stage, the students are introduced to learning directly from the oral tradition and the Elders of the community, in a less sheltered way. Language skills focus on strategies for accessing and interpreting the oral tradition.

Level 6 (Gr. 11–12)

In this final stage of learning before leaving school, students are given opportunities to explore language and culture as career choices. They continue in their study of cultural content but integrate it into projects that they can undertake in cooperation with individuals, businesses and institutions involved in the communication, research and translation of language and culture.

1. Language Use Contexts

1.1 Interaction

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

Students will use the Aboriginal language in the following contexts:

- routines – interacting with the teacher, classmates and family members during daily or frequent routines at home and at school, such as playtime, preparing to learn, cleaning up
 - learning activities – interacting with classmates, teacher, family members and familiar Elders/language resource people during learning activities high in contextual information
 - cultural demonstrations – interacting with Elders/language resource people while observing cultural demonstrations, such as dancing or watching a fire being started, which are high in contextual information
- school-based cultural learning activities – interacting with the teacher, cultural resource people and classmates during active cultural learning activities in class and outdoors, such as making simple crafts or foods, making a thematic mural, having a picnic
 - family-based cultural learning activities – learning cultural knowledge or skills from a family member, if a family member who speaks the language is available
- learning activities – interacting with classmates, teacher and parent volunteers during active learning activities (of cultural understandings) in the classroom
 - group work – interacting with classmates in pairs or small groups to work on class projects
 - seeking information from Elders and familiar members of the cultural community
 - learning cultural skills – interacting with cultural resource people, teacher or Elders while learning specific cultural skills
 - nature camps – interacting with teachers, cultural resource people, parents, Elders and other students while at nature camps
 - community service – interacting with members of the community while engaged in acts of service to the community, such as distributing food to Elders at Christmas, setting up or cleaning up after a community event

Note to Developer

Certain outcomes have been bolded to identify them as discretionary because of possible sensitivity. This is not intended to preempt the discretion of Elders in determining what is appropriate for inclusion in a curriculum.

1. Language Use Contexts (continued)

1.1 Interaction

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

Students will use the Aboriginal language in the following contexts:

- learning activities – interacting with classmates and teacher during learning activities
- group work – interacting with classmates in pairs or small groups to work on class projects
- seeking information – seeking information from Elders and familiar members of the cultural community
- learning cultural skills – actively learning cultural skills during community events and while at nature camps
- community service – interacting with members of the community while engaged in acts of service to the community, such as helping with preparation for a cultural event, working with day-care children
- seeking consensus – interacting with classmates in a decision-making process, such as a group project, class meetings
- learning cultural skills – interacting with Elders or cultural resource people to learn cultural skills
- nature camps – interacting with members of the community and Elders while participating in nature camps
- community events – interacting with members of the community while participating in community events, such as commemoration, language festival, square dances
- community service – interacting with members of the community in acts of service to the community, such as helping with the preparation of programming for community radio, television or print media
- researching – interacting with Elders or cultural resource people while researching cultural information
- seeking consensus – interacting with classmates or school personnel in decision-making meetings, such as student council, class meeting, group project
- researching – interacting with Elders or cultural resource people while researching cultural information
- receiving guidance – interacting with Elders or other adult members of the community to receive guidance or advice on specific matters, such as how best to be of service to the community, how to access Elders in the community, planning a spring camp
- nature camps – interacting with members of the community and Elders while participating in nature camps
- community events – interacting with members of the community while participating in community events, such as wakes, Elders' gatherings, meetings, language festivals
- community service – interacting with members of the community in acts of service to the community, such as volunteering at an Elder's lodge, explaining a display of community historical information
- mentorship or career and personal planning courses – interacting with a mentor on a project relating to the language and/or culture, such as preparing a community showing of a cultural dance troupe, working with a translating service at a community health office, working as a translator/aid with a physician visiting Elders

1. Language Use Contexts (continued)

1.2 Interpretation

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

Students will use the Aboriginal language in the following contexts:

- teacher-talk – hearing and responding to teacher-talk relating to cultural concepts and understandings, presented with visual, concrete and/or explicit situational context
- cultural concept development stories – hearing and responding to concept development stories, presented with visual, concrete and/or explicit situational context
- teacher-talk – hearing and responding to teacher-talk relating to cultural concepts and understandings, presented with visual, concrete and/or action aids
- stories – hearing and responding to story books of 5–10 illustrated sentences or to oral stories of up to 20 sentences, presented with visual, concrete and/or explicit situational context
- hearing simplified text – hearing and interpreting short and simplified text from traditional narratives, such as histories, moral stories, songs, entertaining stories and informational texts, supported with visual, concrete or action aids
- listening to Elders – hearing amusing oral stories in person from Elders or storytellers
- songs/poems – hearing and interpreting the words to songs, square dance calls, chants
- written text – reading controlled language stories or informational text consisting of 2–3 paragraphs, or 10–15 sentences, with informative illustrations to accompany significant parts of the text

1. Language Use Contexts (continued)

1.2 Interpretation

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

Students will use the Aboriginal language in the following contexts:

- traditional narratives – understanding and interpreting short and simple oral excerpts from the oral tradition of the people, relating to areas of cultural study: histories, biographies, moral stories, songs and entertainment stories (electronic or in person), supported with visual or action-oriented aids
- contemporary reflections – understanding and interpreting oral forms of simple and short contemporary Aboriginal reflections, such as songs, short entertaining films, short stories, recipes using land foods
- written traditional narratives – reading and interpreting short and simple excerpts from familiar stories from the oral tradition; stories should consist of 4–5 paragraphs of text supported with occasional informative illustrations
- written informational text – reading and interpreting text containing information about a familiar process, routine or set of instructions
- traditional narratives – understanding and interpreting traditional narratives of the people relating to areas of cultural study: histories, moral stories, songs, informational texts and entertaining stories, from electronic or print mediums
- contemporary Aboriginal reflections – understanding and interpreting contemporary Aboriginal reflections expressed in a variety of mediums, such as documentaries on residential schools, modern Aboriginal art
- community meetings – hearing and interpreting the proceedings of community meetings regarding topics relevant to cultural areas of study, such as Elders' meetings, band council meetings, school committee meetings
- written traditional narratives – reading and interpreting simple excerpts from familiar stories from the oral tradition; stories should consist of 1–2 pages of text supported with occasional informative illustrations
- written informational text – reading and interpreting a descriptive passage of 1–2 pages of text or a detailed set of instructions for an unfamiliar process, supported with occasional informative illustrations
- meetings or assemblies – understanding and interpreting the proceedings of meetings regarding topics relevant to cultural areas of study, such as land claims negotiation assemblies, regional tribal council meetings
- traditional narratives – understanding and interpreting traditional narratives of the people: histories, moral stories, songs, informational texts, inspirational speeches, in a variety of forms
- speeches – understanding and interpreting speeches with a variety of purposes, such as inspirational, political, tributes and guidance, made by Elders or other important figures in the nation/community
- media items – understanding and interpreting items from electronic or print media, such as news reports, special interest stories, interviews
- contemporary reflections – understanding and interpreting contemporary reflections in various mediums that relate to cultural areas of study, such as documentaries on social problems in the community, theatre, magazine articles
- transcribed oral narratives – reading and interpreting 2–3 pages of transcribed text from the oral tradition of the people on a topic that is somewhat familiar to the student
- print information – reading and interpreting 2–3 pages of informational text that is somewhat unfamiliar but relevant to research needs of the student
- translating – translating text between an Aboriginal language and another language

1. Language Use Contexts (continued)

1.3 Production

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

Students will use the Aboriginal language in the following contexts:

- songs, chants, poems – reciting action songs, chants, poems
- story frames – filling in the blanks to story frames, orally and in written form
- personal stories – labelling and describing illustrated personal stories
- personal stories – sharing of information and stories about their family with classmates
- songs, chants, poems – singing age-appropriate cultural songs, chants or poems
- songs, poems – learning or creating and performing entertainment, such as songs, square dance calls, chants
- telling stories – creating and sharing short simple fictional stories, or stories based on personal experience, using various mediums, such as video, interactive computer story, dramatization
- creative writing – writing a poem or short story of 5–7 lines on a topic relating to cultural topics of study
- writing a description – writing a seven sentence description of a photograph, or narrating a set of photographs in the present tense

1. Language Use Contexts (continued)

1.3 Production

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

Students will use the Aboriginal language in the following contexts:

- retelling parts of traditional narratives – retelling parts of oral narratives orally and in written form using a variety of mediums to support the retelling, such as illustrations, painting, song
 - personal reflections – communicating personal reflections on topics of study or experiences, using a variety of mediums, such as video, art, music, poetry
 - display – preparing a display of cultural information
 - written account – writing a 10-line account of a past event
 - letter writing – writing a short letter to a relative who speaks the language, and accompanying the letter with a photograph that is explained or described
- retelling oral narratives – retelling parts of oral narratives orally and in written form, and combining with various mediums of expression, such as dance, puppetry, art
 - personal reflections – sharing personal reflections created, as a speech and as written text, in response to personal experiences or areas of cultural study
 - written notes and oral reporting – writing notes of up to 10 lines to capture basic information researched from a personal or electronic source, such as a short interview, weather report or short film; and reporting orally from the notes
 - written report – writing a factual report of 100 words, based on researched information; and accompanying the written report with a visual, oral or kinesthetic treatment that adds to its effectiveness for a particular audience, such as poster, model, audiocassette
 - creative writing – writing a narrative or other creative text of 100 words; and accompanying it with a visual, kinesthetic or oral treatment that adds to its effectiveness for a particular audience, such as a poem put to music, script or dialogue acted out
- retelling oral narratives – retelling oral narratives or sharing own writing, orally and in written form, with the aid of various mediums, such as dramatization, art, display
 - personal reflections – sharing personal reflections created, as a speech and as written text, in response to personal experiences or areas of cultural study
 - researching and reporting – researching and reporting historical information relating to current issues, such as residential schooling as it relates to present problems
 - written report – writing a factual report of 3–4 paragraphs, based on researched information; and accompanying the written report with a visual treatment that adds to its effectiveness for a particular audience, such as graphics, display, computer interactive program, video program
 - creative writing – writing a narrative or other creative text of 3–4 paragraphs; and accompanying it with a visual, kinesthetic or oral treatment that adds to its effectiveness for a particular audience, such as illustrations, puppet play, sound effects and oral reading

2. Strategies for Language Learning

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

Students will demonstrate a willingness to apply the following strategies in their language learning:

- listening attentively
- using visual or context clues to guess at a word
- listening for key words in a short message
- miming, illustrating
- using single words or formula phrases or expressions in different situations
- using English to maintain communication when at a loss for words
- voluntarily repeating words to themselves
- looking for less than obvious clues when listening to a teacher or Elder talk
- recognizing learned words or parts of learned words in new contexts
- asking for repetition or asking further questions
- persevering in the face of unfamiliarity
- asking for specific words while trying to communicate a message
- using known expressions and vocabulary to get a message across
- voluntarily answering when spoken to
- making connections between new words and words already learned
- using and keeping a picture dictionary
- looking for clues in context to guess at the correct meaning of phrases
- identifying key words to find
- using learned patterns to try to understand a message and construct new sentences
- accepting errors as normal, as long as they do not continually make the same errors
- voluntarily creating a message
- listening to and practising correct pronunciation
- grouping words in personally meaningful ways to help remember with the help of a teacher
- evaluating their own performance compared to their past performance

2. Strategies for Language Learning

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

Students will demonstrate a willingness to apply the following strategies in their language learning:

- listening, viewing and reading selectively; and focusing on key words for information
- guessing at the purpose or intent of a message
- asking questions to clarify when understanding breaks down
- planning beforehand what and how to communicate a message
- risking errors by pushing own language boundaries
- self-correcting if aware of errors in message
- using different words and expressions in different ways when intended language is not available
- making word webs, tables and other graphic organizers to try to remember groups of words or patterns
- analyzing an unfamiliar word—its word parts and context—in order to try to understand it
- identifying areas of personal difficulty, and deciding on a plan for how to work on the problem
- deciding in advance what to listen for
- distinguishing relevant information from irrelevant information when trying to get the gist of a speech or difficult conversation
- using grammatical knowledge to correct errors or to improve their language
- using reference materials and speakers to help in clarifying a message
- seeking opportunities to use or hear the language
- voluntarily initiating or ending a conversation
- making personal notes when hearing useful language
- guessing meaning, and then verifying by reading or asking questions when opportunity arises
- selecting the best form in which to express intent in a given context
- seeking authentic language documents for research purposes
- using reference materials or a speaker to verify or help in difficult areas of language

3. Language Quality

3.1 Accuracy

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

Students will be able to:

- base understanding and production on mostly memorized utterances and expressions of 2–3 words
- understand and accurately use basic vocabulary relating to the immediate classroom environment and personal needs
- rely extensively on context rather than on understanding of language for meaning
- use simple, basic sentences as memorized forms
- attempt to pronounce words accurately
- use a larger basic vocabulary
- continue to rely on context for clues to understand communication at the sentence level
- understand and use high frequency noun inflections
- distinguish basic tense forms for past, present and future action
- begin to distinguish features that indicate functions of possession, number and person in phrases
- use simple sentences with relative accuracy
- make accurate sound associations with most written symbols of language (difficulty with some foreign phonemes)
- spell short words based on their ability to distinguish sounds of the language
- read and write simple familiar words
- combine individual words to form short sentences
- pronounce most sounds of the language accurately
- begin to pay attention to regular changes in verbs or verb phrases that determine meaning
- begin to understand notions of aspect—action as beginning, repeating, progressive
- understand, more consistently, longer simple sentences and complex sentences if spoken slowly and clearly in context
- write simple dictated sentences with correct punctuation and correct spelling of contrasting sounds that are not difficult to distinguish
- read and understand simple sentences on familiar topics

3.2 Fluency

Students will be able to:

- use memorized expressions and utterances in correct context
- use convincing tone and stress in memorized utterances used in context
- understand simple questions, and answer with learned words and expressions
- continue to rely heavily on fragmented phrases and single words when interacting or speaking
- pronounce simple and familiar words and sentences with enough accuracy to be understood when interacting
- use language to interact but with many pauses and false starts
- understand simple, repetitive and predictable communication found naturally in the home, school and community
- use language independent of the teacher in basic and familiar situations
- create sentences in situations, but with inconsistent accuracy and with many pauses to formulate and repair language
- obtain basic global understanding from context, but experience frequent inaccuracies caused by insufficient grammatical skills

3. Language Quality

3.1 Accuracy

Level 4 (Gr. 7–8)

Students will be able to:

- attempt to self-correct pronunciation
- understand and use specific vocabulary associated with their daily lives
- begin to use the more common structure words in sentences—words that have no meaning but have grammatical importance
- use common regular verbal affixes with relative accuracy
- attempt to use various verb forms, but make frequent errors in choices
- use correct word order in short utterances and basic constructions
- begin to use some complex sentences, but syntax is not always correct
- spell with accuracy based on the accuracy of their pronunciation and grammar

Level 5 (Gr. 9–10)

- produce sounds of language that are difficult to the second language student, with enough clarity to prevent misunderstandings of common words
- understand and use specific vocabulary associated with a range of common topics
- understand and produce sentences containing a subordinate clause
- understand and use a wider range of common verbal affixes with relative accuracy
- understand simple authentic written text, such as from magazines, or prose that is transparent

Level 6 (Gr. 11–12)

- create a variety of basic sentences using accurate grammar
- use complex sentences and phrases but not without error
- use idioms, and basic and specialized vocabulary from course content, to communicate ideas
- use understanding of the varying sound systems of different dialects to understand them better
- read 1–2 page text of factual, concrete information from a cultural study or prose that is relatively straightforward

3.2 Fluency

Students will be able to:

- use the language in most common and basic situations of the classroom and their homes, though with some hesitancy
- use pronunciation and grammar that is understandable in familiar situations but that may break down when stressed
- produce speech at a normal or slower than normal rate that requires some repetition to be understood by a first language speaker
- participate in a simple conversation with a native speaker, with repetition and explanation
- produce several sentences of spoken, coherent discourse, with relative detail and precision, in spontaneous situations
- understand those who speak at a normal rate, though they may need repetition and explanation
- sustain conversations for up to 15 minutes

3. Language Quality

3.3 Coherency

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

Students will be able to:

- create lists of items in response to questions from the teacher
- describe situations and events, using some tense forms
- convey the main idea with some supporting detail
- communicate an idea, using a series of simple sentences
- string together short sentences to tell stories or explain things, using some simple sentence connectors, such as “because,” “so,” “and”
- understand written discourse of 2–3 paragraphs (6–10 sentences)
- produce a narrative with a sequence of events, a beginning and a resolution
- produce a logical order of information on a familiar topic, with sufficient vocabulary and variety of sentence structures to provide meaning

3. Language Quality

3.3 Coherency

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

Students will be able to:

- produce several sentences spontaneously to express an idea, using coherency markers, though not always correctly or effectively
- produce, with preparation, coherent text in oral and written form, using such linking words as “then,” “after” and “because”
- convey an idea in discourse with a logical sequence of events and with simple but effective detail
- express some logical relations in discourse
- use simple linking devices, such as “but,” “so,” “if” and “therefore,” appropriately in spontaneous speech to create a sense of flow and coherency
- use complex and compound sentences to hold ideas in discourse together
- use linking devices throughout the discourse, though not with complete agreement

4. Language Functions

4.1 Giving and Getting Information

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

In the contexts listed above, students will be able to perform the following functions:

- respond to and ask memorized questions, such as “Do you have one?”, “Who is this?”, “How many are there?”, “What is he doing?”
- respond with yes/no
- make negative statements
- give personal information
- identify common people, places, things and actions, such as “it’s a cat,” “my house,” “those are oranges”
- identify actions, such as “he is crying”
- describe people, places and things, such as “black cat,” “funny story”
- sight read high frequency and meaningful words used to label student work
- give and understand commands, such as “Give me that!”, “Look!”, “Come here!”
- express basic needs, such as “I’m cold,” “I want to go to the washroom,” “I need help”
- indicate inability to understand
- understand strong warnings, such as “That’s dangerous!”, “Don’t touch it!”
- sight read names and words used to help in the organization of the classroom
- ask for help
- express failure to understand
- ask “who” questions and respond to them; e.g., “Who ate the berries?” “Philip and Henry ate them.”
- respond to questions and commands regarding quality or quantity, such as “How big is the bear hide?”, “Bring me three hides.”
- respond to questions and commands that include described things and people, such as “Who is that big man?”, “Sit on the black chair.”
- express basic wants and needs, such as “I don’t want to eat.”
- express preferences, such as “I want the red candy.”
- respond to questions and commands that involve the location of things, people and places, such as “Where are Lucy’s pictures?”, “Put them under your desk, in the box.”
- describe a routine in the present and past tense
- read labels consisting of one word or a short phrase
- give and understand a simple set of sequenced instructions, such as “Colour the picture, cut it out, paste it on the big picture.”
- understand instructions relating to location and movement, such as “Go to the gym and put the ball on the stage.”
- express ability, such as “... is able to start the skidoo,” “... is able to play basketball”
- give information about family customs and routines
- express or describe personal interests
- engage in a short conversation; and exchange simple, short information
- respond to questions about date, time and weather
- respond to questions and commands that involve duration of an action or movement, such as “Come back before dark.”, “We will stay for two days.”
- respond to questions and commands regarding the manner of a movement or action, such as “How will I prepare the fish?”, “Hammer it down hard.”
- understand a simple set of instructions that include concepts of location, quantity, quality, duration and manner of action, such as “Hang up the clean shirts.”, “Put the soiled shirts in this pail of water.”, “Put half a cup of soap in the pail.”, “Rub the shirts vigorously.”
- describe articles used often, such as expensive coat, soft pillow, shiny cup
- request help in a specific way, such as “Help me wash these shirts.”
- read and write labels and short, simple sentences that identify and explain displays
- make suggestions
- express uncertainty
- exchange information and opinions in simple sentences in conversations
- share information about family, such as land base, community, names of aunts and uncles, clan

4. Language Functions

4.1 Giving and Getting Information

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

In the contexts listed above, students will be able to perform the following functions:

- ask for and respond to questions of clarification about objects: directions, prices, purpose, location; e.g., “Where is the boat?”, “What size is it?”, “How much does it cost?”
- ask for and respond to questions of clarification about action or movement: frequency, duration, direction; e.g., “What is that always flying along the shore?”
- ask for and respond to questions of clarification about “who did what to what/whom”, such as “He hid her hat.”, “Who is that pushing the car?”, “He hurt himself on the swing.”
- ask for and respond to questions about logical relations: cause, conditional, contrast, conjunction; e.g., “When will you come home?”, “John will come home, but I will not.”
- ask for specific help
- understand instructions involving several objects and actions
- respond to a wide range of instructions
- exchange opinions and preferences, and give reasons
- participate in conversations that include past, present and future actions and events
- discuss plans
- follow simple instructions for doing something unfamiliar
- persuade or convince
- exchange information and opinions about moral dilemmas and issues affecting them personally
- actively listen to others, in discussions and group work, and solicit and offer ideas
- attempt to reformulate the ideas of others in discussions and group work to enable consensus
- seek, in discussions and group work, the input of those who are experienced in the area of discussion
- exchange ideas and thoughts on topics of personal interest

Note to Developer

Certain outcomes have been bolded to identify them as discretionary because of possible sensitivity. This is not intended to preempt the discretion of Elders in determining what is appropriate for inclusion in a curriculum.

4. Language Functions

4.2 Socializing and Celebrating

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

In the contexts listed above, students will be able to perform the following functions:

- use expressions for sharing and offering
- use gestures and expressions that accompany play
- express basic personal emotions and states, such as “How nice!”, “I am so tired.”
- participate in songs, chants, prayers and other standard discourse appropriate for young children, used to celebrate occasions, such as recreational songs, clan songs, spiritual songs
- respond to initiation of conversation by an Elder or other familiar adult in the school
- use expressions or special names for establishing a relationship with a special friend
- be aware of appropriate behaviour when in the company of an Elder or cultural resource person
- demonstrate behaviour appropriate for young people at celebrations and other special occasions
- use expressions and compliments that encourage others
- invite a parent or Elder into the classroom, and instruct the guest as to where to wait or sit
- offer tea and a snack to a guest
- use language for interacting with certain roles or family members
- follow the order of events and placement of people during special ceremonies and events
- understand simplified, significant stories related to celebrations and special occasions, such as potlatch dances, Woman Bear legend

4.3 Interpreting Discourse

In the context listed above, students will be able to perform the following functions:

- after hearing and viewing simple text, identify, recognize or recall characters, actions and descriptions from the discourse; e.g., accompany retelling with appropriate actions for key words, point to and identify illustrations of key words in a picture
- relate personally to the characters, actions or objects relayed in the story; e.g., the teacher points to a dog in a picture story and asks: “Do you have a dog?”
- after hearing and viewing simple text, respond to basic who, what, when and where orienting questions that require simple phrases or single word answers, such as choosing correct responses: “Was this about a dog or a girl?”; doing cloze exercises: “This story was about a ____.”
- relate personally to actions, characters and concepts, such as “Does your grandmother tell stories too?”
- engage in previewing/hearing activities, such as looking at photographs for clues, talking about what they already know
- after previewing/hearing activities and after hearing/viewing/reading discourse, demonstrate their understanding of the main idea by:
 - acting it out
 - choosing an object or picture that tells about the main idea
 - drawing or illustrating the main idea
 - answering questions about the main idea, such as “Who was this about?”, “What was the problem?”
 - relating personally to the problem faced by the main character in moral stories

4. Language Functions

4.2 Socializing and Celebrating

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

In the contexts listed above, students will be able to perform the following functions:

- use expressions and phrases for informal conversation among friends
- give instructions in a polite way
- recognize gestures and expressions that accompany requests from friends, adults, unfamiliar adults
- recognize gestures and expressions that accompany the giving of gifts to friends and Elders
- decide what can be talked about and what can be asked when Elders are present to share their knowledge
- use appropriate register in speaking to a person of the opposite sex
- follow the order of a ceremony
- recognize placement of special participants during special ceremonies or events
- use inclusive language to welcome young guests into their home, school or community
- use language and other protocols governing relationships between and among people during ceremonies and special events
- demonstrate understanding of language families and dialects—systematic sound differences and reasons for differences in vocabulary
- understand and appreciate spontaneous humour in social situations
- carry on a simple conversation with an unfamiliar speaker, and use appropriate register
- use appropriate register at community events
- use language of avoidance
- demonstrate understanding of special symbols and objects used during celebrations and ceremonies, including their meaning and foundation in traditional narratives

4.3 Interpreting Discourse

In the context listed above, students will be able to perform the following functions:

- engage in previewing or hearing activities that orient students to the discourse, such as predicting what the discourse will be about, providing background knowledge
- after hearing/viewing/reading discourse:
 - demonstrate comprehension of details, such as the sequence of events or steps; causes and effects of decisions made by characters; identifying and describing the main character(s), the main problem or the purpose
 - demonstrate recognition of language techniques used for effectiveness, such as accompanying songs, clarity of vocabulary chosen
 - relate personally to a character or situation in moral stories
- engage in previewing or hearing activities that orient students to the discourse, such as providing background knowledge, recalling what is already known
- after hearing/viewing/reading discourse:
 - demonstrate; e.g., by outlining, summarizing, paraphrasing and answering questions, comprehension of main idea and details
 - search for meaning in the unspoken discourse, such as ellipses, symbols, metaphors
 - demonstrate recognition of language techniques used for effectiveness of presentation, such as voice, metaphors
 - relate personally to a character or situation in moral stories
- engage in previewing or hearing activities that orient students to the discourse, such as providing background knowledge, recalling what is already known
- after hearing/viewing/reading discourse:
 - demonstrate comprehension of main idea and details; demonstrate recognition of language techniques used for effectiveness of presentation
 - identify examples of implied or indirect language; and examine purpose, such as hedging, avoidance
 - identify the form of discourse chosen to match the purpose and audience, such as interview, music video
 - identify the dilemma or conflicts and resolution faced by the main character in moral stories
 - reflect on personal lessons learned from moral stories
 - identify examples of puns and jokes; and examine their construct and purpose, such as gentle criticism, audience involvement

4. Language Functions

4.4 Researching

Level 1 (K–Gr. 1)

Level 2 (Gr. 2–3)

Level 3 (Gr. 4–6)

In the context listed above, students will be able to perform the following functions:

- | | | |
|--|---|--|
| <ul style="list-style-type: none">• find information for a purpose• survey classmates and parents with closed questions, such as “Do you like deer meat?”, “Do you like berries?”, to collect data• record researched information visually• report information• respond to questions regarding results | <ul style="list-style-type: none">• find information in response to a question• survey classmates, parents and school personnel, such as “How many camped in the summer?”, to collect data• categorize information, such as “How many camped? How many did not?”• transfer results into visual form, such as a graph, list, chart• report information | <ul style="list-style-type: none">• identify information need, such as “Where is the best place to fish?”• decide where and how to find information• decide how to record information, such as tape recording, preparing a chart• survey community people, such as “Where do you go to fish?”, “What kind of fish do you get there?”• interview a family member using simple closed questions• choose relevant information• organize information• put information to use; e.g., make a map of fishing places, make a book about local fishing |
|--|---|--|

4.5 Producing Discourse

In the context listed above, students will be able to perform the following functions:

- | | | |
|--|---|---|
| <ul style="list-style-type: none">• produce lists based on a grouping, such as those who like juice, things that are round• fill in the blanks of form stories• use rhythm or music to frame words or sentences of a story | <ul style="list-style-type: none">• relate basic facts about a personal experience in 2–3 sentences• describe a person, routine or situation using 2–3 sentences | <ul style="list-style-type: none">• relate a sequence that has been experienced, such as “How do you make a fire?”, “How do you play ‘jacks’?”• write short messages that provide important information, such as notes to mother, notes to teacher, notes to friend• orally relate or write a simple sequence of events using appropriate time referents, such as “first,” “then,” “after”• write a short description of a person, activity or situation for a purpose, such as to praise a friend, describe an unpleasant chore, describe a fine spring day |
|--|---|---|

4. Language Functions

4.4 Researching

Level 4 (Gr. 7–8)

Level 5 (Gr. 9–10)

Level 6 (Gr. 11–12)

In the context listed above, students will be able to perform the following functions:

- | | | |
|--|--|---|
| <ul style="list-style-type: none">• identify information needs• decide where and how to find information, including print and nonprint resources:<ul style="list-style-type: none">– interview people with specific closed questions– select and view nonprint information– select print information sources• process information• organize, condense and summarize data• record information in various forms, such as written, visual, audio• put information to use | <ul style="list-style-type: none">• in consultation with a community Elder, identify a research need or purpose for cultural information• form research questions• identify possible sources of information, including people, written discourse and media discourse• approach cultural resource people with appropriate protocol for collecting information• gather and record information• process and adapt information<ul style="list-style-type: none">– scan for relevant information– organize information– record information in written form– follow protocol for acknowledging sources• explore effective forms for recording and presenting or using research findings, such as CD-ROMs, video archives, children's literature | <ul style="list-style-type: none">• in consultation with a community Elder, identify a research need or purpose for cultural information• form research questions• identify possible sources of information, including people, written discourse and media discourse• approach cultural resource people with appropriate protocol for collecting information• gather and record information• process and adapt information<ul style="list-style-type: none">– scan for relevant information– evaluate information and find information gaps– organize information in ways to fit the need– prepare a written report– follow protocol for acknowledging sources• explore effective forms for recording and presenting or using research findings, such as a magazine article, workshop |
|--|--|---|

4.5 Producing Discourse

In the context listed above, students will be able to perform the following functions:

- | | | |
|--|--|---|
| <ul style="list-style-type: none">• explain a procedure: describe what is done and why, such as why people heat their drums before they play, why tobacco is left in the ground when earth medicines are taken from the land• describe events and experiences in logical progression, such as how the first salmon is celebrated, how the Red River cart came to be used, how "peace was made" between the tribes• outline similarities and differences between people, objects or situations; e.g., compare the Woodland and Plains Cree, compare spring and fall camps | <ul style="list-style-type: none">• describe or narrate an experience, event or situation with supporting detail; e.g., describe the experiences of people when they were taken away to residential schools, tell the story of how the first satellite television came to be in the community• give a set of instructions with appropriate sequence, rules, conditions and imperatives, such as how best to make jam, how best to clean moose skin• discuss options using words for possibility, comparison, contrast and cause; e.g., discuss the pros and cons of quitting school to work, discuss the pros and cons of living in the city | <ul style="list-style-type: none">• give reasons and information to support a point of view on an issue, such as the position taken on learning the Blackfoot language, the position taken on political involvement• give advice; e.g., write a letter of advice to themselves, to a younger brother, to a cousin living away• retell a traditional moral narrative orally or in writing—focus on developing the main character; e.g., his/her strengths and weaknesses, his/her dilemma, the problem, spirit guides (discretionary), the resolution, the lesson |
|--|--|---|

LANGUAGE AND CULTURE PROGRAM DEVELOPMENT

COMMITTING TO COMMUNITY SUPPORT

Those who have been working tirelessly at the task of teaching language and culture know that there are no easy answers as to how to create the conditions for successful reversal of the shift away from Aboriginal language use. A solid school-based language program may seem to provide a solution, but research into threatened languages has shown that a school program is only effective if there is a strong base of community support for the revitalization of its language (Ayoungman, 1995; Crawford, 1996; Fishman, 1996; Flores, 1993).

A successful school program routinely involves members of the community whose interests are meant to be served by the program. Such a program includes the stakeholders in a collaborative process of decision making so that they can agree on the aims and intended outcomes of a curriculum. For Aboriginal language and culture programs this is especially true. Parents and community members of Aboriginal students are particularly aware of the need to maintain local control over programs so that their interests and unique cultural perspectives are reflected in the curricula that serve their children.

The Common Curriculum Framework for Aboriginal Language and Culture Programs, Kindergarten to Grade 12: Western Canadian Protocol for Collaboration in Basic Education has been developed in a collaborative and consensual manner. However, beyond this curriculum *Framework*, there lie many other levels of commitment and collaborative decision making in order for Aboriginal language programs to become a reality in any one school. Regardless of the approach a community chooses, it must plan and develop its program against the backdrop of the threat of language extinction.

IDENTIFYING THE CULTURAL AUTHORITY

Which cultural community will be used as the cultural authority and resource base is often a political decision, especially in urban schools with increasing mixes of Aboriginal cultures represented in classrooms. Though this decision may be difficult to make, it is essential that each program be supported with a cultural community.

Educators and program developers from across the Western provinces and territories have responded to this problem in various ways. The notion of “host” culture can be considered; this means that the Aboriginal group native to the land is the group whose protocols, culture and language are used and taught in public institutions. In other cases, the majority culture that is represented in the backgrounds of the students can be used as a basis for the decision. In yet other cases, local Aboriginal advisory groups are asked to make the decision. If cultural and financial resources permit, ideally, there should be provision for all the languages and their cultures.

IDENTIFYING THE CURRENT SITUATION

Those few communities that appear strong in their language retention may wonder if language revitalization is of concern to them. Given what we know about language loss, it is fair to say that all Aboriginal languages face the threat, however remote it may seem. The degree of language loss can be best described as a continuum, and each Aboriginal community must seriously consider its place on the continuum and take measures to shore up its strength for the future. Fishman (1991) emphasizes that each community and each language situation has its own best strategy and solution based on the degree of language loss. He identified eight levels of language loss in a community and what the most effective strategy might be in reversing the language shift. His analysis, which is summarized in the following chart, is accompanied with suggestions for the kinds of strategies or actions that would be most appropriate for varying situations.

Fishman's work suggests that identification of the current situation is essential to deciding what action to take. Communities wishing to develop culture and language programs would be wise to examine carefully the level of language loss in their community and design their programs accordingly.

Levels of Language Loss and Appropriate Strategies

Community Profile	Appropriate Mix of Program Components
<p>Level 8: Worst level of language loss</p> <ul style="list-style-type: none"> • Only the elderly are able to speak. • The elderly are dispersed throughout the area and not in communication with each other to any significant degree. 	<ul style="list-style-type: none"> • Gather, collect stories, verify or authenticate information. • Collect language samples. • Linguists to establish grammar, phonology and dictionaries. • If resources are limited, they should be used for recording the language rather than for teaching grammar, literacy and vocabulary to students.
<p>Level 7</p> <ul style="list-style-type: none"> • Only the older generation is able to speak with fluency. • The older generation forms a community and can be quite active. • The older generation of people enjoy one another's company because they can communicate with one another. They tend not to enjoy communicating with young children because of the difficulties making themselves understood. • There is a middle-aged generation of people who can speak at an intermediate level of proficiency but who do not feel comfortable enough to teach or to use the language all the time. 	<ul style="list-style-type: none"> • Middle-aged facilitators, language teachers, community leaders take the initiative to organize and create conditions where the elder generation is interacting and communicating with the younger; e.g., day-care, hunts, camps, family gatherings. This strengthens the language of this group that can then begin working with the younger people with the presence of Elders. • At this stage, resist tendency to ask for political protection of language. Financial support is more important, but local community and people should be initiating and running programs suggested above. • Elders can be brought together with the young students to teach particular active skills. No oral tradition in First Nations language until students have a good block of time to spend in immersion with the Elders.
<p>Level 6</p> <ul style="list-style-type: none"> • There is a sprinkling of young people who can speak the language. • Some families use the community language, most do not. 	<ul style="list-style-type: none"> • The goal here is to ensure that the speakers of the language use their language at home, during social/cultural gatherings, and during events created to foster the language. • Fostering greater community language use can be done if a few committed individuals can create a "movement" to preserve the language and culture in the community, including the school. • The school has an important role at this level if the families are supporting the language at home and in the community where students can hear and use the language other than just at school. • Schools should be focusing on second language techniques along with cultural experience.

Community Profile	Appropriate Mix of Program Components
<p>Level 5</p> <ul style="list-style-type: none"> • There exists a relatively strong endoglossic situation, but it is still not stable with fewer and fewer young families using the language in their homes. 	<ul style="list-style-type: none"> • Similar to level 6, strong community organization and sense of “missionary zeal” in consistent use of language in cultural and social situations is required. • Also attempts should be made to increase use of the language by intensifying the cultural activity within the community. • Community radio, community papers, community television stations should be established. • Schools should be focusing on second language techniques along with cultural experience. • Literacy should be introduced as part of the movement to strengthen the hold of the language so that the language can be used for more functions than exist in oral language cultures.
<p>Level 4</p> <ul style="list-style-type: none"> • Strong endoglossic language presence. People are using only their language for certain basic living and cultural functions. 	<ul style="list-style-type: none"> • It is at this point that political work is needed to get recognition for the language so that it can be extended into use in some of the official business of the community. • Bilingual education, where academic subjects are taught in the language, is of value at this point. • Work in “modernizing” the language is required.
<p>Level 3</p> <ul style="list-style-type: none"> • Strong endoglossic language in community. • Relatively large concentrations of people who use the language comfortably. 	<ul style="list-style-type: none"> • Attempts should be made at the political level to have language accepted in the workplace.
<p>Level 2</p> <ul style="list-style-type: none"> • Language is accepted in the workplace. • Problem of “brain drain” with most talented speakers going to work where economic rewards are greater. 	<ul style="list-style-type: none"> • Attempts should be made to get language recognized and offered in all levels and arms of government.
<p>Level 1</p> <ul style="list-style-type: none"> • Language and culture are officially recognized and offered in all aspects of government. • Constant threat exists from ubiquitous and attractive media sources in the mainstream language. 	<ul style="list-style-type: none"> • Attempts should be made to get languages used in the offerings of institutions important to the mainstream society, such as in politics, the media and universities.

CHOOSING THE APPROPRIATE PROGRAM

Even before the developer begins to formulate a curriculum using the *Framework*, the decision should be made as to whether the program will be a first language program, which strengthens the language skills of students who already speak the language (likely as their first language), or whether it will focus on providing students with an Aboriginal language through a second language program. A third alternative, which is more often requested than the first language program, is the bilingual program.

First Language Programs

Communities that have a number of students speaking an Aboriginal language as their first language could opt for a program of Aboriginal language arts. Because culture is foundational to such a program, it would be more than simply a language program. It would require the time and financial resources to enable cultural content to be included in the entire school program, even when instruction in academic subjects is in English or French.

Although instruction of the entire academic program in an Aboriginal language may appear to provide an opportunity to revitalize Aboriginal languages, such programs may actually be putting the languages at risk. Some have noted that the teaching of subjects such as social studies and mathematics drains badly needed energy and resources from true revitalization of the language—that is, the use of the Aboriginal language for local cultural and social activity (Ruiz, 1995; Fishman, 1991). The argument is that Aboriginal languages have not been used for academic purposes and so the resources and teachers needed to provide academic programs in an Aboriginal language are not available.

The *Framework* identifies six levels of outcomes that are based on cognitive development levels. Because the *Framework* intends that cultural and language outcomes be integrated, it is possible to offer an Aboriginal language arts program that reflects both the students' chronological ages and their language skill level. For example, students entering the program in the middle years or at the high school level can receive instruction that is more culturally advanced but is still in keeping with the language skill level that bests reflects their abilities.

Second Language Programs

In a second language program, the Aboriginal language is taught as a separate subject. Successful second language programs in provincial jurisdictions and First Nations' schools need a support system in terms of financial and human resources. To ensure this support is in place, Aboriginal language policies can be developed that outline such issues as adequate time allocation. Other areas of support for a second language program are policies dealing with human resources in providing an appropriate pay scale for noncertified Aboriginal language instructors.

The *Framework* attempts to conceive second language learning, particularly Aboriginal language learning, in a more integrated and holistic way. Because communities choosing second language programs tend to be communities with a high level of language loss, and because culture and language are so entwined, the *Framework* encourages language learning within the context of cultural experience that is planned into the program. It is suggested that, rather than skipping the initial levels of culture, second language learners be “telescoped” so that they cover several levels within a short period of time until they feel challenged and comfortable.

Due partly to limited time, and partly to the inability of second language learners to handle as much content as first language learners, cultural content in second language programs will be limited. The scope of cultural content suggested in the *Framework* is intended for the first language learner. The depth and scope of content taught in second language programs should be determined by developers who are familiar with the existing level of support in each school.

The *Framework* recommends a proficiency-based approach to Aboriginal second language instruction. For more information on this approach, please refer to the Second Language Outcomes section.

Although the amount of content that can be covered will be severely hampered at the lower levels of language proficiency, by level 3 or 4 in the second language outcomes the students should be functional enough in the language to handle much more cultural content. The developer is advised to take this into consideration when planning the program.

Bilingual Programs

In both the territories and the Western provinces, legislative provisions exist that permit languages other than English to be used as languages of instruction in public education. This legislation has led to the emergence of partial immersion programs in various languages. These partial immersion programs are often called bilingual programs. They can be designed to meet the needs of first language speakers or as intensive second language programs, depending on the student clientele they serve. In a partial immersion or bilingual program in which the language of instruction is an Aboriginal language, that language is used to teach not only language arts but also selected content subjects. As noted above, the benefit of bilingual programs in the revitalization of language has been questioned because of the time and effort that goes into the academic content over the cultural content.

In communities that choose bilingual programs, the First Language Outcomes section of this *Framework* should be used as a basis for developing the academic program—language arts in particular, but other core subjects as well. Because the *Framework* requires cultural learning to be the context and content for language learning, the Aboriginal cultures should still form the basis of the bilingual program, despite its academic nature.

Acquiring Resources

The *Framework* is based on the assumption that cultural resources and opportunities for language use exist in the community. Although there is a common perception that appropriate resources are lacking, this may be because resources such as the oral traditions, the wisdom of the Elders and other resources that are central to cultural learning are not considered a legitimate part of language education.

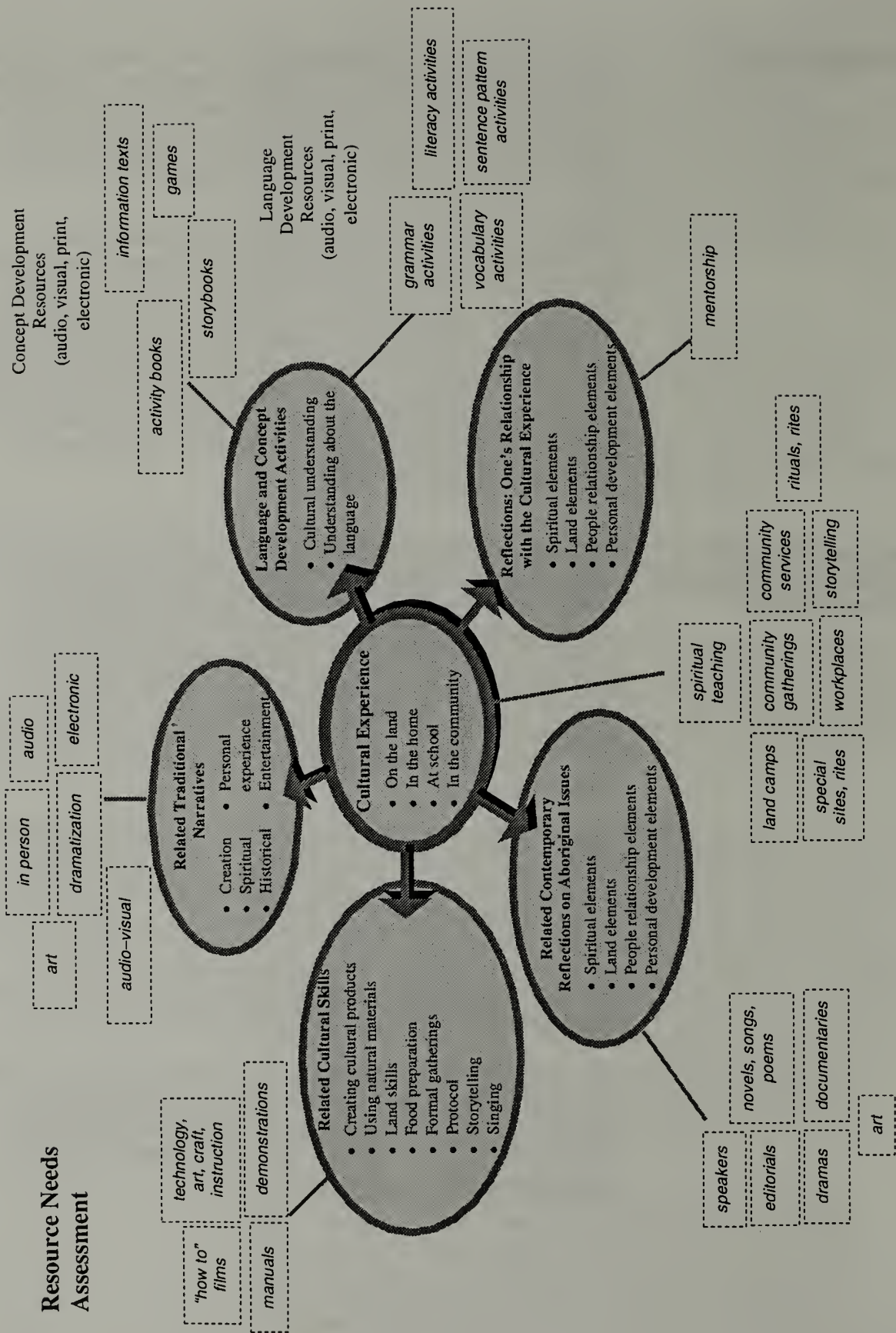
The cultural content of the *Framework* is composed of cultural understandings, cultural skills and personal development. An analysis of the resource needs of a program incorporating these components leads to a fuller appreciation of resources that exist in all communities and the place they have in the program. Figure 4 on the following page illustrates where many existing cultural resources can be identified and how they can be incorporated into a language and culture program. It is understood that the incorporation of these resources will take time and financial support, but when a program is justified and the need is recognized, such support follows.

Integrating Subject Area Content into Language and Culture Programs

Most attempts at integrating Aboriginal perspectives and subject area content involve the integration of the Aboriginal content into the academic program. Thus, Aboriginal cultures are examined using anthropological, political, economic and scientific constructs. It is possible to reverse the direction of integration so that the academic skills and concepts are integrated into an Aboriginal culture and language program. Such a reversal provides a new way of perceiving the understandings and assumptions of the academic disciplines, and allows a more explicit and judicious adoption of their skills and concepts into Aboriginal life.

Many academic areas relate somewhat to the relationship areas that comprise the Aboriginal perspective. For example, Laws of Sacred Life embody such academic areas as arts education and psychology; Laws of Nature embody geography and economics, among other areas; Laws of Mutual Support embody such areas as social studies and political science. Of course, there is much overlap and it must be understood that, according to Aboriginal perspective, the areas are not separated into discrete study areas but are part of cultural learning.

To some extent, academic content is already integrated into the cultural content of the *Framework*. Schools may opt to integrate fully the academic subjects, thus bringing all teachers into the language and culture program, or they may wish to leave the extent of integration at the level provided for by the *Framework*.



Assessing Student Progress

Personal development is the goal of cultural education. This being the case, student assessment of the cultural outcomes is best tied to the personal development outcomes, not the cultural understandings or the cultural skills. This is very much in keeping with the goals and purposes of Aboriginal language education. Though great pains are taken to teach students the vocabulary and the patterns of the language, the test is in how the students use these in order to communicate and participate in cultural activity.

The outcomes provided in this *Framework* are not based on norm-referenced tests or field-based tests. As such it would be inaccurate and inappropriate to suggest that the *Framework* be used as a basis for normative testing of students. In addition, empirical and normative testing are inconsistent with the holistic nature of Aboriginal culture and language programs.

Much work is currently under way in the area of holistic student assessment. It is suggested that developers and teachers take every opportunity to learn about new methods and tools, and apply them in their language and culture programs. In the meantime, the following suggestions may be of use:

- base student assessment on individual progress according to the continuum of learning provided in the outcomes sections of the *Framework*, particularly in the area of personal development
- involve the Elders in developing authentic means of assessing student progress
- tie student progress in language ability to their use of language in social and cultural activity
- develop descriptive tools, such as rubrics, to provide “pictures” of how student integration of culture and language use might look at the 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 assessments in a holistic manner, rather than as a mark or letter grade alone
- use the data from student assessments to continuously evaluate and enhance the program.

It is hoped that this *Framework* will provide an opportunity for dialogue and research in the area of student assessment in culture and language programs. There is no doubt that, in time and with experience, the *Framework* outcomes will be adjusted to reflect the reality of the classrooms and their communities.

Identifying Content

As stated earlier in this document, the term Aboriginal perspective is a generic term. Developers of each language and culture program need to identify specific cultural content to bring the *Framework* to life, and to bring language and culture together in the program. The content must come from the cultural community in which the program is being developed.

In any type of culture and language program, the use of themes can be particularly beneficial in planning units of study. Themes allow for the integration of cultural understandings, cultural experiences, cultural skills (including language skills) and student reflection.

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

-

APPENDIX: INCORPORATING SPECIFIC CULTURAL CONTENT

On the pages that follow are several examples to illustrate how the *Framework* can be used in planning for a specific cultural community. There are several things to note about the sample plans. Firstly, they are not all the same in terms of how they present a theme or structure the outcomes. However, they have in common a perspective-based identification of cultural outcomes. The plans illustrate how the generic *Framework* allows for the identification of specific cultural concepts, values, practices and products. They are illustrations of how the local cultural environment acts as a starting point.

Secondly, none of the plans includes specified language outcomes or activities. The language use in context is implicit in all of them, and it is possible to see where language is being used and for what cultural purpose. Identifying language outcomes is a necessary next step for developers, and one which involves the more rigorous use of the language outcomes portion of the *Framework*. Particularly for second language programs, without such specification, there is a probability that lessons will focus on the cultural outcomes without the language skills being addressed.

The Appendix represents an attempt by specific cultural communities to take the *Framework* and develop outlines based on appropriate themes, relevant for the particular culture. The Appendix includes samples only, developed by a limited number of cultural communities. It does not represent the full range of Aboriginal cultures in the Western provinces and the territories. The development of the Appendix was, however, a check for the Western Canadian Protocol Working Group to ensure that the *Framework* is practical and inclusive.

Caribou Hunting Camp Tliucho (Dogrib)

From Dene Kede Gr. 7–8–9 Curriculum, Gov. NT *Draft*.
1999

	Land	One Another	Self
CULTURAL CONCEPTS & UNDERSTANDINGS	<ul style="list-style-type: none"> ways in which caribou are shown respect and why need for conservation of caribou herd and relationship to game regulations 	<ul style="list-style-type: none"> importance of cooperation during camp and hunt importance of listening to leader importance of rules 	<ul style="list-style-type: none"> importance of taking opportunities to learn from resource people and Elders
LANGUAGE CONTENT	<ul style="list-style-type: none"> caribou hunting grounds and techniques of ancestors economic value of caribou to community 	<ul style="list-style-type: none"> reliance of women on hides, which have been carefully cut why meat is shared with Elders 	
CULTURAL SKILLS	<ul style="list-style-type: none"> recognizing landmarks and routes to caribou hunting grounds ways to approach caribou when hunting techniques for cutting hide and caribou packing caribou back to camp making fires in the tundra stories and advice on how to deal with a grizzly bear when encountered prayers said by Elders while on the land leaving behind clean camp 	<ul style="list-style-type: none"> show respectful behaviour toward Elders cooperation in camp and hunt among students, camp leaders and Elders enjoy stories told by Elders in the evening when the work is done share meat with Elders in the community 	<ul style="list-style-type: none"> personal hygiene practices at camp discipline of waking and working hard
PRACTICES USE OF PRODUCTS USE OF LANGUAGE			
PERSONAL DEVELOPMENT	<ul style="list-style-type: none"> reflect on how being on the land felt, how it affected them personally reflect on how they feel about caribou hunting compared to other types of hunting or land activities reflect on value to themselves of the skills learned 	<ul style="list-style-type: none"> reflect on personal part played in group activities reflect on effect of taking trails of ancestors reflect on effect of their behaviour on others during camp 	<ul style="list-style-type: none"> reflect on what they learned reflect on what they would like to learn more about reflect on what they might do on their own to learn more as a result of the camp reflect on who they might approach to learn

Note: These language outcomes can be further specified in terms of the productive and interpretive skills. For example, a taped story told by the Elder during camp can be replayed and used for the effectiveness of techniques or followed up with some other language form, such as a storybook for children or a short dramatization. In these contexts, attention would be paid to skills relating to accuracy and fluency.

Cree Feast (Plains)

Developed by: Clara Bear, Doris Charette, Doreen Oakes and Bernie Morin

	Land	One Another	Self
CULTURAL CONCEPTS & UNDERSTANDINGS LANGUAGE CONTENT	<ul style="list-style-type: none"> importance of place for feast; in the past, open and on the land preferred (often held at reserves); prayers were done outdoors; feasts should be held in sacred or blessed places all food comes from land difference between “pure” food and “processed” food in terms of health benefits what foods are chosen and why 	<ul style="list-style-type: none"> feast to offer thanks for good things that have happened and are to happen, or offered when someone passes on spiritual purpose of feast told in oral stories spiritual rituals and practices often followed at a feast, such as taking some of all the food onto the land to bury it Elders lead in the planning of a feast, deciding whether it should be put on person who offers a feast is sharing with friends and family and asking for a blessing for them feasts pull the community together in common gratitude and sharing 	<ul style="list-style-type: none"> ways in which individuals show respect for food why it is important to show respect for food
CULTURAL SKILLS <ul style="list-style-type: none"> PRACTICES USE OF PRODUCTS USE OF LANGUAGE 	<ul style="list-style-type: none"> choosing food preparing food smudging of food 	<ul style="list-style-type: none"> smudging of people protocol and codes of conduct involved in a feast planning with Elder—advice as to where and when Elder provides a blessing for the feast Elder says opening and closing prayers gender roles in the feast 	<ul style="list-style-type: none"> expected behaviour (most important codes of conduct) of children during community feasts role of individual students in putting up a feast in the school
PERSONAL DEVELOPMENT	<ul style="list-style-type: none"> reflect on personal care taken with food reflect on personal habits in eating healthful foods 	<ul style="list-style-type: none"> reflect on how it felt to work with others in preparing the feast reflect on personal behaviour during feast and how it may have affected others reflect on feeling from being with Elders and all the people eating together 	<ul style="list-style-type: none"> reflect on how they can individually show gratefulness to the Creator for food reflect on what they learned or experienced, what they enjoyed, and how they might be involved in the future

Greetings (Woodland Cree)

GR. 7-9

Developed by: Mary Cardinal Collins, Lorraine Cardinal and Cheryl Sheldon

	Land	One Another	Self
CULTURAL CONCEPTS & UNDERSTANDINGS	<ul style="list-style-type: none"> • stories from the past about the welcoming of visitors from other bands and tribes, of other lands • importance placed in trying to connect visitors with a land base or family name from a certain area • know that in the past, greetings included the nature of one's relationship or one's land base, not the name • how explorers were welcomed by the Cree • the meaning of greeting the day 	<ul style="list-style-type: none"> • importance placed in greeting and welcoming visitors • a greeting is an expression of trust between people • importance of identifying relationships between people who are meeting for the first time—if one is not related, a way of being related will be found • how the medicine wheel (self, family, extended family, community) represents the importance of relationships among people • know that particular relationships have certain rules and protocols for greeting • historical significance of treaty and the meaning of the handshake between people 	<ul style="list-style-type: none"> • individuals should know the people in their extended families so that they can identify themselves to others • individuals should know their land base so that they can identify themselves to others • an individual shares to show trust, especially when welcoming people into one's home
LANGUAGE CONTENT			
CULTURAL SKILLS	<ul style="list-style-type: none"> • greeting and welcoming visitors, finding out who their relatives are and what place they are from • greeting of the Creator and the day (its four directions and their spiritual meanings) • use of sage and fungus in formal greeting ceremonies 	<ul style="list-style-type: none"> • greeting ceremonies: circle greeting • appropriate tone and volume used in greetings in various situations • create written stories about strangers visiting from another land long ago, and how the Cree reacted • observe use of sacred names in spiritual greeting ceremonies 	<ul style="list-style-type: none"> • observe adults and follow their lead in using the appropriate greeting style in any situation • behave in ways that bring recognition and greeting • follow rules and protocols attached to greetings if party to particular relationships
USE OF PRACTICES			
USE OF PRODUCTS			
USE OF LANGUAGE			
PERSONAL DEVELOPMENT	<ul style="list-style-type: none"> • students share stories about times they have felt excluded or unwelcome when away from home and familiar surroundings 	<ul style="list-style-type: none"> • reflect on personal feelings when being greeted and welcomed warmly, and identify situations where one can extend that to others • reflect on why one is not recognized by others • reflect on whether one is ready to be recognized 	<ul style="list-style-type: none"> • reflect on feelings generated when experiencing or observing spiritual greetings • discuss with others, particularly an Elder, why uncomfortable feelings may be present, and what one can do about them; or, if one wants to learn more in this area, what one can do to follow up

Possible teaching activities relating to above:

- students and teacher role play various greeting situations that they are likely to encounter; teacher can play the role of the adult who sets the example
- invite the French class to visit the Cree class, engaging in appropriate greetings and welcoming behaviour
- invite classes from other communities to come for a visit and engage in appropriate welcoming behaviour; use Treaty 8 medal depicting a handshake to generate stories about what they imagined happened and the possible misunderstandings that have occurred since.

**Hosting a
Powwow in an Urban School
(Woodland Cree)
Gr. 8–12**

Developed by: Mary Cardinal Collins, Lorraine Cardinal and Cheryl Sheldon

**Cultural Understandings, Skills and
Personal Development**

**Teaching Activities and Cultural
Experiences Related to Cultural
Understandings and Skills**

**Land and
Spirituality**

- Be familiar with the sacred objects and rituals practised at powwows and the spiritual meanings and purposes attached to them. Be familiar with the place and times for prayers, and the nature of the prayers. Be familiar with expected behaviours and restrictions that have spiritual significance. Understand the need for respectful behaviours at such gatherings.

- Students will learn about the meaning and purpose of powwows, plan a powwow for their school, hold the powwow, and engage in reflection about what they learned about themselves and the culture as a result.

**One
Another**

- Relate the symbols and sacred objects used during spiritual ceremonies to the land, and be aware of the special spiritual ties that the Cree hold to the land. Be aware of the Cree tradition of having gatherings of people and tribes from different areas/land bases, and know the land bases of the participants of the gatherings. Know that traditionally, the gatherings have been outdoors and that outdoor gatherings are still preferred. Understand that the Cree have respect for the land and show respect for the land by leaving it as clean as they found it.

- Have the emcee who is chosen for the powwow come to class before the event is planned to talk about powwows and the meaning behind the various activities and ceremonies.

- Have an Elder come to class to talk about powwows or gatherings in the past that s/he heard about as a child.

- Have a dancer come to class to talk about dancing and its relationship to the land, the spiritual world, other people and the self.

- Students may watch a video called “Pow Wow” and follow up by researching the various outfits—where they are from, what special meaning they have, and so on.

- Understand that the Cree value the intertribal awareness that is created with powwows—friendships, dress, dance. Understand the Cree value for the special leadership abilities required to organize a powwow. Understand the Cree appreciation of special talents of individuals, which are shared during a powwow—stickman; emceeing; dancing; artistic talent as evidenced in the outfits, the physical feats of endurance, agility and strength, drumming and singing, the crafts created and sold. Understand that the Cree especially enjoy the company of others, as evidenced in stories from the past where the Cree would gather to socialize, play games and make important decisions.

- Prior to the powwow, students can prepare themselves with special projects in home economics to make outfits, or in physical education to learn dances and endurance, or to prepare crafts that could be sold.

Self

- Reflect on talents one can share with others during a powwow. Reflect on whether one has the self-discipline to learn and develop new skills or to become physically fit. Reflect on the pride and respect that is shown when one takes the care to keep own outfits organized and stored properly. Reflect on how one can reach out to enjoy others. Reflect on any feelings of discomfort or negativity during the experience of planning and participating in the powwow. What caused the feelings? What would have to change before one could feel positive about the experience? Is this change possible? Who could help?

- Students plan and prepare by creating committees responsible for different areas, such as invitations; contacting the emcee, stickman, Elders, families who wish to have a memorial; set up; garbage monitors; and so on.

Leadership
Ojibwe/Anishinaabe
Gr. 7–8–9

Developed by: Garry Robson, Dan Thomas, Helen Settee, Darlene Beauchamp, Carol Beaulieu, Lavina Gillespie, Audrey Guiboche, Myra Laramée and Byron Apetagon

	Land	One Another	Self
CULTURAL CONCEPTS & UNDERSTANDINGS	<ul style="list-style-type: none"> • traditional leaders took care of their people's needs first (food, security); this is fundamental to idea of self-government • where people lived determined the gifts they could use to trade; leader was responsible for stewardship of these resources • trading relationships between clans and people made leaders very important • leaders shared, did not waste, did not take more than their share • clans got their symbolic identities from the land 	<ul style="list-style-type: none"> • clan system was an important part of leadership • leaders of clan were chosen based on aptitudes and apprenticeship • women had their voice through clan mothers—they were the ones who chose who would speak for them; that is, be their leader; a leader could be recalled • each clan had its own leader • different people emerged to become leaders in different situations • the leader must be aware of the different strengths and weaknesses of people to be able to work with them • leaders had strong "spirits," which could be noticed by the important people 	<ul style="list-style-type: none"> • one looked for strengths in self and in others to recognize when leadership was indicated • chosen individuals had to live up to the role
LANGUAGE CONTENT			
CULTURAL SKILLS			
<ul style="list-style-type: none"> • PRACTICES • USE OF PRODUCTS • USE OF LANGUAGE 	<ul style="list-style-type: none"> • identify ways in which leaders of today show their spirituality • identify the political leaders, and describe how they have identity based on their home "territory" and knowledge of the land • identify ways in which knowledge of the land would be important for our leaders of today to have • compare the knowledge needs of leaders past and present • identify ways in which leaders do or could perceive the land as providing gifts of sustenance • identify ways in which leaders do or could provide stewardship over resources 	<ul style="list-style-type: none"> • identify those qualities that are still admired in leaders of today, just as in the past • interact with others in ways that support strong leadership • identify the Ojibwe/Anishinaabe leaders and their relationship to clans • explore issue of the place of clans in leadership today based on knowledge of what was and what is 	<ul style="list-style-type: none"> • individuals should seek their talents or gifts • individuals should know their clan identity • be aware of opportunities in which to take leadership • identify and work with the strengths and weaknesses of people
PERSONAL DEVELOPMENT	<ul style="list-style-type: none"> • How important is the land to me, and how important is it that my leaders are stewards of it? What can I do to support this if it is important to me? 	<ul style="list-style-type: none"> • What do I do with the feeling that the only legitimate leaders and leadership processes are the mainstream ones? • What do I do that affects others? • What is my relationship like with my family? community? • What relationship do I have with my clan, and how does it affect my feelings about leadership? 	<ul style="list-style-type: none"> • Will I show leadership in class? When? How? • Do I know someone who I can support? Who and how?

LEGEND

"The Girl Who Married the Bear" (TLINGIT/TUTCHONE) K-3

Developed by: Lorraine Allen, Margaret Bob,
Sharon Jacobs, Jo-Anne Johnson, Pat Moore and
Margaret Workman

Cultural Understandings, Skills and Personal Development

Teaching Activities and Cultural Experiences Related to Cultural Understandings and Skills

The Land

The Bear is respected

- must not speak about Bear when in the bush; must not make fun of Bear; e.g., kicking or jumping over his droppings; must not make unnecessary noise, such as with berries in the bucket; must not allow babies to cry while in the bush; must call Grizzly "Great Grandfather Bear"; know the consequences of disrespect; if Bear is present in your area, make noises with your voice to let him know you are there

Bear habits and habitat

- Bears eat berries, gophers, salmon; bears change dens often; bears sleep in their dens all winter long; bears eat heavily before sleeping; bears find dens in dry places on the sides of hills; bears have one, two, sometimes three cubs in late winter and they stay in the den with the mother until spring; bears have powerful sense of smell; bears have powerful odors

Relationships with one another

- sisters, mothers, grandmothers and aunts like to do things together

Responsibility to carry on traditions

- The girl in the story feels a responsibility to teach others how to behave with the bear. These are things that the Tutchone and Tlingit people do even today to show respect to the ways they were taught.

One Another Self

- After hearing the story and having the teacher point out ways in which the Bear is shown respect, play a tape of "Sounds in the Forest" and have students try to sit quietly through the tape; then with a partner, try to walk as quietly through the room as possible as it plays; then have other students identify sounds they heard. When possible, take students for a walk in the woods nearby, recalling the ways in which they can show respect to Bear.
- Make a large shape book in the shape of a bear, with one blank page for every child. Ask the children to recall what they learned about the bear with questions such as, What do bears like to eat? Where do they live and sleep? What do they do before they sleep? How many babies do bears have? When do they have the baby cubs? What are bears very good at? Point to pages in the legend to give students clues. Have students dictate answers to the teacher. Make sentence strips, and give a strip for each student to illustrate and copy into the shape book. Have students add any additional information that they or the teacher know about bears.
- Point out how close the family brothers and sisters were in the story. Point out how in the beginning, the women and girls did things together. Ask children to relate the kinds of things they like doing with their family, especially the girls with their aunts and grandmothers.
- Point out to students how they also have ways to show respect to ways they are taught by their Elders and the other teachers of the Tlingit and Tutchone. They can learn about the bear and how to show respect for it, and teach this respect to their children when they grow up. They can also learn about their Tutchone or Tlingit names, their clan names, their clan emblems, and how to behave properly when around Elders or at gatherings where there are Elders.

Note: The suggested teaching activities lend themselves very well to developing either second language or first language skills. All cultural teaching activities should be created with the idea that they will be taught as much as possible in the Aboriginal language.

LEGEND
"The Girl Who Married the Bear"
(TLINGIT/TUTCHONE)
GR. 4-6

Developed by: Lorraine Allen, Margaret Bob,
 Sharon Jacobs, Jo-Anne Johnson, Pat Moore and
 Margaret Workman

**Cultural Understandings, Skills and
 Personal Development**

**Teaching Activities and Cultural
 Experiences Related to Cultural
 Understandings and Skills**

The Land

The Bear is respected

- must not play with Bear parts, such as the hide, claws; must not wear Bear parts as jewelry or decoration; must not portray Bear in disrespectful ways, such as in cartoons; some people will not eat Bear meat; some people will eat Black bear

Traditional ways of the land

- men hunted and women gathered food; men hunted bears with bows and arrows; berries were collected in birch baskets; boughs were used to make a nice floor in a shelter; dogs were used to warn of bears; the people and the bears coexisted on the land; bears were not threatened with extinction

**One
 Another**

Relationships with one another

- need to show respect for brothers and sisters

Self

Responsibility to carry on traditions

- The girl in the story feels a responsibility to teach others how to behave with the bear. These are things that the Tutchone and Tlingit people do even today to show respect to the ways they were taught.

- Talk to students about ways in which the people can show respect for bears. Find examples of disrespectful portrayals of bears in magazines or books. Find examples of First Nations art that shows bears in respectful ways. Have students try to imitate these art examples in the form of large posters to put up around the room.

- Using the legend, have students find examples of what they learned about the "old ways" of the Tutchone or Tlingit people. Make birch bark baskets with the students.

- Have students make illustrations of people and bears coexisting on the land, picking berries, catching salmon in similar ways, without threatening one another. No big guns.

- Have students role play respectful and disrespectful ways of interacting with friends and with brothers and sisters. Have them think of conflicts or problems and then act out how they would solve the problems in respectful ways.

- Point out to students how they also have ways to show respect to ways they are taught by their Elders and the other teachers of the Tlingit and Tutchone. They can list ways of helping their grandmothers or grandfathers (packing wood or getting water), and then try to do those things each day, reporting to the class what they have done.

Note: This example, with its preceding page and following page, shows how a legend can be taught to several grade levels with different cultural understandings and skills expected of the students.

LEGEND

"The Girl Who Married the Bear" (TLINGIT/TUTCHONE) GR. 7-9

Developed by: Lorraine Allen, Margaret Bob,
Sharon Jacobs, Jo-Anne Johnson, Pat Moore and
Margaret Workman

Cultural Understandings, Skills and Personal Development

Teaching Activities and Cultural Experiences Related to Cultural Understandings and Skills

The Land

The Bear is respected

- must not tell Bear stories when Bear is awake; when a Bear has been killed, certain rituals are followed—burn the skull and put up in a tree facing away from camp, sing special song to the Bear; if a Bear is met in the bush, explain, through thoughts or words, what you are doing in his area—explain that you are just there to take care of your own needs, not there to do harm; the Bear has a strong spirit power—he can make people see what he wants them to see; he can hear your thoughts; he can transcend time; parts are powerful medicine; if he knows you are in his area, he will let you know of his presence; he can foresee his own death

One Another

Relationships with one another

- traditionally, fathers were the providers and mothers cared for the women; there were rules about who could talk with whom; there were strict behavioural rules for young girls who reached puberty—they could not touch certain hides, they could not touch hunting equipment, during puberty rites they were separated from the camp for a period of time; men hunted with partners or in a group

Self

Responsibility to carry on traditions

- The girl in the story feels a responsibility to teach others how to behave with the bear. These are things that the Tutchone and Tlingit people do even today to show respect to the ways they were taught.

- Watch the video "Bear Party" (5th in series *Make Prayers to the Raven*) that shows ways in which hunters hunt bears in a respectful manner.
- Watch the video "Forest of Eyes" (3rd in series *Make Prayers to the Raven*) that shows how animals have a sixth sense.
- Learn words and phrases for what is said to the Bear upon meeting in the bush. Learn the song that is sung to a bear when his skull is being burned.
- Discuss with students how today's families may not look like the ones in the past but that it is still important to know who one's relations are. Elders say you must know where you come from. Encourage students to make connection with their families by finding someone in their family that they can go to.
- Tell students the "Otter" or "Owl" stories, which have more clear examples of how girls were expected to behave traditionally. Have an Elder come to school to talk to girls about the past traditions and the benefits of following the traditions (feeling special). Discuss with girls the consequences of testing rules. Allow girls to discuss how they feel about such expectations for themselves. Discuss with girls the need to pass on knowledge to their own children.
- Tell students that as part of their responsibility in carrying on the traditions of their people, they will learn about potlatches. Allow them to watch videos of potlatches in the past. Have an Elder come to speak about the purpose of potlatches in the past and to answer questions that the students might have.

Aboriginal	The term Aboriginal is used in the context of the indigenous peoples of a particular country. The term is defined in the <i>Constitution Act</i> of 1982 as referring to all indigenous people in Canada, including Indians (status and non-status), Métis and Inuit people.
communicative competence	The ability to use systems of language in various contexts and situations to perform a variety of language functions.
communicative teaching	An approach to teaching a second language that is based on providing opportunities for students to use the target language to communicate in a wide range of interactive sociocultural activities and situations. Students 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.
cultural community	A group of people who communicate using a common Aboriginal language, and who associate their culture with specific cultural practices, such as protocols for interaction, dances, gathering of earth medicines and ceremonies, and specific cultural products, such as stories, tools, architectural design and spiritual symbols.
culture	The customs, history, values and languages that make up the heritage of a person or people and contribute to that person's or people's identity.
earth medicines	Also known as natural medicines or herbal medicines.
Elder	Any person regarded or chosen by an Aboriginal nation to be the keeper and teacher of its oral tradition and knowledge. Elders, as individuals, are seen to have their own unique strengths and talents.
First Nations	The term First Nations is preferred by many Aboriginal peoples and is used to refer to the various governments of the first peoples of Canada. The term First Nations is preferred over the terms Indians, Tribes and Bands, which are used extensively by the federal, provincial and territorial governments.
Keeper of Knowledge	A person designated or acknowledged by other Elders of a cultural community as being knowledgeable about the culture, its perspectives, practices and products.
Métis	A term for people of mixed Aboriginal and European ancestry. The history of the Métis dates back to the days of the fur trade when Aboriginal people, particularly the Cree, and French or French-Canadian people married. Although the Métis have historically been refused political recognition by the federal government, they were recognized as Aboriginal people in the <i>Constitution Act</i> of 1982. The Métis are excluded from registration in the <i>Indian Act</i> . They were allotted money scrip or land scrip.

perspective (Aboriginal)	The worldview of the Aboriginal cultures, as distinct from the worldview of the mainstream culture in Canada. This worldview presents human beings as inhabiting a universe made by the Creator and striving to live in respectful relationship with nature, one another and oneself. Each Aboriginal culture expresses this worldview in different ways, with different practices, stories and cultural products.
proficiency levels	A range of graduated language abilities based on criteria, such as language task, context or language situation, accuracy and length of discourse (Hadley, p. 9).
register	The kind of language that is used in a particular situation, such as formal register, storytelling register.
text	The communication of one person to an audience, in written or oral form, which consists of a coherent thought or idea.

BIBLIOGRAPHY

- Apetagon, Byron (1990–1994) *Norway House anthology, Volumes I–III*. Winnipeg, MB: Frontier School Division No. 48.
- Archibald, Jo-ann (1995) *Locally developed native studies curriculum: An historical and philosophical rationale*. In Marie Battiste and Jean Barman (Eds.) *First Nations education in Canada: The circle unfolds* (288–312). Vancouver, BC: UBC Press.
- Assembly of First Nations (1990) *Towards linguistic justice for First Nations*. Ottawa, ON: Assembly of First Nations, Education Secretariat.
- Ayoungman, Vivian (1995) *Native language renewal: Dispelling the myths, planning for the future*. *Bilingual Research Journal*, Vol. 19, No. 1, 183–188.
- Begay, Sally, Galena Sells Dick, Dan W. Estell, Juanita Estell, Teresa L. McCarty, and Afton Sells (1995) *Change from the inside out: A story of transformation in a Navajo community school*. *Bilingual Research Journal*, Vol. 19, No. 1, 121–140.
- Being You Incorporated, Winnipeg, MB. Web site: <<http://www.beingyou.mb.ca>>.
- Bentahila, Abdelali and Eirlys Davies (1993) *Language revival: Restoration or transformation?* *Journal of Multilingual and Multicultural Development*, Vol. 14, No. 5, 355–374.
- Benton-Banai, Edward (1979) *The Mishomis book: The voice of the Ojibway*. Saint Paul, MN: Indian Country Press.
- Berger, Thomas R. (1977) *Northern frontier, northern homeland: The report of the Mackenzie Valley pipeline inquiry, Volume One*. Ottawa, ON: Minister of Supply and Services Canada.
- Blair, Heather (1997) *Indian languages policy and planning in Saskatchewan: Research report*. Regina, SK: Department of Education, Indian and Métis Education Unit.
- Blondin, George (1990) *When the world was new: Stories of the Sahtu Dene*. Yellowknife, NT: Outcrop.
- Blondin, George (1997) *Yamoria the lawmaker: Stories of the Dene*. Edmonton, AB: NuWest Press.
- Brandt, E. A. and V. Ayoungman (1989) *Language renewal and language maintenance: A practical guide*. *Canadian Journal of Native Education* Vol. 16, No. 2, 42–77.
- Burnaby, Barbara (1982) *Language in education among Canadian Native peoples: Language and literacy series*. Toronto, ON: Ontario Institute for Studies in Education Press.
- Burnaby, Barbara (1996) *Aboriginal language maintenance, development, and enhancement: A review of literature*. Presented at the 1996 Stabilizing Indigenous Languages Conference, Northern Arizona University. ED 395 730.
- Calliou, Sharilyn (1995) *Peacekeeping actions at home: A medicine wheel model for a peacekeeping pedagogy*. In Marie Battiste and Jean Barman (Eds.) *First Nations education in Canada: The circle unfolds* (47–72). Vancouver, BC: UBC Press.

- Cantoni, Gina (Ed.) (1996) *Stabilizing indigenous languages*. Flagstaff, AZ: Northern Arizona University.
- Cardinal, Phyllis (1997) *The Cree people*. Edmonton, AB: Duval House Publishing.
- Chomsky, Noam (1993) *Language and thought*. Anshen Transdisciplinary Lectureships in art, science and the philosophy of culture, monograph three. Wakefield, RI: Moyer Bell.
- Citizenship and Immigration Canada (1996) *Canadian language benchmarks: English as a second language for adults*. Ottawa, ON.
- Crawford, James (1995) *Endangered Native American languages: What is to be done, and why?* Bilingual Research Journal, Vol. 19, No. 1, 17–38.
- Crawford, James (1996) *Seven hypotheses on language loss causes and cures*. Presented at the 1996 Stabilizing Indigenous Languages Conference, Northern Arizona University ED 395 731.
- Cruikshank, Julie (1991) *Reading voices Dän Dhá Ts'edenintth'é: Oral and written interpretations of the Yukon's past*. Vancouver, BC: Douglas and McIntyre.
- Cruikshank, Julie, with Angela Sidney, Kitty Smith, and Annie Ned (1990) *Life lived like a story*. Vancouver, BC: UBC Press.
- Cummins, J. (1981) *The role of primary language development in promoting educational success for language minority students*. In California State Department of Education, Schooling and Language Minority Students: A Theoretical Framework (3–49). Los Angeles, CA: California State Department of Education, Office of Bilingual/Bicultural Education.
- Dene Nation (1984) *Denendeh: A Dene celebration*. Yellowknife, NT: The Dene Nation.
- Education and Technology Resources Center, Association for Supervision and Curriculum Development (1996) *Curriculum handbook: A resource for curriculum administrators from the association for supervision and curriculum development*. Alexandria, VA.
- Fishman, Joshua (1991) *Reversing language shift: Theoretical and empirical foundations of assistance to threatened languages*. Clevedon, Avon, England: Multilingual Matters.
- Fishman, Joshua (1994) *What do you lose when you lose your language?* Presented at the 1994 Stabilizing Indigenous Languages Symposium, Northern Arizona University. ED 395 732.
- Fishman, Joshua (1996) *Maintaining languages, what works, what doesn't*. Presented at the 1996 Stabilizing Indigenous Languages Conference, Northern Arizona University. ED 395 735.
- Flores, Augie (1993) *Pre-schooling with a cultural difference: A Maori language education program in New Zealand*. In Sonia Morris, Keith McLeod, Marcel Danesi (Eds.) *Aboriginal languages and education: The Canadian experience* (17–35). London, ON: Mosaic Press.
- Freeman, Kate, Arlene Stairs, and Evelyn Corbiere (1995) *Ojibwe, Mohawk, and Inuktitut alive and well? Issues of identity, ownership and change*. Bilingual Research Journal, Vol. 19, No. 1, 39–71.

- Freire, Paulo (1974) *Pedagogy of the Oppressed*. New York, NY: Seabury.
- Friesen, John W. (1997) *The concept of gifted-ness in First Nations context*. Multicultural Education Journal, Vol. 15, No. 1, 26–35.
- Frontier School Division (1995) *Métis Voices/Métis Life*.
- Frontier School Division (xxxx) *Norway House anthology: Stories of the Elders*, Volume 2.
- Gillespie, LaVina (1994) *A tipi model as a basis for describing selected aspects of Native education and their influence on the oral tradition of the Manitoba Cree*. Unpublished thesis, Brandon University, Manitoba.
- Government of Northwest Territories (1981) *Bilingual education: An overview and recommendations*. Yellowknife, NT.
- Government of Northwest Territories: Education, Culture and Employment, Education Development Branch (1993) *Dene Kede education: A Dene perspective*. Yellowknife, NT.
- Hadley, Alice Omaggio (1993) *Teaching language in context*. Boston, MA: Heinle & Heinle.
- Haig-Brown, Celia, Kathy L. Hodgson-Smith, Robert Regnier, and Jo-ann Archibald (Eds.) (1997) *Making the spirit dance within: Joe Duquette high school and Aboriginal community*. Toronto, ON: James Lorimer and Co.
- Hampton, E. (1993) *Toward a redefinition of American Indian/Alaska Native education*. Canadian Journal of Native Education, Vol. 20, 261–310.
- Harley, Birgit, Patrick Allen, Jim Cummins, and Merrill Swain (1990) *The development of second language proficiency*. New York, NY: Cambridge University Press.
- Hartley, Elizabeth A. and Pam Johnson (1995) *Toward a community-based transition to a Yup'ik first language (immersion) program with ESL component*. Bilingual Research Journal, Vol. 19, No. 3–4, 571–586.
- Henderson, James Youngblood (1995) *Treaties and Indian education*. In Marie Battiste and Jean Barman (Eds.) *First Nations education in Canada: The circle unfolds* (245–261). Vancouver, BC: UBC Press.
- Hesch, Rick (1995) *Teacher education and Aboriginal opposition*. In Marie Battiste and Jean Barman (Eds.) *First Nations education in Canada: The circle unfolds* (179–207). Vancouver, BC: UBC Press.
- Ignace, Marianne B. (1998) *Handbook for Aboriginal Language Program Planning in British Columbia*. North Vancouver, BC: First Nations Education Steering Committee.
- Jensen, Doreen and Cheryl Brooks (Eds.) (1991) *In celebration of our survival: The First Nations of British Columbia*. Vancouver, BC: UBC Press.
- Kirkness, Verna (1992) *First Nations House of Learning promotes Maori language immersion model*. Multiculturalism, Vol. XIV, No. 2–3, 64–67.

- Krauss, Michael (1996) *Status of American language endangerment*. In Gina Cantoni (Ed.) *Stabilizing indigenous languages* (16–22). Flagstaff, AZ: Northern Arizona University.
- Leaver, Betty Lou and Stephen B. Stryker (1989) *Content-based instruction for foreign language classrooms*. *Foreign Language Annals*, Vol. 22, No. 3, 269–275.
- Leavitt, Robert M. (1993) *Language and cultural context in native education*. In Sonia Morris, Keith McLeod and Marcel Danesi (Eds.) *Aboriginal languages and education: The Canadian experience* (1–15). London, ON: Mosaic Press.
- Lightbown, Patsy M. and Nina Spada (1993) *How languages are learned*. Oxford, NY: Oxford University Press.
- Lipka, Jerry and Esther Ilutsk (1995) *Negotiated change: Yup'ik perspectives on indigenous schooling*. *Bilingual Research Journal*, Vol. 19, No. 1, 195–208.
- Lipka, Jerry and Teresa McCarty (1994) *Changing the culture of schooling: Navajo and Yup'ik cases*. *Anthropology and Education Quarterly*, Vol. 25, No. 3, 266–284.
- MacIvor, Madeleine (1995) *Redefining science education for Aboriginal students*. In Marie Battiste and Jean Barman (Eds.) *First Nations education in Canada: The circle unfolds* (73–98). Vancouver, BC: UBC Press.
- Mackay, Ron and Lawrence Myles (1995) *A major challenge for the education system: Aboriginal retention and dropout*. In Marie Battiste and Jean Barman (Eds.) *First Nations education in Canada: The circle unfolds* (157–178). Vancouver, BC: UBC Press.
- Manitoba Education and Training (1995) *Native studies: Early years (K–4): A teacher's resource book*. Winnipeg, MB: Minister of Education and Training.
- Manitoba Education and Training, Indian and Northern Affairs (1993) *Reaching for the sun: A guide to the early history and the cultural traditions of the people in Manitoba*. Winnipeg, MB: Minister of Education and Training.
- McAlpine, Lynn and Daisy Herodier (1994) *Schooling as a vehicle for Aboriginal language maintenance: Implementing Cree as the language of instruction in northern Quebec*. *Canadian Journal of Education*, Vol. 19, No. 2, 128–142.
- McLaughlin, Daniel (1995) *Strategies for enabling bilingual Program Development in American Indian Schools*. *Bilingual Research Journal*, Vol. 19, No. 1, 169–178.
- Mohan, Bernard A. (1986) *Language and content*. Don Mills, ON: Addison-Wesley.
- Moran, Bridget (1988) *Stoney Creek woman: The story of Mary John*. Vancouver, BC: Arsenal Pulp Press.
- Nahanni, Pheobe (1977) *The mapping project*. In Mel Watkins (Ed.) *Dene Nation – The colony within* (21–27). Toronto, ON: University of Toronto Press.
- National Indian Brotherhood (1973) *Indian control of Indian education*. Ottawa, ON: National Indian Brotherhood.

- National Standards in Foreign Language Education Project (1996) *Standards for foreign language learning: Preparing for the 21st century*. Lawrence, KS: Allen Press.
- Neuner, Gerhard (1988) *Towards universals of content in foreign language curriculum: A cognitive-anthropological approach*. Language, Culture and Curriculum, Vol. 1, No. 1, 31–52.
- Nisga'a School District No. 92 (1996) *From time before memory*. Altona, MB: Friesen's Yearbook Division.
- North, Brian (1997) *Language proficiency descriptors*. Eurocentres Foundation, Zurich: <<http://www.romsem.unibas.ch/sprachenkonzept/North.html>>.
- Nuu-chah-nulth Community Health Services (1995) *The sayings of our First People*. Penticton, BC: Theytus Books Ltd.
- O'Malley, J. Michael and Anna Uhl Chamot (1990) *Learning strategies in second language acquisition*. New York, NY: Cambridge University Press.
- Ovington, Gary (1994) 'Both ways education': *Dominant culture access and minority culture maintenance: An analysis of competing theories*. Journal of Multilingual and Multicultural Development, Vol. 15, No. 1, 29–46.
- Procter, Dennis (1997) *Traditional environmental knowledge of Canada's First Peoples: Its use in developing multicultural science curricula*. Multicultural Education Journal, Vol. 15, No. 1, spring 1997, 3–25.
- Province of British Columbia, Ministry of Education (1996) *BC First Nations studies: Integrated resource package*. Victoria, BC: Ministry of Education.
- Province of British Columbia, Ministry of Education, Skills and Training (1996) *Integrating BC First Nations studies: A K–10 guide for teachers*. Victoria, BC.
- Province of British Columbia, Ministry of Education, Skills and Training (1997) *The languages template 5 to 12: Development package*. Victoria, BC.
- Reyhner, Jon and Edward Tennant (1995) *Maintaining and renewing Native languages*. Bilingual Research Journal, Vol. 19, No. 2, 279–304.
- Richards, Jack and Charles Lockhart (1994) *Reflective teaching in second language classrooms*. Cambridge: Cambridge University Press.
- Roberts, Cheryl A. (1995) *Bilingual education program models: A framework for understanding*. Bilingual Research Journal, Vol. 19, No. 3–4, 369–378.
- Robinson, Gail L. Nemetz (199–) *Cross Cultural Understanding*. Toronto, ON: Pergamon Institute of English.
- Ruiz, Richard (1995) *Language planning considerations in indigenous communities*. Bilingual Research Journal, Vol. 19, No. 1, 71–81.
- Saskatchewan Education (1988) *Rationale and recommendations for the teaching of Indian languages in Saskatchewan schools*. Regina, SK: Saskatchewan Education.

- Saskatchewan Education, Training and Employment (1994) *Indian languages: A curriculum guide for kindergarten to grade 12*. Regina, SK: Saskatchewan Education, Training and Employment.
- Saskatchewan Indian Cultural Center *Elders' Page*. <<http://www.sicc.sk.ca/cgi-bin/sicc/epage>>.
- Scarcella, Robin C. and Rebecca L. Oxford (1992) *The tapestry of language learning: The individual in the communicative classroom*. Boston, MA: Heinle and Heinle Publishers.
- Sonnleitner, Theresa Mague (1995) *Yaqui voices: Schooling experiences of Yaqui students*. Bilingual Research Journal, Vol. 19, No. 2, 317–336.
- Spanos, George (1989) *On the integration of language and content instruction*. Annual Review of Applied Linguistics, Vol. 10, 227–240.
- Stairs, Arlene (1991) *Learning processes and teaching roles in Native education: Cultural base and cultural brokerage*. The Modern Language Review, Vol. 47, No. 2, January, 280–294.
- Suttles, Wayne (1987) *Coast Salish Essays*. Vancouver, BC: Talonbooks.
- Thom, Margaret M. and Ethel Blondin-Townsend (Eds.) (1987) *Nahecho Keh: Our Elders*. Fort Providence, NT: Slavey Research Project.
- Tsuut'ina Nation and Alberta Education (1966) *Tsuut'ina language and culture*. Edmonton, AB: Alberta Education.
- Welsh Office, Department for Education (1995) *Modern foreign languages in the national curriculum*. London: HMSO.
- Zepeda, Ofelia (1995) *The continuum of literacy in American Indian communities*. Bilingual Research Journal, Vol. 19, No. 1, 5–15.

University of Alberta Library



0 1620 1174 5500