



Sākwēw High School
Cree Culture Program
10L, 20L and 30L

Locally Developed Course
March 7, 2013 Revision

Contents

Contents	ii
1 Sākēwēw High School Cree Culture Program 10L, 20L and 30L	1
1.1 Sākēwēw High School Mission Statement	1
1.2 Sākēwēw High School Vision	1
1.3 Introduction.....	1
1.4 Philosophy and Rationale	1
1.5 Aim and Foundational Objectives.....	2
1.6 Common Essential Learnings	3
1.7 Instructional Approaches and Strategies	3
1.8 Course Structure.....	3
1.9 Course Content	6
1.10 Course Concepts and Modules.....	7
1.11 Program Evaluation	16
1.12 Resources	19
Bibliography	21
Appendices	23
Roles of the Teachers and Elders in the School.....	23
Circle Teachings	25
Kinship Systems and Spirituality	25
Plains Cree World View	28
Oral History and Story Telling Protocols.....	29
Plains Cree Etiquette and Gender Roles	29
Tipi Teachings.....	31
Cree Culture Student Plan.....	33
Acknowledgements	34

Chapter 1

Sākēwēw High School Cree Culture Program 10L, 20L and 30L

1.1 Sākēwēw High School Mission Statement

Experiencing culture, engage partnerships, educating and empowering youth.

1.2 Sākēwēw High School Vision

Rising to success academically and culturally.

1.3 Introduction

Sākēwēw High School is a unique First Nations High School which was created by the Battlefords Tribal Council, the Battlefords Public School Division, and the Northwest Catholic School Division. The result was the formation of the Battlefords First Nations Joint Board of Education in 2002. The establishment of this high school addresses the high drop out rate of First Nations students within the district. The school has a high enrolment of students from the Battlefords and the surrounding First Nations communities.

The school offers a cultural program that is an integral part of the school community. This cultural program enables the students to receive credits for grades 10,11, and 12. The focus of the Sākēwēw First Nations Culture Program signifies how the Plains Cree are unique however, the program is further enriched by the promotion of how the past and present changes enhance the adaptation of life long learning. An understanding that some contemporary practices have been traded and adopted to compliment the culture of the Plains Cree is nurtured throughout this course of study.

1.4 Philosophy and Rationale

The Plains Cree world view is a holistic world view that includes the creator as central to the belief system. The number four is a significant number in this world view as it represents many things in the belief system including the four cardinal directions that are remembered daily, the four stages of the lifecycle, the four seasons, among many symbols that are representative in the culture based on this number. There are four elements that exist within people which can be replenished at any time but rarely are separate from one another. These four elements are the physical, mental, emotional, and spiritual dimensions. Skills and knowledge are learned in many ways, which include listening, observing, acting and reflecting. This is an on-going process in the life cycle of a person. Elders, parents, and extended family play in the role of guidance and development of youth.

Language and culture are two aspects of a First Nations person that cannot be separated. The beliefs and values of the First Nations people are passed on from one generation to another through oral tradition. The Elders play the role of teacher and keepers of the cultural knowledge. The cultural knowledge has been told in the First

Nations languages from time immemorial and literal translation may be lost with the loss of language. As a person progresses in their understanding of culture the language will be most important in attaining cultural knowledge. Although this is not a language course, language will be a component. Students will vary in language fluency. For more fluent students the Cree language will assume a larger role. Many of the learnings being explored will require some level of attention to Cree.

It is also recognized that Plains Cree (Nehiyawak) are the predominant First Nations culture in this geographical area. Other First Nations have acculturated with the Plains Cree in this area. The other First Nations language groups in this area are the Nakoda and Saulteaux. (Nakawē)

The basic concepts of First Nation Education include the stages of life of the person and the sacredness of each cycle and the teachings. Elders and the Cultural Committee prepare a list of teachings in the areas. The First Nations stages of life include, childhood, youth, adulthood, and old age. The teachings in these areas are important milestone markers in a persons life and are celebrated appropriately. However in examining the holistic method of teaching, learning is a process and is based on an individuals strengths and values, as well as the impacts of colonialism.

1.5 Aim and Foundational Objectives

Aim

The Sākēwēw Cultural Credit will be earned as a result of acquired learnings and teachings. These learnings incorporate the, Twelve Principles of Indian Philosophy, by using a holistic approach to acquire cultural information. Each student enters the school with individual and often very different experiences in culture. The students will be given the opportunity to participate in cultural activities at school, home, and within surrounding communities. For example a student may participate in a feast at a neighbouring First Nation Reserve which can be documented in the student journal.

Some students will have spent many hours assisting Elders in their community and are ready to play an important role in the school's cultural programming. Whereas, other students may have little knowledge of their culture. The overall aim of this program is to ensure that all students that enter Sākēwēw High School can develop and synthesize a common foundational understanding of the cultural protocols, beliefs and practices of the surrounding First Nations communities, The result, students at Sākēwēw High School will attain self cultural affirmation.

Foundational Objectives 10L, 20L and 30L

- Students will develop self cultural awareness and identity as they explore and synthesize the culture of the plains Cree.
- Students will develop respect and understanding for the protocols of plains Cree Culture.
- Students will develop personal growth and knowledge of plains Cree culture by participating in ceremonies such as sun dances, powwows, feasts, and round dances.
- Students will compile and record their personal cultural learnings in their journals or portfolios.
- Students will develop an appreciation that culture is a life long learning process.
- Students will examine and develop an appreciation of the values and customs of local surrounding First Nations communities.
- Students will appreciate the diversity of First Nations cultures in Saskatchewan and all Indigenous peoples throughout the world.

1.6 Common Essential Learnings

Each of the six CEL's can be integrated within the learnings and it is encouraged to use many when planning for all in-school cultural activities. This Cree culture program offers many opportunities for incorporating the Common Essential Learnings into instruction.

1.7 Instructional Approaches and Strategies

The document, *Instructional Approaches: A Framework for Professional Practice*, Saskatchewan Education (1991), identifies five instructional approaches, along with teaching strategies. Most of the strategies are consistent with the independent and communicative approach for cultural learning.

1.8 Course Structure

Personnel Involved

The course outline is student directed, however everyone in the school has responsibility in the delivery and administration of the course including the teachers, administration, resident Elder, cultural coordinator and activity coordinator.

The *Resident Elders* assist in the talking circles, Elders' gatherings, and are utilized as a classroom resource that provides one-on-one student and staff counselling. The Resident Elders also oversee the cultural programming of the school.

The *Cultural Coordinator* works with Elders to facilitate and organize the schools weekly activities, which include and are not limited to weekly talking circles, monthly Elders gatherings, the Elder's schedule, daily smudging, facilitate school round dance and feast, and arranging for monthly parent meetings. Extracurricular involvement allows for the facilitation of after school endeavours such as hoop dance practices, pow wow dancing practices, round dance and pow wow singing practices, and other activities which promote better awareness and understanding of cultural diversity amongst the Battlefords First Nations communities.

Course Overview

Students will document and reflect upon their student cultural learning experiences while attending Sākēwēw High School. Students who are attaining the Cree Culture Credit must acquire a total of 100 hours per grade level in order to qualify for that credit. Please refer to example listed below.

- **Cree Culture 10L** 100 hours
- **Cree Culture 20L** 100 hours
- **Cree Culture 30L** 100 hours

To achieve the above credits students must submit a portfolio to the Cultural Coordinator, to authenticate their involvement in the course. This portfolio should contain the following: a cultural student journal and reflections assignment, student self-evaluation handout, and other assessment tools which relate to this course. These may include activity sheets for culture camp, the talking circle presentations, and so forth.

The student and the Cultural Coordinator will meet, discuss, and identify the student's cultural interests. The modules and amount of time spent per module will be set up in an Cree Culture Student Plan, (see appendix 8) This plan will reflect the goals that the student identified and set for themselves. Throughout the school year the student may refer to their plan to clarify set goals. This student portfolio will be the major evaluation and assessment tool for the students and staff involved.

The following time frame provides a guideline of minimum and maximum hours when selecting modules. These hours reflect the amount of time an individual student may spend on each module. Please keep in mind that a student may select 60 hours of in-school cultural learnings for reasons such as, not having transportation to

Table 1.1: Student Pacing Plan Example Teacher Guide

Course Concepts and Modules	Hours	Why module selected?	Why module not selected?
Oral Traditional Storytelling and History	0-30	Student interested in oral history and wants to spend the bulk of their cultural learnings on this module.	Student wants to take the Cree language course first to better understand the Elders traditional knowledge.
Traditional and Contemporary Survival Skills	0-30	Students loves to hunt and wants to learn more about the traditional hunting methods.	Student does not like the outdoors.
Traditional and Contemporary Games	0-20	Student is competitive and wants to learn more about games.	No interest.
Plains Cree Arts and Crafts	0-30	Is a dancer or a beader.	Is not artistic.
Plains Cree Dance	0-50	Is a dancer and a singer.	Not interested in. dance.
Plains Cree Ceremonies	0-30	Finding inner spiritual self.	No interest.
Elders Helper	0-25	Loves being with old people.	Lack of communication.
In-School Cultural Activities	0-60	Mandatory.	Mandatory.

attend community cultural events. Staff should be aware of students personal situations when assisting in the selection of modules and hours.

Within the course overview chart outlined below, a student in grade 10 may not have an interest to learn about the, Oral Traditional Storytelling and History Module, simply for the fact, that they lack an understanding of the Plains Cree language. Initially, a Cree language course offered at Sakēwēw, may-have to be taken before the student attempts to participate in that module. This is the reason that the student must develop their, Cultural Student Plans, in cooperation with the staff involved. Refer to course overview chart as an example of possible student course selections per grade.

Table 1.2: Cree Culture 10L, 20L and 30L Overview

Course Concepts and Modules	Objectives	10L/20L/30L Hours
Oral Traditional	Students will	0/10/20
Storytelling and History	<ul style="list-style-type: none"> • conduct interviews, record, and translate Elder’s stories, (proper protocol required) • research stories and apply the teachings to their lives. • listen and develop respect for the traditional oral storytellers. 	
Traditional and Contemporary Survival Skills	<p>Students will</p> <ul style="list-style-type: none"> • learn about traditional and contemporary survival skills through observation, participation and research. 	20/10/10
Traditional and Contemporary Games	<p>Students will</p> <ul style="list-style-type: none"> • learn about traditional and contemporary games through observation and research. • participate in hand games. 	5/20/10
Plains Cree Arts and Crafts	<p>Students will</p> <ul style="list-style-type: none"> • learn about and make Plains Cree arts and crafts. • observe and recall how to tan a hide. • learn how to make a star blanket. • learn about the significance of drum making. • learn how to make a drum. 	15/0/10
Plains Cree Dance	<p>Students will</p> <ul style="list-style-type: none"> • reflect and record their dancing experiences in their student journal. • understand and explore the spiritual aspects of dancing. • research and write about different types of dance. • listen and learn how to sing and play round dance and pow wow songs. 	10/20/30
Plains Cree Ceremonies	<p>Students will</p> <ul style="list-style-type: none"> • participate in ceremonies with the guidance of the residence Elder and/or Cultural Coordinator. • internalize how ceremonies are important for spiritual growth. 	10/10/10
Eiders Helper	<p>Students will</p> <ul style="list-style-type: none"> • assist Elders with household and outdoor chores. • learn how to cook traditional ceremonial foods with the guidance of Elders. 	25/10/0

In-School Cultural
Activities

Students will

- participate, record, and analyze their experiences in the in-school cultural programs which include the feast, round dance, pow wow, culture camp, and the talking circles.

15/20/10

1.9 Course Content

Elders Program: Plains Cree Knowledge

The following concepts are considered to be required key learnings taught and promoted by local plains Cree Elders. These topics of discussion are reiterated at weekly talking circle presentations, as well as, during the Elders gatherings. The Elders deliver their presentations using the mastery lecture method, some Elders speak in their language and an interpreter is provided. Students attaining the Cree Culture Credit will provide reflective responses in their journals or portfolios, for assessment. For further understanding and clarification of plains Cree knowledge, teachers and students may refer to appendices.

- Concept of the Circle (Elder)
- Protocols and Role of the Elder (Judy Bear)
- Kinship Systems and Spirituality (Elder)
- Plains Cree World View (Judy Bear)
- Oral History and Story Telling (Elder)
- Plains Cree Etiquette and Gender Roles (Theresa Sapp, Ethel Stone)
- Tipi Teachings (Mary Lee)

Cultural In-School Programming

Throughout the school year provisions are made for the students to further develop their cultural understandings of Plains Cree traditional knowledge. This is achieved by designating staff to cooperatively facilitate the in-school cultural programs and activities. These activities include the school feast, round dance, culture camp, and pow-wow. Students attaining the *Cree Culture Credit* will provide reflective responses in their journals or portfolios, while partaking in the above mentioned activities.

Individualized Student Programming: Portfolio Planning

Students will provide on-going data about their personal cultural growth and development in their reflective response journals which they will store in their portfolios. All student portfolios that are handed in for assessment should contain all or some of the following:

- Cultural Student Journal and Reflections
- Student Journal and Reflection Evaluation Guide
- Student Self-Assessment Sheet
- Teacher Evaluation Sheet
- Cultural Student and Teacher Checklists

This data will be a compilation of personal cultural lessons and teachings that the student has pursued outside of the school. These may include sweat ceremonies, naming ceremonies, assisting Elders with general house and yard work, etc. With the assistance of the Cultural Coordinator, students will select the types of cultural learnings they want to pursue. Please *respect the spiritual sensitivity* of some ceremonies and understand that they cannot be documented.

1.10 Course Concepts and Modules

The following course content is organized according to the plains Cree teachings and the four dimensions of learning. The students will select their concepts of interest in consultation with the Cultural Coordinator. They will select ceremonial learnings with the assistance of the Cultural Coordinator and Residence Elders. Time spent on each module will vary depending upon the needs of the students. There is no required order of learning for the modules outlined below. They may be facilitated according to seasonal Plains Cree beliefs and practices. Students attaining the *Cree Culture Credit* will provide reflective responses in their journals and portfolios, for assessment.

Oral Traditional Storytelling and History

Time Frame 0-30 Hours

Grade Level 10-12

Foundational Objectives

- Students will develop self cultural awareness and identity as they explore and synthesize the culture of the plains Cree.
- Students will develop respect and understanding for the protocols of plains Cree Culture.
- Students will develop art appreciation that culture is a life long learning process.
- Students will examine and develop an appreciation of the values and customs of local surrounding First Nations communities.

Learning Objectives

Physical Students through observation will appreciate the diverse abundance of local Elders as resource people. Students will demonstrate respect by listening attentively when Elders speak.

Mental Students will understand the protocol of accessing plains Cree traditional knowledge by interviewing Elders.

Emotional Students will interpret Elders language to clarify ideas and information.

Spiritual Students will learn how to communicate with Elders. Students will understand tobacco use to access traditional First Nations knowledge.

Content and Topics

- Origin Stories
- Plains Cree Legends
- Wisakecahk stories
- Kinship Systems

Traditional and Contemporary Survival Skills

Time Frame 0-30 hours

Grade Level 10-12

Foundational Objectives

- Students will develop self cultural awareness and identity as they explore and synthesize the culture of the plains Cree.
- Students will develop respect and understanding for the protocols of plains Cree Culture.
- Students will develop personal growth and knowledge of plains Cree culture by participating in ceremonies such as sun dances, pow wows> feasts, and round dances.
- Students will compile and record their personal cultural learnings in their journals/portfolios.

Learning Objectives

Physical Students will learn about the different types of hunting, fishing, and trapping techniques used by the plains Cree nations. Students will understand the significance of gathering berries.

Mental Students will develop an awareness of the gender roles and protocols that were practiced by the Plains Cree nations.

Emotional Students will develop an appreciation towards the Plains Cree nations for providing and practicing medicinal knowledge.

Spiritual Students will develop personal cultural affirmation by attending spiritual ceremonies. (parental consent)

Content and Topics

- Hunting
- Fishing
- Trapping
- Medicinal Gatherings
- Berry Picking

Traditional and Contemporary Games

Time Frame 0–20 Hours

Grade Level 10–12

Foundational Objectives

- Students will develop self cultural awareness and identity as they explore and synthesize the culture of the plains Cree.
- Students will develop respect and understanding for the protocols of plains Cree Culture.
- Students will develop personal growth and knowledge of plains Cree culture by participating in ceremonies such as hand games, pow wows, feasts, and round dances.
- Students will examine and develop an appreciation of the values and customs of local surrounding First Nations communities.
- Students will compile and record their personal cultural learnings in their journals/portfolios.

Learning Objectives

Physical Students will learn about the different types of games that the plains Cree peoples performed and participated in, both historically and contemporary.

Mental Students will develop an awareness of what the the gender roles are and rules involved in games, past and present.

Emotional Students will develop an appreciation towards the Plains Cree nations for the continuation of providing both competition and-entertainment within games.

Spiritual Students will develop an appreciation of why games were played.

Content and Topics

- Willow games
- Hand games
- Women’s stick games
- Lacrosse

Plains Cree Arts and Crafts

Time Frame 0-30 Hours

Grade Level 10-12

Foundational Objectives

- Students will develop self cultural awareness and identity as they explore and synthesize the culture of the plains Cree.
- Students will develop respect and understanding for the protocols of plains Cree Culture.
- Students will develop an appreciation that culture is a life long learning process.
- Students will examine and develop an appreciation of the values and customs of local surrounding First Nations communities.
- Students will appreciate the diversity of First Nations cultures in Saskatchewan and all Indigenous peoples throughout the world,
- Students will compile and record their personal cultural learnings in their journals/portfolios.

Learning Objectives

Physical Students will learn about the significance of making an outfit for dancing.

Mental Students will learn about different bead work patterns and how to bead. Students will learn how to make a pow wow outfit for dancing.

Emotional Students will develop an understanding and appreciation of the laws of the drum, and making of the drum.

Spiritual Students will learn about the spiritual aspects of dancing, making an outfit for dancing, and the importance of the drums and songs.

Content and Topics

- Painting
- Bead work
- Birch bark uses
- Jewelry making
- Quill work
- Willow basket
- Drum Making
- Pow wow Regalia Making

Plains Cree Dance

Time Frame 0–50 Hours. Depends upon individual student interest as to how many hours needed. One student may not be a dancer and will not be motivated to select this module. Whereas, other students may be dancers and have selected this module utilizing the maximum hours.

Grade Level 10–12

Foundational Objectives

- Students will develop self cultural awareness and identity as they explore and synthesize the culture of the plains Cree,
- Students will develop respect and understanding for the protocols of plains Cree Culture.
- Students will develop personal growth and knowledge of plains Cree culture by participating in ceremonies such as sun dances, pow wows, feasts, and round dances.
- Students will develop an appreciation that culture is a life Song learning process.
- Students will examine and develop an appreciation of the values and customs of local surrounding First Nations communities.
- Students will appreciate the diversity of First Nations cultures in Saskatchewan and all Indigenous peoples throughout the world.
- Students will compile and record their personal cultural learnings in their journals portfolios.

Learning Objectives

Physical Students will learn about the historical and contemporary types of dance that the Plains Cree peoples performed and currently participate in.

Mental Students will develop an awareness of the roles and protocols that both female and male dancers legitimize when dancing.

Emotional Students will develop an appreciation towards the Plains Cree nations for the continuation of providing both competition and entertainment within dance.

Spiritual Students will understand that dance is a spiritual learning and they will learn to respect all aspects of Plains Cree dance.

Content and Topics

- Jingle dance
- Fancy feather dance
- Traditional dance
- Crow hop
- Chicken dance
- Hoop dance
- Fancy shall dance
- Women’s traditional
- Men’s grass dance
- Owl dance
- Round dance

Plains Cree Ceremonies

Time Frame 0-30 Hours

Grade Level 10-12

Foundational Objectives

- Students will develop self cultural awareness and identity as they explore and synthesize the culture of the plains Cree.
- Students will develop respect and understanding for the protocols of plains Cree Culture.
- Students will develop personal growth and knowledge of plains Cree culture by participating in ceremonies such as sun dances, pow wows, feasts, and round dances.
- Students will develop an appreciation that culture is a life long learning process.
- Students will examine and develop an appreciation of the values and customs of local surrounding First Nations communities.
- Students will appreciate the diversity of First Nations cultures in Saskatchewan and all Indigenous peoples throughout the world.

Learning Objectives

Physical Students will learn about the different types spiritual ceremonies and practice what they have learned.

Mental Students will understand the significance of the spiritual protocols within ceremonies.

Emotional Students will develop an appreciation towards the Plains Cree nations for the continuation and instruction of spiritual ceremonies.

Spiritual Students will understand and develop an appreciation for learning how to conduct proper communication with pipe carriers, sweat lodge keepers and Oskapewis.

Content and Topics

- Sweat
- Sundance
- Giveaway
- Fasting
- Pipe Ceremony
- Smudging
- Naming ceremonies
- Ceremonial helpers or apprentices
- Spiritual legends
- Round dance
- Funerals
- Feast cooking
- Songs
- Rites of Passage Ceremonies

Elders Helper

Time Frame 0-25 Hours

Grade Level 10-12

Foundational Objectives

- Students will develop self cultural awareness and identity as they explore and synthesize the culture of the plains Cree.
- Students will develop respect and understanding for the protocols of plains Cree Culture.
- Students will develop personal growth and knowledge of plains Cree culture by participating in ceremonies such as sun dances, pow wows, feasts, and round dances.
- Students will develop an appreciation that culture is a life long learning process.
- Students will examine and develop an appreciation of the values and customs of local surrounding First Nations communities.
- Students will appreciate the diversity of First Nations cultures in Saskatchewan and all Indigenous peoples throughout the world.
- Students will compile and record their personal cultural learnings in their journals/portfolios.

Learning Objectives

Physical Students will learn how to communicate with an Elder.

Mental Students will develop an awareness of why Elders are so important.

Emotional Students will assist Elders by listening, respecting, and helping the Elders at their homes.

Spiritual Students will develop an understanding of tobacco use to access traditional First Nations knowledge. Students will identify and translate Elder teachings from the Elders language to English.

Content and Topics

- Food Preparation
- Yard work
- Gardening
- Housework

In-School Cultural Activities

Time Frame 0–60 Hours

Grade Level 10–12

Foundational Objectives

- Students will develop self cultural awareness and identity as they explore and synthesize the culture of the plains Cree.
- Students will develop respect and understanding for the protocols of plains Cree Culture.
- Students will develop personal growth and knowledge of plains Cree culture by participating in social community events such as sun dances, pow wows, feasts, and round dances,
- Students will develop an appreciation that culture is a life long learning process.
- Students will examine and develop an appreciation of the values and customs of local surrounding First Nations communities.
- Students will appreciate the diversity of First Nations cultures in Saskatchewan and all Indigenous peoples throughout the world.
- Students will compile and record their personal cultural learnings in their journals/portfolios.

Learning Objectives

Physical Students will participate in all or some of the in-school cultural activities.

Mental Students will develop an awareness and appreciation of why the school cultural atmosphere is promoted significantly.

Emotional Students will develop an appreciation to the staff of Sākēwēw high School in regards to the cultural activities that they have had the opportunity to participate in.

Spiritual Students will come to an understanding of the spiritual protocols through close observation of in-school activities.

Content and Topics

- Feast
- Round Dance
- Mini Pow wow
- Culture Camp
- Culture Pow wow Trip
- School Educational Culture Trips
- Culture Evening Events
- Pow wow Singing and Drumming Practice
- Elders Gathering
- Talking Circle and Presentations

1.11 Program Evaluation

Students and parents will be consulted periodically on course development. Students, parents, and staff will be encouraged to provide their knowledge and expertise to enhance the program. The Sākwēw Cultural Committee will be consulted when revisions are made to the document. The Sākwēw Elders Committee will provide validation to the course.

The program will be monitored by the compilation of student portfolios which will enhance the four dimensions of learning nurtured by student self cultural awareness. A journal and portfolio template will be used by students and staff who are monitoring student progress.

To complement the Cree culture credit, teaching staff are encouraged to incorporate traditional plains Cree knowledge within their subject lessons. Please refer to appendices and resources within this document as a guide for instructional planning.

Lesson planning may include, but not limited to:

- Selecting books written by First Nations authors as novel studies for English, and using medicinal guides for Biology.
- Inviting First Nations Elders and resource people to present lectures that correlate with subject relevance.
- Incorporating First Nations arts and crafts within subject areas such as, learning how to make a star blanket in HomeEconomics.

Student Evaluation

A total of 100 hours will be accumulated by recording and documenting the student cultural learnings. Students will be given a portfolio which will include a student journal, reflection evaluation sheet, and a student self evaluation sheet. This student portfolio will be the *major evaluation* and assessment tool for the teacher or coordinator when providing a final grade for the course. (Refer to appendices for evaluation examples)

Hours selected on community cultural learnings and in-school cultural learnings vary depending on student interest in those areas. Students may choose to learn about the plains Cree culture through observation, participation, and documentation of in-school cultural activities for a maximum of 60 hours. This depends upon how the in-school cultural programming is facilitated and provided for the students. Students may also choose to do 50–70 hours of community cultural learnings, as well.

Students will have the opportunity to learn about their own language groups and partake in a cross cultural awareness studies of other cultural groups. For example a student may take 20 hours of Plains Cree talking circle teachings, 20 hours of Nakota First Nations world view and ceremonies, 10 hours of working with an Elder, and 50 hours in the dance areas. The hours spent on certain concepts will depend upon student needs when selecting appropriate cultural activities and ceremonies. Credit will be attained when a total of 100 hours of appropriate learnings have been achieved.

The Elder, Cultural Coordinator, and the Activity Coordinator will assess achievement of concepts and determine the students overall understanding of the cultural learnings within the spiritual dimension. It is this area that all staff and students respect the protocols of oral tradition and they consult with the Elder and/or Cultural Coordinator for guidance in the protocols of attending spiritual ceremonies (unless the student has parental supervision). Here the oral tradition must be strictly followed and the knowledge gained is not written down. A student can illustrate time spent in culture by having an Elder sign their journals and they may share their cultural findings and learnings with the Elder.

Course Evaluation Sample

Cultural Coordinator will assist students in the selection of their programming and evaluation. This is an *individualized student resource based learning course* therefore, students are encouraged to select the amount of time per module and evaluation assessment tools, they are comfortable with. The above evaluation is an example only, and not to be set criteria.

Table 1.3: **Course Evaluation Sample**

Example Grade Level	10L	20L	30L
Student Self-Assessment Checklist	5%	5%	5%
Culture Camp Activities	5%	-	-
Powwow Observation Checklist	5%	-	-
School Feast	5%	10%	5%
School Round Dance	-	5%	-
Student Journal and Reflection	50%	50%	40%
Student Self-Evaluation	10%	10%	10%
Talking Circle Participation	20%	20%	40%
Total	100%	100%	100%

Table 1.4: Cree Culture Credit Final Evaluation

		Mark
Student Journal Reflections		
Journal Reflection Entry 1	35	_____
Journal Reflection Entry 2	35	_____
		Subtotal
Research Assignments		
Research Assignment 1	20	_____
Research Assignment 2	20	_____
		Subtotal
Student Self-Assessment		
Self Assessment Checklist	50	_____
Student Notes	5	_____
Photo Journal	5	_____
Cultural Student Checklist	5	_____
		Subtotal
Teacher Evaluation		
Teacher Assessment Checklist	50	_____
Cultural Teacher Checklist	50	_____
		Subtotal
	Total	_____
		335

1.12 Resources

Elder Resources

Henry Beaudry POW, Veteran, Cree Artist

Lillian Blackbird Etiquette, Female Roles

Phillip Favel Veteran

Josephine Frank Feasts, Story Teller

Peter Gladue Elder, Male Roles

Josephine Gopher Cree Language

Mary Lee Culture

Maria Linklater Spirituality

Mary Jane Mooswa Cree Language

Alma Kaytwehat Female roles, etiquette

Solomon Kaytwehat Elder, Storyteller

Grace Okemaw Female Elder

Alma Poundmaker Storyteller

Allen Sapp Cree Artist

Theresa Sapp Etiquette, Female Roles

Ethel Stone Etiquette, Residential Schools

Bemice Siraaganis Relationships

Wallace Simaganis Respect, Kinship, Relationships, Residential Schools

Doreen Thomas Etiquette, Female Roles

Jim Tootoosis Oral Historian

Gladys Wapass Treaties, Culture

Other Resource People

Darwin Atcheynum Sculptor, Bustle Instructor

Judy Bear Plains Cree World View, Elder Protocols

Louise Bear Traditional Food Preparation and Hide Tanning

Douglas Bonaise Drum Making, Drum Keepers

Jason Chamakese Flute Instructor

Darwin Daniels Feather Work

Kelly Daniels Spiritual Singer

Travis Dugas Cultural Leadership Presenter

Seymour Eaglespeaker Fancy Dance Bustle, Traditional Bustle Instructor

Floyd Favel-Starr Director, Playwright

John Wayne Fineday Roaches

Wes Fineday Story teller, Culture, Singer, Song
Writer

Boye Ladd Bustle Instructor

Jennifer Laroque Hoop Dance Instructor

Brian Scribe Anthropologist

Geraldine Simaganis Dance Regalia Seamstress and
Beader

Dr. Winona Stevenson Dean of FNUC, Saskatoon,
PH.D. Native Studies

Arsene and Kim Tootosis Family systems training,
Life Skills Coach, Training

Eric Tootoosis Singer, Pow-wow Announcer, Historian, Treaties, Band Customs and governance, Hand games Poundmaker Historical site

Lyle Tootoosis Singing Instructor

Shelly Tootoosis Quill Work Applique

Lyndon Tootoosis Games, Nature walks, Flint Napping, Hand games

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Appendices

Roles of the Teachers and Elders in the School

The model below will be the guide for all students and staff to follow when attaining cultural knowledge. The model is an outline for educators when determining what the teacher can and cannot teach in the classroom according to traditional protocol. This model is derived from the presentations made by Judy Bear on the Role of the Elder.

Cultural Understanding - The Role of Tobacco

Some knowledge in culture is considered sacred, thus the gift for knowledge shared is paid for with the use of tobacco. Tobacco is the key to traditional knowledge. First Nations believe that the earth is our Mother and anything we take from it we must replace with something else. This is the value of tobacco in First Nations culture, thus if we are going to ask for knowledge from an Elder we must present them with tobacco for their knowledge. The Role of the Elder Model will explain when the use of tobacco will be required.

Oral Tradition

Many of the students' experiences will not be written down. Ceremonies and ceremonial songs cannot be shared on video, photo or recordings as they are a part of this oral tradition. Oral tradition entails the the gift of tobacco. Therefore using the guide provided in this curriculum will help student, and teachers respect the oral tradition and protocols.

Who Does What	Identifying Level	What is Taught
Identifies the extent personnel can get involved in teaching		Identifies the kind of activity that is found in each level of information
Teacher, Cultural Coordinator or Support Staff	A	Teacher can discuss the aspects of culture such as clothing, dance, music, food and traditions.
Teacher, Cultural Coordinator or Support Staff	B	The teacher can teach students the proper protocols for getting traditional knowledge, how to behave at certain cultural events and attitude that should be displayed.
Elder	C	<i>Tobacco</i> is needed to ask the Elder questions about protocols such as participation in cultural events, protocols on behaviour and protocols on gaining cultural knowledge.
Elder	D	<i>Tobacco and a gift</i> is needed to learn how to hold a round dance or any other cultural or spiritual event. This process may take years. Sometimes called apprenticeship.

Circle Teachings

The Plains Cree Peoples of Saskatchewan have teachings that are circular. Within the circle there exists 4 parts. Within each part a person may identify the 4 directions; the 4 colours of that nation; the four elements which are physical, mental, emotional, and spiritual; the four animals that represent each of the four directions; the cycle of life, and the seasons. When individuals are seeking their traditional understandings of their culture, the circle is used as a guide to understand themselves. Please refer to diagrams below for further understanding.

Figure 1: The Medicine Wheel

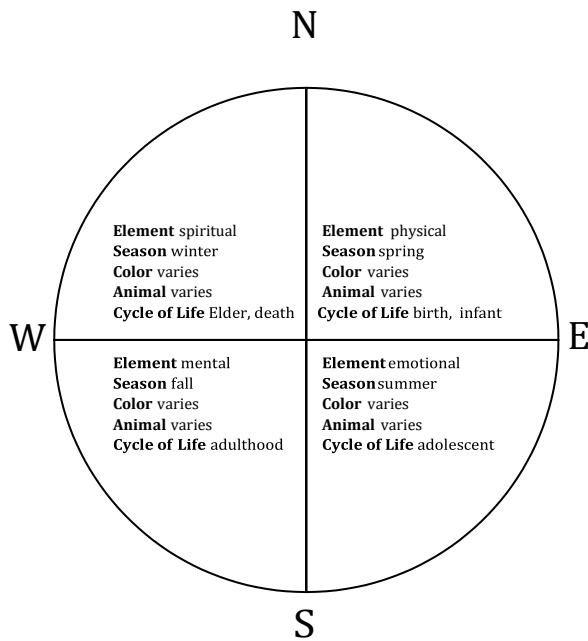
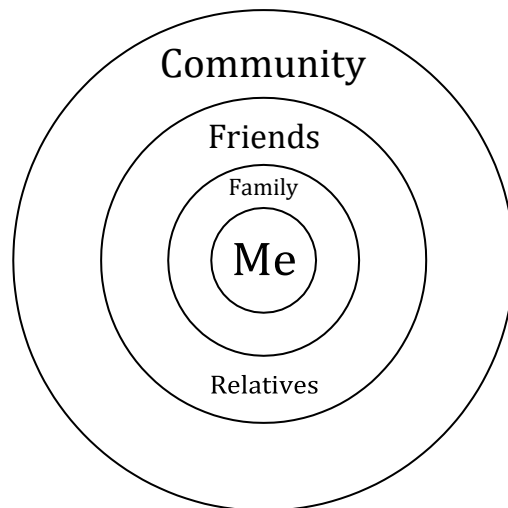


Figure 2: The Circle Teaching



Kinship Systems and Spirituality

Within every culture, there **are** protocols that should be adhered to. Within the Cree culture the kinship system provides a balance for gender roles, etiquette, and protocols. There are two types of kinship roles, which are the feminine and masculine roles. For each gender roles the terminology may be the same or slightly different. Listed below are the Plains Cree words that refer to both kinship genders.

Table 1: **Feminine**

Niya Myself

Nisimis my younger sibling (term is shared for both genders)

Niscmis my brother's daughter, my niece	Nitanis my sister's daughter (referred to as my daughter), my niece
Nicosimis my brother's son, my nephew	Nikosis my sister's son (referred to as my son), my nephew
Nistes my eldest brother	Nimis my eldest sister
Nicahkos my brother's wife, my sister in law	Nitim my sister's husband, my brother in law
Nikosis my son	Nitanis my daughter
Niwikimak my father	Nikawiy my mother
Niwikimakan or Niwicewak my husband	
Nimosom my father's dad, my paternal grandfather	Nimosom my mother's dad, my maternal grandfather
Nohkom my father's mother, my paternal grandmother	Nohkom my mother's mom, my maternal grandmother
Nohcawis my father's brother, my uncle	Nikawis my mother's sister, my auntie
Nikawis my uncle's wife, my auntie	Nohcawis my auntie's husband, my uncle
Nisis my father's sister's husband, my uncle	Nisis my mother's brother, my uncle
Nisikos my father's sister, my auntie	Nisikos my mother's brother's wife, my auntie
Nosisimak my grandchildren (all my nieces and nephews children included with my children's kids)	All cousins refer and accept each other as brothers and sisters

Table 2: **Masculine**

Niya Myself

Nisimis my younger sibling (term is shared for both genders)

Nitanis my sister's daughter (referred to as my daughter), my niece

Niscimis my brother's daughter, my niece

Nikosis my brother's son (referred to as my son), my nephew

Nicosimis my sister's son, my nephew

Nistes my eldest brother

Nimis my eldest sister

Nitim my brother's wife, my sister in law

Nistaw my sister's husband, my brother in law

Nikosis my son

Nitanis my eldest daughter

Niwikimakan or Niwicewak my wife

Nohtawiy my father

Nikawiy my mother

Mimosom my father's dad, my paternal grandfather

Nimosom my mother's dad, my maternal grandfather

Nohkom my father's mother, my paternal grandmother

Nohkom my mother's mom, my maternal grandmother

Nohcawis my father's brother, my uncle

Nikawis my mother's sister, my auntie

Nikawis my uncle's wife, my auntie

Nohcawis my auntie's husband, my uncle

Nisis my father's sister's husband, my uncle

Nisis my mother's brother, my uncle

Nisikos my father's sister, my auntie

Nisikos my mother's brother's wife, my auntie

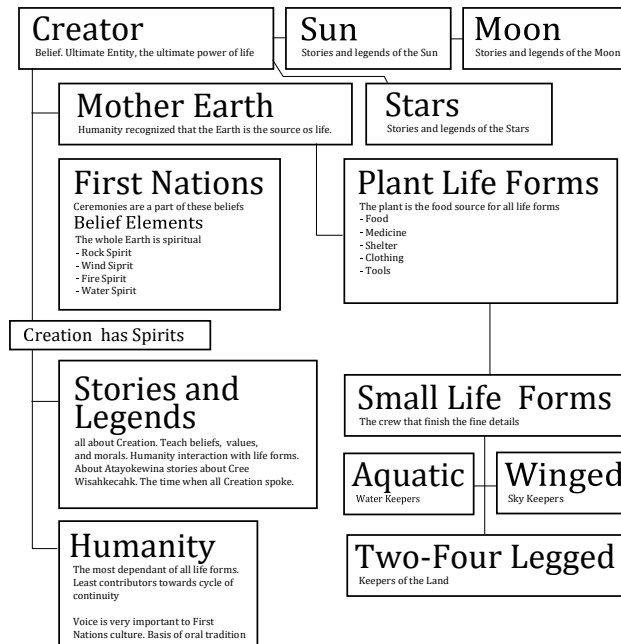
Nosisimak my grandchildren (all my nieces and nephews children included with my children's kids)

All cousins refer and accept each other as brothers and sisters

Plains Cree World View

The following is a developmental chart which outlines the general parameters of how Saskatchewan First Nations universally acknowledge their perception of life. The chart shown below was designed in a linear structure, however in reality it is understood to be circular, also, this chart has its origin among the Cree First Nations. The *Foundation of the Ayisiaw - Earth People - Traditional Education* chart was designed and presented by Judy A Bear from the Sweetgrass First Nation, Treaty Six Territory of Saskatchewan. The following is a chart: *The Four Levels of Teaching/Teaming Information in First Nations Traditional Education*, A First Nation, perspective as presented by Judy A. Bear, Sweetgrass First Nation.

Figure 3: The Foundation of the Ayisiniw-Earth People Traditional Education



"All life forms evolve in the great cycle of life." Cycle goes clockwise. Days, months, year, seasons, natural occurrences, etc. First Nations Basis of Traditional Education Teaching of First Nations beliefs and values. Humanity knows that there is practically no contribution towards the life cycle by any human, But recognizes itself to be dependant on all life forms, "with this knowledge, humanity should practice humility First.

- Obedience and Kinship
- Respect
- Humility
- Compassion
- Caring and Love
- Generosity and Sharing

Oral History and Story Telling Protocols

- Always approach the Elders with tobacco when you are asking for their story.
- Always ask if you can write down their stories.
- Always ask if you can take pictures of them.
- Always ask if you can tape record or video the Elders.

Picture Protocols

- Do not take pictures at: sun dance ceremonies, sweat lodge ceremonies, sun dance singing ceremonies etc... (refer to checklist for all ceremonies)
- Ask permission to take pictures at a pow wow if you are wanting pictures of dancers. Use tobacco when asking.
- Do not video tape any spiritual ceremonies.
- Use tobacco when wanting permission to video tape at a pow wow.

Song and Dance Protocols

- Always use tobacco when wanting to learn and sing someone else's song. Never just learn a song and start singing it. The song must be purchased.
- Ceremonial songs should never be recorded or written down. ie: Give Away songs, Sun Dance songs, and Honour songs.
- If the proper protocols are not adhered to, bad luck can befall the family. This includes *all* protocols.
- There are many different Plains Cree dances and the proper protocols must be followed.
- When approaching an Elder regarding certain dances, always ask their advice with the use of tobacco.
- Listen carefully and follow the Elder's instructions, do not write down or record the information learnt. Should be memorized.

Plains Cree Etiquette and Gender Roles

Sweat Protocols

- *All* participants must have abstained from alcohol and drugs for 4 days.
- Tobacco and cloth should be presented to the sweat holder before smudging takes place.

Female

- Must not be on moon time, be clear for the last 4 days
- Bring a towel, a long night gown (not see through) or a skirt with appropriate shirt
- Women sit with legs to the side

Male

- May be the Sweat holder's helper
- Bring a towel and swimming trunks or shorts
- Men may sit cross legged or what ever is comfortable

Feast Protocols

- Bring about 3 or 4 closable dishes and containers with lids. Plastic bags.
- Food is to be respected, as you are eating with your relatives that have passed on into the other world. Please try not to spill your food and keep your containers open until the praying is done.
- Do not eat the food until the Elder's are done blessing and praying for the food and your loved ones.
- Do not get up and walk around, especially through the centre of the circle, (emergency only)
- Ask the Oskapewisak (Helpers), if you need something.
- Bring a blanket or cushion to sit on.
- If you have food left over, take it home and share with your family. Left over food is to be burned, in a clean fire or put in a plastic bag and hang it up in a tree, (clean place)

Female

- Young women should wear a long skirt or cover up with a blanket
- Women in their moon time are not allowed to participate in the feast
- Women in their moon time are not allowed to participate in the cooking

Feast Food Protocols

Female

- Absolutely no Pork, beef or wild animals only. This includes the lard, only beef, moose, or some wild animal lard to be used
- Always smudge all pots, utensils, and tea pots

Male

- Absolutely no soup that is red, such as tomatoes, tomato soup, and vegetable soup. For soup use flour, porridge, or chicken noodle
- Always pray while you are cooking and think only good thoughts

Tipi Teachings

The Significance and Teachings of the Tipi

Introduction

The tipi of the plains was a portable conical structure. It was covered with well-made buffalo hides sewn together with sinew. This conical-shaped dwelling probably evolved from the dome-shaped dwelling that was made by bending willows into an arch shape, like a sweat lodge, but bigger, and then putting a cover on it. The tipi was practical for buffalo hunters on the prairies who moved from place to place. The tipi was easy to dismantle and the poles became part of the travois. When the horse was introduced the tipi became larger and more elaborate and the number of foundation poles was more consistently patterned.

Values

Nanahitamowin (Obedience)

We learn by listening to Traditional stories; by listening to our parents or guardians, our fellow students and our teachers. We learn by their behaviours and their reminders, so that we know what is right and what is wrong.

Kisteyihtowin (Respect)

We must give honour to our Elders and fellow students and the strangers that come to visit our community. We must honour other peoples basic rights.

Tapahteyimowin (Humility)

We are not above or below others in the circle of life. We feel humbled when we understand our relationship with creation. We are so small compared to the majestic expanse of creation. "We are just a strand in a web of life," and we respect and value life.

Wiyatikweyimowin (Happiness)

We must show some enthusiasm to encourage others at social functions. Our actions will make our ancestors happy in the next world.

Kisewatitatowin (Love)

If we are to live in harmony we must accept one another as we are and to accept others who are not in our circle. Love means to be kind and good to one another.

Tapowakeyihtamowin (Faith)

We must learn to believe and trust others, to believe in a power greater than ourselves whom we worship and

who gives us strength to be a worthy member of the human race.

Wahkohtowin (Kinship)

Our family is important to us. This includes our parents, our brothers, and sisters who love and give us roots that tie us to the life blood of the earth. It also includes extended family, grandparents, aunts, uncles, cousins, and their in-laws and children. These are also our brothers and sisters and they give us a sense of belonging to a community.

Kanateyimowin (Cleanliness)

We must learn not to inflict ills on others, for we do it to ourselves. Clean thoughts come from a clean mind and this comes from Indian spirituality. Good health habits also reflect a clean mind.

Nanaskomowin (Thankfulness)

We learn to give thanks for all the kind things that others do for us and for the Creator's bounty, that we are privileged to share with others in the spirit of love.

Wicihitowin (Sharing)

We learn to be part of the family by helping in providing food or other basic needs. This is sharing responsibilities in order to enjoy them.

Sohkeyihtamowin (Strength)

We must learn to be patient in times of trouble and not to complain but to endure and show understanding. We must accept difficulties and tragedies so that we may give others strength to accept their own difficulties and tragedies.

Miyo-Opikinawasowin (Good Child Rearing)

Children are unique and blessed with the gifts of life. They are also gifts themselves from the Creator. We are responsible for their well being, spiritually, emotionally, physically, and for their intellectual development. They represent the continuity of our circle of life which we perceive to be the Creator's will.

Iyitateyihitamowin (Hope)

We must hope for better things to make life easier for use, our families and the community, both materially and spiritually.

Kanaweyimikosowin (Ultimate Protection)

The ultimate responsibility to achieve is "health for a balanced caring for the body, mind, emotions, and the spirit of the individual, the family, the community and the nation.

Maminaweyitatowin (Control Flaps from Wind)

We are all connected by relationship and we depend on each other. This controls and creates harmony in the circle of life.

Using the Tipi Structure as a Symbol

Summary "All life is sacred and all things are connected." We are all one family, of one heart. We do not live on this earth to dominate it. We are here to share the earth's bounty. We are here to care for our mother earth.

We strive to live in harmony with one another and with all creation around us in this circle of life. In a circle no one is above another. There is a sense of belonging to a family and to a community and roots in a national identity.

Cree Culture Student Plan

Select the course concepts/modules you want to learn about. Record the amount of hours you will spend on each. Provide a brief explanation as to why or why not, when selecting the modules listed below.

Course Concepts and Modules	Hours	Your Hours	Reason for Module Selection	Reason for not Selecting Module
Oral Traditional Storytelling and History	0-30			
Traditional and Contemporary Survival Skills	0-30			
Traditional and Contemporary Games	0-20			
Plains Cree Arts and Crafts	0-30			
Plains Cree Dance	0-50			
Plains Cree Ceremonies	0-30			
Elders Helper	0-25			
In-School Cultural Activities	0-60			

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