



MIHKOSKOWAKAK NEHIYAWAK (RED EARTH CREE)

LAND-BASED CULTURE PROGRAM
10L, 20L, 30L

LOCALLY DEVELOPED COURSE

Just as the Elders are part of the Swampy Cree history, the youth become the ones to reflect on the teachings and having the responsibility to carry on the traditions. Youth in turn become the culture bearers.

MIHKOSKOWAKAK NEHIYAWAK (RED EARTH CREE)

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Preamble

During the course of writing this curriculum many stories were shared to reflect land-based teachings. From beadwork designs imprinted on moss bags to willows on cradleboards, the stream of stories flow. Elder Sam McKay sitting in a boardroom with his little cap resting just so gazed warmly out the window looking to the air just to catch a glimpse of a remembrance that spoke to him. Ever present, Elder Sam shared fond memories of gatherings like community haying camps. He says,

haying, which is done in family groups...communal haying...at those haying camps there was storytelling, learning how to work together, hunting, fishing, moose, deer, rabbit, grouse, ... students liked this involvement... games... men and women would play with the kids... you could hear the kids having a good time.... learning to communicate... learning and practicing the language (S. McKay, 2019).

The Elder continued his story and shared the emotional and spiritual connections as he greeted the sunrise. Taking youth to experience and explore meaningful connections brought honour to the sacredness of greeting our Creator. He said “the attitude changed” as the grace of light enters the heart, mind, body and spirit. This curriculum is about the essence of *greeting life and serving life*. It encompasses the Mihkoskowakak Nehiyakwak way of life and celebrates the culture and language of the Swampy Cree people.

Wesley McKay (2019), the Cree Language teacher and a culture bearer himself, was asked by a former student, “What do you miss the most?” “I miss the Elders and the hunting” was his reply. Wesley shared his thoughts on the Mihkoskowakak Nehiyakwak way of life. He noted,

These activities... kept the community strong... eating together, talking with each other... we had other First Nations come into the camps... back then we taught the children to respect the land. For example, they were taught to respect the cleanliness of the land... we taught them to respect the animals... not to kill, not to waste... that is how my grandfather taught me... (2019).

Elder Sam McKay and Wesley McKay touch on the cyclical nature of giving and receiving and the gift of “miyo-wahkotowin” and the unspoken natural laws. Together, these patriarchs of the Swampy Cree people express how the oral tradition played a major role in the communicative competence of usurping the mother tongue language. In turn, what we see through this curriculum underscores the vision to instill cultural pride and functional language ability. This curriculum strives to revitalize cultural competencies utilizing the Swampy Cree beliefs, traditions, customs, and language as its foundation.

We truly believe, through the authenticity of land-based instruction, the vision of past leaders like former Chief Alvin Head can be actualized. Marcel McKay, principal, culture bearer, and past student of Alvin Head, recalls, “I always believed him because he was my mentor, and when things got difficult, he would say ‘everything is going to be okay’ (2019). Certainly, with the ancient calls of generations past, embracement of mentors, and visionaries like late Chief Alvin Head, the “imprints” laid would echo his words, “there are three kinds of people in this world: there are those who make things happen, there are those who watch things happen and there are those who don’t know what is happening.” We want to be the ones who make things happen.

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MIHKOSKOWAKAK NEHIYAWAK (RED EARTH CREE)

Vision and Mission Statement

Preparing our children to a lifetime learning for future success.

Mihkoskowakak Nehiyawak endeavors to provide for each student:

- a safe/clean learning environment
- high expectations for success and a quality academic program based on provincial curriculum adapted to local culture; and, by implementing the virtues, cultural and spiritual teachings within a learning environment that has the support of caring staff and support demonstrated by community involvement

Mihkoskowakak Nehiyawak Land-Based Culture Program Philosophy

We want our students to be proud to be Cree

1. We want our students to be able to use and enjoy the best of the First Nations and Non-First Nation World.
2. We want students to be fully bilingual and bi-cultural.
3. We want each of our students to reach their full potential.
4. We must always remember that our school does not exist in isolation from the community. The school is part of the community, and the community is part of the school.

Introduction

John William Head Memorial Education Centre, named after the former late Chief of the Red Earth Cree Nation, opened in 1980. John William Head was one of the Chiefs that started the process of negotiations for the Red Earth High School. His mandate was “First Nation Control of First Nation Education.” Prior to the high school being built, an Indian Day school was the only school in Red Earth that went up to grade eight. After grade eight, students in those days had to board in Nipawin to get an education from grade nine to twelve. Students experienced culture shock attending the provincial school systems. Other students did not fair any better attending residential schools. Today, John William Head Memorial Education Centre primarily houses local students and a few other students from surrounding First Nations. Mihkoskowakak Nehiyawak Land-Based Culture Program curriculum came about because there was a need to revive the Swampy Cree language and culture. The former late Chief Alvin W. Head said that he was fortunate enough to be the voice that would ring out from past Elders who stressed, “we and our youth would have the land to practice the language and culture.” He pointed out that Elders’ wishes were that these knowledges be passed on to our children and for the future generations to come. For it to be a reality, a language and culture program was needed and developing one was what the Elders spoke about. Alvin W. Head pointed out that retention and maintenance of our language and culture should remain a priority.

Our endeavour is to see credit offerings for students attending John William Head Memorial Education Centre. There are opportunities for cultural outings so students can participate in their culture and use their language. There is a loss in Swampy Cree lifeways such as the trapline way of life. Family-related camps would travel to traplines. Activities such as muskrat trapping, bannock making, and shared teachings of the land instilled discipline and respect for self, others, and the environment. Family camps also taught responsibility and care for each other. Bringing in kinship, relationships, and, passing on this knowledge needs restoration and revival. A lot of our young people have set aside our first language. Developing this curriculum was based not only on allowing the students to earn credits but also to reconcile cultural and linguistic loss. Therefore, the impetus for proceeding the Swampy Cree Culture Program came from the desire to instill Swampy Cree identity within our students. It is important for us to teach the Swampy Cree values and traditions, thereby providing a choice to bring honour to the Swampy Cree as a people.

Mihkoskowakak Nehiyakwak Land-Based Culture Program Rationale

Teaching and learning that represent Mihkoskowakak Nehiyakwak knowledge and worldview should be culturally and historically accurate. Mihkoskowakak Nehiyakwak culture determines appropriateness of the content and whether or not that knowledge is sacred or meant to be shared. Local protocols are accessible through appropriate sources, such as community members and Elders and/or knowledge keepers.

Mihkoskowakak Nehiyakwak Education enables students to appreciate the effort to revive the Swampy Cree lifeways. The Elders speak about understanding relationships and kinship patterns and the genealogical tree of generations that teach personal awareness and knowledge of “wahkohtowin” – relationship with self, others, land, environment, and spiritual world. The following are Mihkoskowakak Nehiyakwak beliefs:

We Believe

- in the holistic nature of seasons;
- we have a strong belief in the Creator’s gifts to the community;
- in well-being of all community members;
- in the traditional child rearing practices that ensure safe and nurturing environments;
- in the cyclical nature of life;
- in communication using Swampy Cree language as central to transmission and transformation;

Stories are an integral part of the life. Sharing Swampy Cree traditions, beliefs and values are transmitted through stories. Communication is a big part of transmitting kinship and relational connections. These include family kinship patterns, teachings, and reflection. One of the tools to pass on teachings is by “doing” and participating in the “hay camps.” Although we don’t have the hay camps today, the philosophies embedded in the stories weave the important values such as kinship and strong, unified communities.

Mihkoskiwakak Nehiyakwak Land-Based Cultural Program 10L/20L/30L
“Our Way is a Valid Way of Seeing the World”
(*Western and Northern Canadian Protocol – Aboriginal Languages, 2000*)

Purpose

The purpose of this curriculum is to create an awareness and appreciation of cultural competencies. The curriculum provides a framework for instruction in teaching knowledge, skills and attitudes in meaningful contexts. The students’ contacts with people, things, events and ideas of the world around them serve as the base for cultural competencies.

The Mihkoskowakak Nehiyakwak Land-Based Culture Program will serve to enhance contextual connection that embrace inherent values such as respectful relationships, positive behaviours, and socio-cultural enrichment representative of the Swampy Cree genetic imprint. The cultural authenticity is reflected in Land-Based relationships and processes of engagement between the youth and Elders.

The Mihkoskowakak Nehiyakwak Land-Based Culture Program will provide an opportunity to identify specific cultural content from a local perspective or place. This local context will bring the curriculum to life, and bring language and culture together. Content in the Mihkoskowakak Nehiyakwak Land-Based Culture Program will be adjusted to reflect the cultural appropriateness and respond to the reality of the classroom and the local community. Content of the curriculum in the Mihkoskowakak Nehiyakwak Land-Based Culture Program will enhance student identity. What is learned in the classroom and at the cultural outings with the youth will gradually reflect in the local community.

In any type of cultural program, the use of themes may be particularly beneficial in planning units of study. Themes allow for the integration of cultural understandings, cultural experiences, and cultural skills, with a focus on student reflection.

Aims and Goals: Mihkoskowakak Nehiyakwak Land-Based Culture Program 10L/20L/30L

The aim of the Mihkoskowakak Nehiyakwak Land-Based Culture Program is to connect students to the silence of the meta-physical, to appreciate, to be open, and to express a willingness to reach a place of grace. The curricula are to support students in the development of cultural competencies. These cultural competencies allow students to articulate and demonstrate an understanding of the meaning of spirit, relationships, place, ceremony, and language. Students will understand that life is a process of continual learning and they will be engaged in the experience of that process.

The goals of the Mihkoskowakak Nehiyakwak Land-Based Culture Program are outlined, as students demonstrate an understanding of:

- spirit in all things,
- to understand and appreciate Mihkoskowakak Nehiyakwak culture through practice
- relationship to all things,
- to honour that sacred place as a birth right to the land, “treaties “and inherent rights
- ceremony and how it relates to us as spiritual beings
- to enhance understanding of basic interpersonal communication skills. functional language and culture are two aspects of a person that cannot be separated

Connections to the Broad Areas of Learning

There are three Broad Areas of Learning that reflect Saskatchewan's Goals of Education. The Mihkoskowakak Nehiyakwak Land-Based Culture Program 10L/20L/30L curricula contribute to the Goals of Education by supporting students to acquire knowledge, skills, and attitudes related to these Broad Areas of Learning.

Creating Lifelong Learners

Students who are engaged in constructing and applying cultural knowledge naturally build a positive disposition towards learning. Throughout their study of language and culture, students will learn skills and strategies while developing attitudes that will enable the successful use of cultural competencies through their own discourse. A student who successfully completes their study of the Mihkoskowakak Nehiyakwak Land-Based Culture Program will feel confident about their cultural competencies and will develop appropriate understandings necessary to make future use of those competencies that is meaningful and attainable.

Mihkoskowakak Nehiyakwak Land-Based Culture lays the foundation for students to understand and to know Indigenous ways of knowing. A student who successfully completes these courses will feel confident with their cultural competencies and will be able to articulate what Indigenous knowledge is and how it relates to their own development and learning as spiritual beings. The course is a series of stepping stones which will give students direction towards learning more about Indigenous knowledge and the big ideas/themes brought out through the course. It will provide an opportunity for students to be inspired to desire more Indigenous knowledge, once they leave the Kindergarten - Grade 12 Education System. The foundation of the course teaches students about Indigenous knowledge and how it connects to the world around them.

Building a Sense of Self and Community

To learn cultural competencies for deep understanding, students need to not only interact with the Mihkoskowakak Nehiyakwak Land-Based Culture content but also with one another and their environment. Mihkoskowakak Nehiyakwak Land-Based Culture needs to be taught in a dynamic environment where students work together to share and evaluate strategies and understandings. Students who are involved in a supportive learning environment that is rich in dialogue and experiences are exposed to a wide variety of perspectives and strategies from which to construct a sense of cultural competencies. In such an environment, students also learn and come to value how they as individuals and as members of a group or community can contribute to the understanding and social well-being of a group which helps to build a sense of accomplishment, confidence, and relevance.

When encouraged to present ideas that represent different perspectives and ways of knowing, students will develop a deeper understanding of cultural competencies. At the same time, students also learn to respect and value the contributions of others. The Mihkoskowakak Nehiyakwak Land-Based Culture Program provides students with steps to develop a connection to the Self, the Community, and to Place. One of the tenets of Indigenous epistemology is how people are related to place and what that place means to them. The course addresses relationships in all areas of the life journey. Students will necessarily develop their personal and social identity, learn healthy and positive ways of interacting, and working together with others.

Engaged Citizens

Engaged citizens are productive citizens. The Mihkoskowakak Nehiyakwak Land-Based Culture Program brings a unique perspective and way of knowing to the analysis of social impact and interdependence. The course aims to teach students the art of being responsible to the Self and to the environment. Learning cultural competences requires students to engage in different situations for the purpose of critically analyzing what is going on in their world, and how determine how they are participants in it. It has long been a practice for Mihkoskowakak Nehiyakwak to respect life on the land and to do what they can to have miyo-pimacihowin or a good life.

Analysis of topics that interest students such as, but not limited to, missing and murdered men/women/children, health issues (diabetes, cancer), legalization of marijuana, dropout rates, bullying, residential schools, treaties, and racism, can be used to engage students in interactions that positively contribute to their classroom, school, and community. When a student is taught about Indigenous knowledge and how it connects one to the universe and the earth, students will be able to make better, informed, and more personalized decisions regarding roles and contributions to the various communities in which they are members. Students will also be inspired to want to take care of themselves and to work for the betterment of the Self as it relates to the community and the world.

Connections to Cross-curricular Competencies

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

Developing Thinking

It is important within the study of Mihkoskowakak Nehiyakwak Land-Based Culture Program 10L/20L/30L that students are engaged in personal construction and understanding of cultural competencies. The Mihkoskowakak Nehiyakwak Land-Based Culture Program teaches thinking as the student processes information. This most effectively occurs through student engagement in inquiry and problem solving where they are challenged to think critically and creatively. The saying "think Indian" comes to mind as a student is guided through experiences that support big ideas. The idea "think Indian" really means that you think with the heart. Sometimes the best mind is the heart.

Students need to be engaged in a social construction of Mihkoskowakak Nehiyakwak Land-Based Culture Program to develop an understanding and appreciation of cultural competencies as a tool which can be used to consider different perspectives, connections, and relationships. Mihkoskowakak Nehiyakwak Land-Based Culture as a subject depends upon the effective incorporation of independent work and reflection with interactive contemplation, discussion, and resolution.

Identity and Interdependence

Given an appropriate learning environment in the Mihkoskowakak Nehiyakwak Land-Based Culture Program 10L/20L/30L students can develop both their self-confidence and self-worth. Identity helps young people to have a sense of belonging. Cultural competencies are interwoven with the strands of identity and culture in the contexts of multiple world-views. The course assists students with their understanding of Indigenous knowledge, which helps to develop their "inner compass" through relationships with family, community, and the land. The relationship with the Self and with the universe is purely subjective, but that subjectivity helps young people to solidify their identity as spiritual beings, foremost, and then as experiencers in a physical

world. It is in the world that they begin to develop their understanding of the interconnections between all relationships.

An interactive classroom in which the ideas, strategies, and abilities of individual students are valued helps to develop personal and cultural confidence. It can also help students realize their role in the classroom environment and accept responsibility for choices, decisions, and actions. A positive learning environment combined with strong pedagogical choices that engage students in learning support students in behaving respectfully towards themselves and others.

Developing Literacy

Students will be regularly engaged in exploring representations for Mihkoskowakak Nehiyawak Land-Based Culture Program 10L/20L/30L concepts and will be expected to communicate in a variety of ways to demonstrate cultural competencies being learned. An important part of cultural learning is communicating one's own understandings while developing strategies to explore how others come to understand their culture. It is important for students to learn about and within different literacies, and to use a variety of forms of representation (concrete manipulatives, physical movement, visual, and symbolic) when exploring cultural content and ways of knowing. Symbolic representation is only one way to communicate. The more flexible students are in their ability to use a variety of representations to explain and utilize cultural competencies, the deeper their understanding becomes.

Literacies are not only from the oral, auditory and written traditions of yesteryear; they are also derived from the digital age of today. Technology allows for new ways to communicate and it is important to develop technological literacy using devices such as the iPad, the smart phone, and the internet. These devices open learning to teaching and sharing knowledge via blogging. These digital literacies can be used to support traditional literacies. The Mihkoskowakak Nehiyawak Land-Based Culture Program will provide opportunities for students to adapt these literacies to Indigenous Knowledge.

Social Responsibility

As students progress in their cultural learning, they need to experience opportunities to share and consider ideas, and resolve conflicts between themselves and others. This requires the learning environment to be co-constructed by the teacher and students to support respectful, independent, and interdependent behaviours. Students will have opportunities to feel empowered by helping others develop their understandings, while finding respectful ways to seek help from others. By encouraging students to explore cultural competencies in social contexts, students will be engaged in understanding the situation, concern, or issue and then also engaged in planning for responsible reactions or responses.

Mihkoskowakak Nehiyawak Land-Based Culture Program 10L/20L/30L as a course is dependent upon social interaction with others and the community and, as a result, social construction of ideas. Through the study of cultural competencies, students learn to become reflective and positive contributing members of their communities through community engagement. As students learn about the compacts within Indigenous knowledge, they will see that we all come from the earth and that it is our home. We need to be responsible to the land and ensure it is sustainable. It is one thing to give thanks for the bounty of this land but we also need to give back to the land and to make sure that we have a healthy relationship with the earth. Students also need to be responsible to their families and to their community. This means that students need to learn the wahkohtowin/relationship principles which help make families and relationships strong and healthy. The course will help create intelligence and wisdom as students work to be socially engaged.

Adaptive Dimension

Within the context of the Adaptive Dimension, curricular outcomes are not changed; adaptive variables are adjusted so that the curricular outcomes can be achieved.

Four Variables of the Adaptive Dimension:

- Learning
- Environment
- Instruction
- Assessment Resources

First Nations Content and Perspectives and Treaty Education Curriculum Integration

There are many possibilities for the integration of First Nations Content and Perspectives, Treaty Education outcomes, and other subject areas, in the Mihkoskowakak Nehiyawak Land-Based Culture Program. With this integration, teachers must be cautious to not lose the integrity of Mihkoskowakak Nehiyawak Land-Based Culture that parallels the other subjects. Integration gives students experiences with transfer of knowledge and provides rich contexts where the students are able to make sense of their learnings. Listed below are a few of the ways in which Mihkoskowakak Nehiyawak Culture Program can be integrated into other subject areas in grades 10 - 12:

Arts Education - In Arts Education, three concepts in the dance strand that students are exploring are patterns, relationships, and transitional movements. These concepts can be related to the Mihkoskowakak Nehiyawak Culture Program through integrated learning activities in which the students describe, replicate and create patterns, relationships, and transitional movement using a wide variety of representations. Drama contexts may be used to explore Mihkoskowakak Nehiyawak Land-Based Culture Program through students' relationships with one another and their community. Improvisation in music requires students to establish, recognize, and interpret patterns and relationships, thus paralleling much of the cultural competencies that the students are learning. Cultural competencies can be represented in a variety of ways, including musical. In Visual Art, students may be asked to explore and create works of visual art that relate their understandings and attitudes towards their culture and the competencies they are developing.

English Language Arts - The variety of texts and multi-modal approach within English Language Arts may be used to engage students in First Nations and Métis content and perspectives through inquiry and problem-based learning. Vocabulary, written skills development, and terminology can be used to ensure accuracy in oracy and written structure of the Swampy Cree language. This application expands students' understanding of the influence and relevance of First Nations and Métis content, perspectives, and ways of knowing. The interdisciplinary approach in ELA lends itself to the infusion of Treaty Education outcomes and indicators that reflect Treaty Relationships (TR), Spirit and Intent (SI), Historical Context (HC), Treaty Promises and Provisions (TPP), and Medicine Wheel (mental, physical, emotional, spiritual) teachings. These are promoted through daily activities and experiences learned on the land.

Health Education and Physical Education - Physical Education and Health Education together provide an opportunity for an integrated approach to learning about the compassionate mind, body, and spirit that promotes healthy and active living. Mihkoskowakak Nehiyawak Land-Based Culture Program allows for many direct connections to the students' learnings in Health Education and Physical Education. Students will be able to demonstrate healthy lifestyles and safe behaviours while showing care and concern for others in school, in the home, and in the community. Students will be able to make informed decisions about consumption, basic economic principles related to health and physical activity, and reflect upon health issues within First Nations

Mihkoskiwakak Nehiyakwak Land-Based Cultural Program 10L/20L/30L and Métis populations. Students will learn about the medicine wheel (physical, emotional, spiritual, mental) and how it may assist them in creating a holistic wellness plan. Students will be able to develop and implement health action plans within their own cultural context.

Career Education - Mihkoskowakak world view will be explored to help students understand the importance of their individual role within their family and larger community. Mihkoskowakak cultural competencies will be integrated into the students' investigation of their different work and life roles while students explore different career paths. Students will be exposed to role models within the community by inviting a variety of guests into the classroom to discuss and share their experiences with the learners. Students will investigate the benefits of paid and unpaid work. Wecihtasowak and oskapasak are community volunteers and are seen as role models who instill Mihkoskowakak teachings through action.

Science - Mihkoskowakak Nehiyakwak science allows the learner to explore and inquire while generating knowledge and identity through cultural competencies. Mihkoskowakak science is interconnected to the natural world in a holistic, relational place-based manner. It is our responsibility to humbly co-exist with nature while honouring and protecting this relationship. Inquiry-based learning supports Mihkoskowakak Nehiyakwak infused with First Nations and Métis ways of knowing by providing experiences of learning on the land with community participation such as Wecihtasowak, Oskapasak, Elders, and Traditional Knowledge Keepers.

Social Studies/Treaty Education - Mihkoskowakak Nehiyakwak cultural competencies will be examined through in-depth investigations of the Treaties and histories of Mihkoskowakak Nehiyakwak, other First Nations, Métis, and Inuit peoples across Canada. Social Studies and Treaty Education are the study of people in relation to each other and to the world in which they live which includes developing an understanding of language and culture. The study examines the past, the present, and looks toward the future. Social Studies and Treaty Education disciplines provide students with concrete examples that support them in acquiring the skills, knowledge, and values necessary to become active democratic citizens and contributing members of their communities - locally, nationally and globally. Treaty Education outcomes are promoted through daily activities and experiences learned on the land.

Math - Students can demonstrate an understanding of learning relationships with the Mihkoskowakak Nehiyakwak context that embodies mathematical connections and knowledge systems that occur within the Mihkoskowakak community (Wecihtasowak, Oskapasak, Elders, artists, daily activities, games, traditional practices, and people in various walks of life, including work place, emergent business and industry). Processes and activities include exploring and identifying concepts that engage students in active, participatory, and experiential learning to localize content.

Learning Together: Roles and Responsibilities

The Role of Parents/Significant Adults

Certainly, the role of parents, guardians and significant adults is central to the communication of the aims and goals of the Mihkoskowakak Nehiyakwak Land-Based Culture Program. We see this communication as an opportunity to “learn together.”

Students perform better in school when their parents/significant adults are involved in their education. By participating in the learning community, parents will be informed of their child’s learning. This awareness will enable parents to discuss their children’s work with them, to communicate with teachers and to ask relevant questions about their child’s progress. Knowledge of the expectations will also help parents/significant adults to interpret their child’s progress report and to work with the teacher to improve student’s learning.

The Role of the Teachers

In loco parentis, the teacher’s role in the Swampy Cree perspective means students are the gifts of all and are hence the responsibility of the teacher as well as extended and immediate family members. A teacher is a role model. The student sees the teacher as an accomplished person and is giving back what they have lived and learned. Teachers will share a lived experience that instills a wealth of knowledge that only comes from those lived stories.

Teachers must engage students in meaningful learning activities within the context of Mihkoskowakak Nehiyakwak Land-Based Culture Program by providing opportunities for inquiry and problem-based learning. Good teaching builds strong personal attitudes towards culture and learning in general. Learning that is based on students’ interest, needs, and desire to communicate will achieve the best results.

Teachers also need to use a range of tools for assessing student achievement. Performance based tasks assessment is one of the tools which is commonly used to assess student learning and measure the effectiveness of classroom teaching practices.

The Role of the Student

Students have responsibilities to their learning. Students should demonstrate respectful ways of knowing and doing that increases as they advance through secondary school. Students who are willing to make the effort required and who are able to apply themselves will soon learn that there is a direct relationship between achievement and hard work, and will be motivated to learn as a result.

The Role of Administrators

Supportive administrators provide leadership and are crucial to the success of the Mihkoskowakak Nehiyakwak Land-Based Culture Program. To create a supportive environment in which a cultural program thrives, administrators will:

- provide a classroom in which formal and informal learning can take place;
- be sensitive to the student needs and capabilities;
- facilitate and support contact between the teacher and the community;
- facilitate a welcoming environment by learning appropriate cultural greetings;
- attend professional development opportunities to enhance the communication and supervision process of Mihkoskowakak Nehiyakwak Land-Based Culture Program.

- provide feedback to the teacher and students from observation of the Mihkoskowakak Nehiyakwak Land-Based Culture Program.
- seek contact with the students and show interest in what they are learning;
- participate in classroom activities where time permits;
- encourage teachers to seek professional development opportunities relevant to Mihkoskowakak Nehiyakwak Land-Based Culture;
- establish links to community resources that will enhance and promote the Mihkoskowakak Nehiyakwak Land-Based Culture Program.
- learn the local Mihkoskowakak Nehiyakwak Land-Based Culture Program protocol for traditional and cultural enrichment activities;
- include Mihkoskowakak Nehiyakwak Land-Based Culture Program achievements in award programs and opportunities; and
- ensure the Mihkoskowakak Nehiyakwak Land-Based Culture Program has the visibility and profile of other programs offered in the school and community.

Role of a Cultural/Linguistic Wecihtasowak

Wecihtasowak, embody the essence of cultural values, practices and protocols. As a primary source of traditional and cultural knowledge, wecihtasowak have the capacity to share and pass on their knowledge in ways that are compatible with traditional ways of knowing.

Wecihtasowak, support building relationships with community resource people who are recognized as knowledgeable in cultural competencies. The teacher is responsible for making both formal and informal contact with individuals from the community who are considered cultural and linguistic advisors. As each community is considered to be culturally and linguistically unique, it is critical that the teachers be engaged with the concept of Wecihtasowak community.

Wecihtasowak may:

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

The Role of the School

A culturally informed and responsive school:

- fosters the ongoing participation of Elders/Knowledge Keepers and Wecihtasowak in all aspects of the education process;
- provides opportunities for students to learn their language/culture;
- provides facilities, supplies and resources conducive to learning;
- fosters extensive, on-going participation, communication and interaction between school and community;
- respect Mihkoskowakak Nehiyakwak Land-Based Culture Program philosophy, aims and goals;
- provides opportunities for student/community that demonstrates inter-generational interaction.

The Role of the Community

A culturally informed and responsive community:

- engages in both the academic and extra-curricular life of the school;
- acknowledges students and community members for progress and encourages best attempts;
- provides opportunities to review the Mihkoskowakak Nehiyakwak Land-Based Culture Program curricula and recommend cultural and regional adaptations.

Involving Elders/Knowledge Keepers, wecihtasowak, oskapasak and parents/guardians in Mihkoskowakak Nehiyakwak Land-Based Culture Program is seen as critical to its success. Teachers need to work with community members to identify specific strategies for student/ Elder/parent interaction and involvement.

Voices of Elders/Knowledge Keepers

The wisdom of the Elders/Knowledge Keepers is central to cultural learning. It is their guidance that people seek as they strive for balance in their relationships with the Creator, the natural world and laws, other people, and themselves. Elders/Knowledge Keepers are respectfully acknowledged when seeking guidance on cultural competencies, and cultural learning.

A thorough understanding of Indigenous world view is critical to a strong understanding of Mihkoskowakak Nehiyakwak Land-Based Culture both in terms of origin and significance, as well as form and function. Elders/Knowledge Keepers advise that connections to the Creator are interwoven throughout language and culture. The Elders/Knowledge Keepers honour and value the importance of spirituality in culture.

Indigenous people share a belief that people must live in respectful, harmonious relationships with nature, with one another, and with themselves. Relationships are governed by natural laws which are gifts from the Creator. These relationships are practiced in unique ways depending on the demographic location, with each location or place having its own practices, products, and knowledge. Therefore, misappropriation of Mihkoskowakak Nehiyakwak Land-Based Culture is to be cautioned.

Teaching in the Classroom

The Learning Environment

The Mihkoskowakak Nehiyakwak Land-Based Culture Program encourages teachers to utilize the input of students, parents, teacher-librarians, Wecihtasowak, Oskapasak, and Elders/Knowledge Keepers in the program. Students may help with planning and setting goals. Teamwork and communication among these groups establishes sound basis for a positive environment, student engagement, and mutual respect. Inclusion of the community, students, parents and Wecihtasowak, Oskapasak, and Elders/Knowledge Keepers ensure that the acquisition of Mihkoskowakak cultural competencies takes place in the context of the community and generates a feeling of ownership for all within a holistic learning environment.

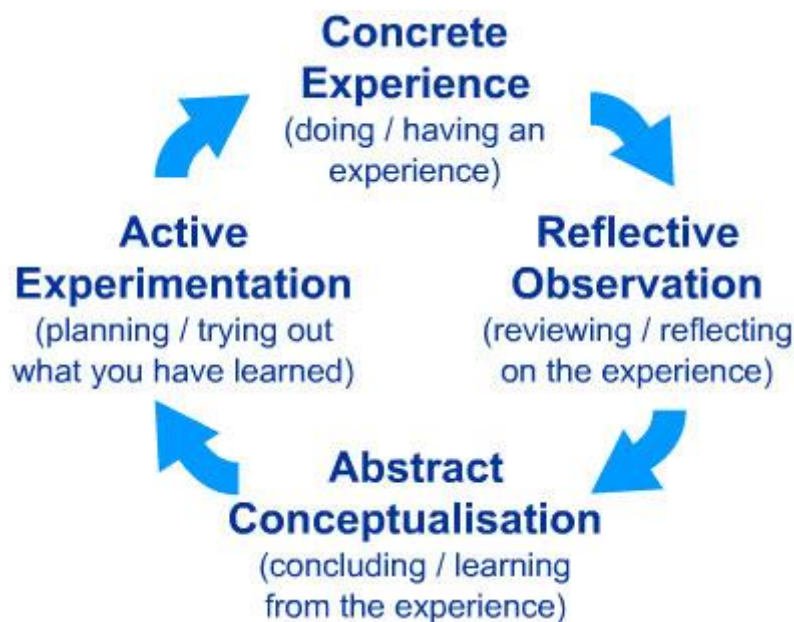
The Role of Experiential Learning in Land-Based Education

From time-immemorial First Nations people have had innate ways to teaching and learning. Mihkoskowakak ways of knowing lives within the Mihkoskowakak Nehiyakwak and it is this method that reflects best practices and our ways of knowing. The Mihkoskowakak Nehiyakwak Land-Based Culture Program utilizes experiential learning approaches utilizing “hands-on” and project-based learning.

Kolb’s model of Experiential Learning

The theoretical model of Experiential Learning is grounded in the humanistic and constructivist perspective, proposing that we are naturally capable to learn, and that experience plays a critical role in knowledge construction and acquisition. In other words, learning occurs when someone creates knowledge through experiential transformations (Kolb, as cited in Smith, 2001, 2010).

Information is taken in through the senses, yet ultimately people learn by doing. First, people watch and listen to others. Then they try to do things on their own. This sparks interest and generates motivation for self-discovery. The image below demonstrates “The Experiential Learning Cycle” by Kolb (McLeod, 2013):



Effective learning occurs in four stages (2013):

- **Concrete Experience:** The learner encounters a new experience or engages in a reinterpretation process of an existing experience.
- **Reflective Observation:** The learner reviews and reflects on the new experience and identifies any inconsistencies between experience and understanding.
- **Abstract Conceptualization:** Through the reflective process, the learner creates a new idea/concept or modifies an existing abstract concept - analyzing the concepts and forming conclusions and generalizations.
- **Active Experimentation:** The learner plans and tries out what was learned and is able to apply the new knowledge to other situations - conclusions and generalizations are used to tests hypothesis and thus the learner engages in new experiences

Experiential Education

- Combines direct experience with focused reflection;
- Builds on past knowledge and experiences;
- Requires active involvement in meaning construction;
- Encourages collaboration and exchange of ideas and perspectives;
- Can be course focused or in-class, community focused, or work focused.

David Kolb (Smith, 2001, 2010) describes experiential learning as a four-step process. He identifies the steps as:

- (1) watching and
- (2) thinking (mind),
- (3) feeling (emotion), and
- (4) doing (muscle).

He draws primarily on the works of Dewey (who emphasized the need for learning to be grounded in experience), Lewin (who stressed the importance of a people being active in learning), and Jean Piaget (who described intelligence as the result of the interaction of the person and the environment) (2001, 2010).

Kolb (2001, 2010) wrote that learners have immediate concrete experiences that allow them to reflect on new experience from different perspectives. He stated that in order to be effective learners we must:

- (1) perceive information,
- (2) reflect on how that information will impact some aspect of our life,
- (3) compare how the information fits into our own experiences, and
- (4) think about how this information offers new ways for us to act.

Learning requires multi-modal learning and is more than visual preferences, auditory, tactile, and kinesthetic. We integrate what we sense and think with what we feel and how we behave. Without that integration, we are just passive participants. Passive learning alone does not engage our higher brain functions or stimulate our senses to the point where we integrate our learnings into our existing schemes. Instruction will be in Cree and therefore acts as a reinforcement of the cultural-linguistic communicative function. It is estimated that observations of the spoken Cree language are at approximately 80% within the student population who have retained the Swampy Cree language while 20% indicate cultural knowledge acquisition. In reality, there is a sharp decline in Swampy Cree language use and a need for cultural revitalization. We want 100 % cultural

Mihkoskiwakak Nehiyakwak Land-Based Cultural Program 10L/20L/30L knowledge, and language retention and revitalization. The vision for the Mihkoskowakak Nehiyawak Land-Based Culture Program is to begin land-based education in the primary grades so that by secondary school, they are fluent in Swampy Cree culture and linguistic understanding.

The following chart is an example of strategies and descriptors that can be used in the classroom:

Experiential Learning Strategies	Descriptors
<ul style="list-style-type: none"> • Learning outside of the classroom • Experiments • Simulations • Games • Total Physical Response • Focused Imaging • Organic Vocabulary • Role Playing • Synthetics • Model Building • Surveys • Summer/Winter Camps • Cultural Camps • Motivation for Students 	<ul style="list-style-type: none"> • Inductive, student centered, activity oriented • Five phases ~ experiencing, sharing, analyzing, inferring, applying • Emphasize learning • In or out of classroom • Simulated experiences • Increases understanding & retention

SAMPLE LIST OF STRATEGIES

Cognitive

- classify objects and ideas according to their attributes, e.g., objects by colour, meat or plant eating animal
- use models
- connect what is already known with what is being learned
- experiment with and concentrate on one thing at a time
- focus on and complete learning tasks
- write down key words and concepts in abbreviated form - verbal, graphic or numerical - to assist in the performance of learning tasks
- short answer question using “why” and explain
- learning journal or portfolios (photo essay, illustration journals, etc.)
- use mental images to remember new information
- distinguish between fact and opinion when using a variety of sources of information
- formulate key questions to guide inquiry
- make inferences, and identify and justify the evidence on which these inferences are based
- use word maps, mind maps, diagrams, charts or other graphic representations to make information easier to understand and remember
- seek information through a network of sources including libraries, the World Wide Web, individuals and agencies including Elders/Knowledge Keepers and **Wecihtasowak and Oskapasak**
- use previously acquired knowledge or skills to assist with new learning tasks

Metacognitive

- reflect on learning tasks with the guidance of the teacher, Elders/Knowledge Keepers and Wecihtasowak and Oskapasak
- choose from among learning options
- discover how own efforts can affect learning
- reflect upon own thinking processes and how you learn
- decide in advance to attend to learning tasks
- divide an overall learning task into a number of subtasks
- plan in advance about how to approach a task
- identify own needs and interests
- manage own physical working environment
- keep learning journals, such as diaries or logs
- develop criteria for evaluating own work
- work with others to monitor own learning
- take responsibility for planning, monitoring and evaluating learning experiences

Socio-cultural/Affective

- watch others’ actions and copy them
- seek help from others
- follow own natural curiosity and intrinsic motivation to learn
- participate in cooperative group learning tasks
- choose learning activities that enhance understanding and enjoyment
- be encouraged to try, even though mistakes might be made
- take part in group decision-making processes
- use support strategies to help peers persevere at learning tasks, e.g., offer encouragement, praise and ideas
- take part in group problem-solving processes
- use self-talk to feel competent to do tasks
- be willing to take risks and try unfamiliar tasks and approaches
- monitor own level of anxiety about learning tasks and take measures to lower it if necessary, e.g., deep breathing, laughter, sharing stories, etc.
- use social interaction skills to enhance group learning activities

Mihkoskowakak Nehiyakwak Land-Based Culture Program Outcomes

GOALS

The goals of the **Mihkoskowakak Nehiyakwak Land-Based Culture Program 10L, 20L 30L** are outlined as students demonstrating an understanding of:

1. Spirit in all things.
2. Understand and appreciate Mihkoskewakak Nehiyakwak cultural practices through experiential learning (historically and contemporary).
3. Relationship to all things.
4. To honour that sacred place as a birth right to the land, “treaties” and inherent rights
5. Ceremony and how it relates to us as spiritual beings.
6. To enhance understanding of basic interpersonal communication skills. Functional language and culture are two aspects of a person that cannot be separated.

GOAL

10.1 Spirit in all things.

Outcomes At level 10 ,the learner will:	Indicators This is evident when the learner
<p>10.1</p> <p>Demonstrate an understanding as spiritual beings that prayer lives within each of us; That all beings are connected to all things.</p>	<ul style="list-style-type: none"> • demonstrates meditation techniques, which include being still, being quiet, slowing down the thinking process, learning how to breathe, for the purpose of connecting with spirit. • shows how to communicate with his spirit using prayer, including the modeling of prayer, in relation to values, language and ways of knowing. • discusses and interprets cultural practices (historical and contemporary) prayer protocols, such as fasting and questing to help connect with self, Creator and creation. • seeks and records information (by keeping a journal, transcribing encounters, videotaping interactions, creating a dictionary) to further understanding of spiritual self from Elders and other knowledge keepers within the community. • discusses and promotes positive interactions and relationships in the classroom/outdoors by demonstrating a respect for the spirit in others. • derives meaning from, and responds to a variety of text forms including storytelling in a variety of media (videotaped instructions or events by creating illustrations, respond in learning logs, or questioning the Elders) to demonstrate understanding of the characters as spiritual beings. • creates a video/picture montage showing that prayer and spirit is connected to all things.

GOAL

10.2 Students will understand and appreciate Mihkoskowakak Nehiyawak cultural practices through experiential learning (historically and contemporary)

<p>Outcomes At level 10, the learner will:</p>	<p>Indicators This is evident when the learner</p>
<p>10.2 Understand and appreciate Mihkoskowakak Nehiyawak cultural practices through experiential learning (historically and contemporary)</p>	<ul style="list-style-type: none"> • demonstrates and discusses the knowledge of wahkohtowin (kinship) principles and protocols as practiced by Mihkoskowakak Nehiyawak people. • demonstrates an awareness and understanding of tobacco, sweetgrass, sage, and cedar and how these medicines are used. • applies knowledge of relationships by devising tenets of the Mihkoskowakak Nehiyawak world view as understood by them (Medicine wheel). • distinguishes between fact and opinion of cultural perspectives when using a variety of sources of information (Elders, books, archives, television, world wide web). • uses appropriate protocol when speaking/listening to an Elder, leadership, members of the community, staff, peers, and visitors (respect for all).

GOAL

10.3 Students will develop an understanding the concept of relationship to all things.

<p>Outcomes At level 10, the learner will:</p>	<p>Indicators This is evident when the learner</p>
<p>10.3 Students will develop an understanding the concept of relationship and connections to all living things</p>	<ul style="list-style-type: none"> • creates a family tree outlining family using the Mihkoskowakak Nehiyawak language. • identifies their place in the web of life as it relates their place among all living things. • classifies and interprets the benefits of food webs as it relates to all living things (ex: how do humans benefit from animal/plants how do animals benefit from other animals/plants, etc.). • identifies the six seasons of the Mihkoskowakak Nehiyawak and what can be harvested in those seasons. • identifies that place names in Saskatchewan were known by the nehiyawak in the nehiyaw language before Saskatchewan was settled. • shares the names of different reserves in accordance to their geographical locations. • shows his understanding that land is important to nationhood. • connects with the sun and the wind and learns to offer tobacco while out on the land as a way of showing gratitude for place.

GOAL

10.4 Students will develop an understanding how to honour that sacred place as a birth right to the land, “treaties “and inherent rights.

Outcome At level 10, the learner will:	Indicators This is evident when the learner
<p>10.4</p> <p>Students will develop an understanding how to honour that sacred place as a birth right to the land, “treaties “and inherent rights</p>	<ul style="list-style-type: none"> • develops a map and interprets how they fit into the landscape of Saskatchewan. • interprets their community logo. • summarizes the governance structure of Mihkoskowakak Nehiyawak, PAGC, FSIN, AFN and Canada. • distinguishes between treaty and inherent rights. • understands the birth right to treaty and the process of obtaining/losing that treaty right (ex: Bill C31). • understands the historical land rights compared to treaty land rights.

GOAL

10.5 Ceremony and how it relates to us as spiritual beings.

<p>Outcomes At level 10, the learner will:</p>	<p>Indicators This is evident when the learner</p>
<p>10.5 Ceremony and how it relates to us as spiritual beings (traditionally and contemporary).</p>	<ul style="list-style-type: none"> • practices and recites prayer orally. • understands that there are protocols prior/during/after ceremonies (ex: sweat lodge, drum groups). • illustrates the protocols of seeking after knowledge from a knowledge keeper/Elder. • summarizes the meanings of Cree words used in prayer, such as: Creator, Mother Earth, Grandfather and Grandmother, etc. • prepares a visual display of cultural information (ex: pictures or technology that shows how to prepare food or hides for ceremony). • explains cultural procedures: describes what is done and why, such as how and why people heat their drums (Swampy Cree) before they play, or why tobacco is left in the ground when earth medicines are taken from the land. • explains how speaking, listening and viewing are useful tools to clarify thinking, communicating and learning (ex: talking circle/drum making/sweat lodge/medicines/feast). • demonstrates that Indigenous languages are verb-based and land-based. • reflects on identity through an Indigenous world-view and languages by asking questions; “How does my use of my Indigenous language shape the way I understand nature? Or how does my use of language shape the way I understand my culture?” • shows value in personal strengths and needs for language learning as they relate to family, community, and land. • participates in ceremonies or feasts and extract the words known then discuss their meaning. • strengthens vocabulary by interacting with the broader community • assesses own performance or comprehension at the end of a task by answering questions such as “did I use the correct protocol in this situation, was I respectful of the other people that participated in the ceremony?” • evaluates the quality of own contributions to group process and sets goals using a self-evaluation tool (created by self or with peers and/or teacher) and plans for development. • develops and uses criteria for evaluating self, setting goals, and preparing an action plan. • states appropriate and achievable improvement goals based on self-analysis; chooses and applies strategies appropriate to improvement goals and reflect on progress in achieving those goals.

GOAL

10.6 To enhance understanding of basic interpersonal communication skills. functional language and culture are two aspects of a person that cannot be separated.

Outcomes At level 10, the learner will:	Indicators This is evident when the learner
<p>10.6</p> <p>To enhance understanding of basic interpersonal communication skills. functional language and culture are two aspects of a person that cannot be separated</p>	<ul style="list-style-type: none"> • uses suitable phrases to intervene in a discussion (e.g., "What do you think about...? Could you tell me more about...? I wonder about...?"). • repeats part of what someone has said to confirm mutual understanding. • summarizes the point reached in a discussion to help focus a task. • uses support strategies to help peers persevere at learning task. • prepares in groups, topics that will be discussed and questions that can be asked when Elders are present to share their knowledge. • sets goals for learning Mihkoskowakak Nehiyawak language and culture. • participates in group problem-solving processes, asks for clarification or repetition to aid understanding. • demonstrates willingness to take risks and to try unfamiliar tasks and approaches. • recognizes speaking, listening, viewing and representing are useful tools for clarifying thinking, communicating and learning. • evaluates and modifies own roles in group interactions, monitors personal goals and reflects on attainment of personal goals. • uses criteria and rubrics to evaluate presentations including the purpose, delivery, content, visual aids, body language, and facial expressions. • works with cultural mentors (e.g., parents, friends, peers, and Elders) to monitor and improve own learning. • identifies and develops own strengths related to culture and language competencies. • reviews, refines, through reflection, feedback and self-assessment. • determines personal inquiry and research strengths. • reflects on new knowledge of cultural competencies and their value to self and the wider community.

GOAL

20.1 Spirit in all things.

<p>Outcome At level 20, the learner will:</p>	<p>Indicators This is evident when the learner</p>
<p>20.1 Develop and practice as spiritual beings that prayer lives within each of us. That all beings are connected to all things</p>	<ul style="list-style-type: none"> • models how to approach sweetgrass in a sacred way and make a relationship with the medicine, including the offering of prayer and tobacco, how to recognize the medicine and how to harvest the medicine. • performs the hoop dance and demonstrates an understanding of the meanings of the life forms that are depicted in the dance, for example when the student creates the various life forms depicted in the dance he will make the connections between the life forms that are a part of nature. • performs the goose dance and demonstrates an understanding of the meanings of the life forms that are depicted in the dance, for example when the student creates the various life forms depicted in the dance he will make the connections between the life forms that are a part of nature. • classifies and describes the characteristics of various pow wow dances, including the chicken dance, the grass dance, the traditional dance, the fancy dance, the jingle dress dance, etc. • observes traditional dance and song and develops an understanding of how songs are passed from one person to another. • observes drummers and identifies the protocol of the drum, including history of the drum, the sacredness of the drum, the care of the drum, roles of men and women around the drum. • investigates the four main Spirit helpers, including the sun, the wind, thunderbird and the buffalo and demonstrates an understanding of how these helpers speak for each student and are part of their nehiyaw epistemology (ways of knowing). • interprets and responds to traditional narratives of the people exploring indigenous world-views: histories, moral stories, songs, informational texts and entertaining stories, from electronic or print mediums. • interprets and responds to contemporary cultural reflections expressed in a variety of mediums, such as documentaries on a topic of choice, or modern art, dance, drama, and music.

GOAL

20.2 Understand and appreciate Mihkoskowakak Nehiyawak cultural practices through experiential learning (historically and contemporary)

<p>Outcomes At level 20, the learner will</p>	<p>Indicators This is evident when the learner</p>
<p>20.2</p> <p>Understand and appreciate Mihkoskowakak Nehiyawak cultural practices through experiential learning (historically and contemporary)</p>	<ul style="list-style-type: none"> • creates a genealogy to demonstrate an understanding of kinship patterns (ex: family tree; using the Red Cree Nation App). • identifies critical attributes required to hunt water/land fowl (ex: flight patterns, timing, season, field dress, camp clean-up, safety, respect for nature/Mother Nature). • compares and describes seasonal hunting, fishing, gathering and trapping patterns (ex: berry picking, medicines, moose, rabbit). • applies knowledge and skill of water/land fowl preparation and cooking techniques (ex: salted duck, ducks, goose). • demonstrates an understanding of gun safety (ex: appropriate caliber of guns and ammunition; parts of the gun, etc.). • identifies and collects eggs in season and connects to historical and traditional practices. • identifies and harvests traditional medicines. Connects to historical and traditional practices. • interacts with Elders or cultural resource people to learn cultural skills in the learner’s natural surroundings. • interacts with members of the community while participating in community events, such as winter festival, language festival, dance competitions, music festivals, or feasts. • interacts with members of the community in acts of service to the community, such as helping with the preparation of activities, culture camp, PowerPoint, etc. • interacts with Elders or cultural resource people while inquiring about world-view to learn about the history, past practices and past customs. • approaches cultural resource people with appropriate protocol for collecting information. • participates in the maple tree tapping to appreciate the life ways of the Mihkoskowakak Nehiyawak, such as: King and Queen Trapper events during culture week

GOAL

20.3 Relationship to all things.

<p>Outcomes At level 20, the learner will</p>	<p>Indicators This is evident when the learner</p>
<p>20.3</p> <p>Students will develop an understanding the concept of relationship and connections to all living things.</p>	<ul style="list-style-type: none"> • demonstrates an understanding of how to raise up a tipi and the importance of tipi teachings (values). • demonstrates an understanding of the relationship and connection to Tipi Teachings/Mother Earth/Gender Roles. • creates an understanding of the cradle board teachings by making a moss bag. • examines the historical and traditional connection to Mother Nature (moss uses ex: diapers) and Little People stories as it relates to our knowledge/ acknowledgment of their existence in our stories. • demonstrates an understanding of place names and traditional land forms/markings/locations relationship to the Mihkoskowakak Nehiyakwak. • demonstrates an understanding that life is cyclical (medicine wheel) in nature, and that relationships interconnect with the physical and the metaphysical. • researches and demonstrates their understanding of the movement of the Mihkoskowakak Nehiyakwak, and how they established themselves in Red Earth. • shares origin stories (oral traditions), pre and post contact. • examines the world views of two tribal nations/Indigenous groups and compares similarities and differences in the two in relation to place and culture.

GOAL

20.4 To honour that sacred place as a birth right to the land, “treaties “and inherent rights.

<p>Outcomes At level 20, the learner will</p>	<p>Indicators This is evident when the learner</p>
<p>20.4</p> <p>Students to honour and understand that sacred place as a birth right to the land, “treaties “and inherent rights</p>	<ul style="list-style-type: none"> • researches Treaty 5 territory/ the history/ the treaty promises and provisions that are outlined in the treaty agreements. • interprets the meaning of the symbols, medals, hand shake. • describes Mihkoskowakak Nehiyawak beliefs related to the meaning and importance of keeping promises and hand shake. • explores the ways of government relations(ships) impacted discussions, negotiations, and agreements, etc. (ex: why did the Indian agent give the Chief a suit to wear to meetings?). • demonstrates the understanding of the historical context pertaining to ceremony (ex: prayer before meetings/ or any event, song-hand drum). • recognizes the inherent rights to fishing, hunting, and gathering in the treaty 5 territory. • understands their birth place through the oral tradition. Understand the survival of the Mihkoskowakak Nehiyawak from time immemorial. • acknowledges and understands that prayer is a process for achieving the balance in life/nature (mental, spiritual, physical, and emotional). • identifies and acknowledges natural laws that were present to preserve, promote and protect the community and their well-being. • listens and applies knowledge shared by Elders through oral tradition and present using various media (processes information by listening to instructions on how to do a particular task or follow directions).

GOAL

20.5 ceremony and how it relates to us as spiritual beings.

<p>Outcomes At level 20, the learner will</p>	<p>Indicators This is evident when the learner</p>
<p>20.5 Understands that protocols as they relate to us as Mihkoskowakak Nehiyaywak world view is interconnected to all of creation. (traditional and contemporary).</p>	<ul style="list-style-type: none"> • demonstrates an understanding that language/culture is connected to spirit of all things. (animals/plants/astronomy, water/air, wind/sun/weather, etc.). • shows understanding of wants and needs and how they play a role in creating miyopimacihowin (a good life journey). • can explain the protocols of hand drum and big drum. • understands the songs and meanings of the different songs. • demonstrates the steps and movements for goose dance. • compares various types of dances that indigenous to Mihkoskowakak Nehiyawak and other tribal peoples.

GOAL

20.6 To enhance understanding of basic interpersonal communication skills. functional language and culture are two aspects of a person that cannot be separated.

Outcomes At level 20, the learner will	Indicators This is evident when the learner
<p>20.6</p> <p>To enhance understanding and skill of functional language and culture are two aspects of a person that cannot be separated.</p>	<ul style="list-style-type: none"> • explores place-based activities, such as maple sugar tapping, snow shoe making, snares, paddle making, bow and arrow, moccasins, sling slots, slings, bonnets (sets goals for learning Mihkoskowakak Nehiyawak culture and language). • formulates key questions to guide inquiry. • takes part in group decision-making by informing and sharing with others suggestions one has. • uses suitable phrases to intervene in a discussion (e.g., What do you think about...? Could you tell me more about...? I wonder about...?). • repeats part of what someone has said to confirm mutual understanding. • summarizes the point reached in a discussion to help focus a task. • uses support strategies to help peers persevere at learning task. • prepares in groups, topics that will be discussed and questions that can be asked when Elders are present to share their knowledge. • participates in group problem-solving processes. • asks for clarification or repetition to aid understanding. • demonstrates willingness to take risks and to try unfamiliar tasks and approaches. • recognizes speaking, listening, viewing and representing are useful tools for clarifying thinking, communicating and learning. • evaluates and modifies own roles in group interactions. • uses criteria and rubrics to evaluate presentations including the purpose, delivery, content, visual aids, body language, and facial expressions. • works with cultural mentors (e.g., parents, friends, peers, Elders) to monitor and improve own learning. • identifies and develops own strengths related to culture competencies. • monitors personal goals and reflects on attainment of personal goals. • reviews, refines, through reflection, feedback and self-assessment. • determines personal inquiry and research strengths. • reflects on new knowledge of cultural competencies and their value to self and the wider community. • develops criteria for assessing own words.

GOAL

30.1 Spirit in all things.

<p>Outcomes At level 30, the learner will</p>	<p>Indicators This is evident when the learner</p>
<p>30.1</p> <p>Examine and interpret Mihkoskowakak Nehiyakwak culture awareness and identity as they explore and synthesize the Mihkoskowakak Nehiyakwak culture.</p>	<ul style="list-style-type: none"> • demonstrates knowledge of protocols (ex: sweat lodge, tipi teachings, drum ceremony, dances) and be able to explain why it is important to nurture the connection with Spirit. • responds and understands how to approach Elders, knowledge keepers etc. to support the student’s ability to connect and strengthens his own faith, commitment and his own ways of knowing. • develops an awareness the use of the sacred tools and objects used in various ceremonies (tobacco offerings, the pipe, the drum, rattles, rocks, smudge etc.). • has an awareness and identifies that there is intergenerational oral transmission of sacred cultural knowledge (medicines, healing practices, ways of knowing, songs, stories, etc.). Oral tradition expressed world view. • investigates the physicality and visual representation of Mother Earth and the importance of (that we have stewardship with and need to take care of). Recognize the role Mother Earth plays in Mihkoskowakak Nehiyakwak epistemology.

GOAL

30.2 Understand and appreciate Mihkoskowakak Nehiyawak cultural practices through experiential learning (historically and contemporary).

<p>Outcomes At level 30, the learner will</p>	<p>Indicators This is evident when the learner</p>
<p>30.2</p> <p>Describe and apply Mihkoskowakak Nehiyawak cultural practices through experiential learning (historically and contemporary).</p>	<ul style="list-style-type: none"> • creates beading techniques and sewing patterns, hand sewing, (moccasins, moss bags, bonnets, skirts, aprons, ribbon shirts, hunting bags, etc.). • compares and contrasts gender roles (moose hunting, goose hunting, duck hunting, snaring, medicines, etc.). • attends/participates in culture/family camps at Pasquia Hills. (nechapanuk culture camps, Elders camp, etc.). • examines/reflects and practices moose preparation skills (cutting and cooking). • demonstrates traditional hunting skills (moose calling, tracking, know and recognize the habitat etc.). • develops and applies the skills necessary to recognize, assess and respond to environmental situations, through participation in certain scenarios (ex: hunting, gathering, terrain, weather conditions, etc.). • demonstrates and applies knowledge and skills when encountering wild animals. (ex: bears, wolves, coyotes etc.). To respect nature and the animals practicing Mihkoskewakak Nehiyakwak cultural ways (ex: do not touch eggs in a nest, new born animals and birds etc.). • develops a positive attitude and the confidence to survive in the wilderness (skills, abilities, knowledge, night awareness, weather awareness etc.). • actively participates in activities and events that calls for youth engagement (ex: oskapasak/oskayak-male and female, going through apprenticeship in community cultural involvement). • other sampl activities: constructing shelter, fire building, canoeing, paddle making, tapping syrup, bow and arrows, slings, smoke rack tanning hides, cradle boards, etc.

GOAL

30.3 Relationship to all things.

Outcomes At level 30, the learner will	Indicators This is evident when the learner
<p>30.3</p> <p>Apply knowledge and relate understandings to the concept of relationship and connections to all living things.</p>	<ul style="list-style-type: none"> • makes moccasins using traditional patterns of the Mihkoskowakak Nehiyakwak culture. • makes hand drum using traditional materials of the Mihkoskowakak Nehiyakwak culture. • sings and plays accurately and expressively, and improvises individually and in groups, with voice and drum. (Maintain chant and harmonic rhythms). • explores and participates in the dance steps and movements (ex: pow-wow, goose dance? square dance, etc.). • creates a short story about where they (student) come from and what makes Mihkoskowakak Nehiyakwak community an important/unique place. • parallels narrative about why Indigenous people in general feel close to the land and to their environment. • interviews an elder and submits a report on how and why Elders relate to the land. • creates a visual representation outlining his/her place in the world.

GOAL

30.4 To honour that sacred place as a birth right to the land, “treaties “and inherent rights.

<p>Outcomes At level 30, the learner will</p>	<p>Indicators This is evident when the learner</p>
<p>30.4</p> <p>Demonstrate the knowledge abilities and skills to be able to identify that sacred place as a birth right to the land, “treaties “and inherent rights</p>	<ul style="list-style-type: none"> • recites Lords morning prayer - the goal is to recite in Cree. • practices the Mihkoskowakak Nehiyawak prayer ways. (ex: land, animals and all that encompasses Mother Earth, leave offerings- sacred gifts to the world, etc.). • demonstrates the understanding of the interconnectedness of all life (human, animal, spiritual, metaphysical interrelationship, and environment). • demonstrates how to be still and to connect with spirit. • provides a personal description of the value of the oral tradition. • demonstrates understanding of the stories and the role they play in teaching values (ex: creation stories, Wesakechak, etc.). • researches understanding of what “oskapewisak” (being a helper) is about and shares knowledge. • analyzes the Mihkoskowakak Nehiyawak virtues and ways of knowing. (ex: tipi teachings etc.). • consults with community Elders, and identifies a research need or purpose to gather information on Cree ways of knowing including treaties and inherent rights: <ul style="list-style-type: none"> ○ formulating research questions ○ identifying possible sources of information, including people, written texts and media texts ○ practicing approaching cultural resource people with appropriate protocol for collecting information ○ gathering and recording information ○ processing and adapting information ○ scanning for relevant information ○ evaluating information critically ○ organizing information in ways to fit the need or purpose ○ preparing a report or presentation (written, visual, using technology) ○ following protocol for acknowledging sources ○ exploring effective forms for recording and presenting or using research findings, such as incorporating technology, visual presentation, a magazine article, or written report

GOAL

30.5 ceremony and how it relates to us as spiritual beings.

Outcomes At level 30, the learner will	Indicators This is evident when the learner
<p>30.5</p> <p>Ceremony encompasses thoughts, actions and is communicated through the language and is representative in our spiritual being.</p>	<ul style="list-style-type: none"> • demonstrates understanding of how the Mihkoskowakak Nehiyakwak language contains ideas of interconnection between all things in the universe. • demonstrates their understanding of ceremony by sharing their stories about their first kill. • reflects on the metaphysical connections and relationship to our dreams. • participates and observes cultural practices involved in community and family graveyard clean up, feasts, etc. • participates in memorial walks. • observances of the significance of first year of life of child(ren). • participates in the significance of cyclical connections and relationships during feasts. For example: recognizing cultural practice of feasting, (gathering of the couple’s (wedding) relatives and community); participating in activities and dance (square dance). • speaks of his/her family using kinship terminology. • demonstrates that wisdom and knowledge come through experience and that the elders and knowledge keepers are important because of their experience. Practices using talking stick (or rock, or selected object to represent respect for voice). • connects and applies talking stick/circles protocol and/or purpose to share thoughts acknowledging the oral tradition.

GOAL

30.6 To enhance understanding of basic interpersonal communication skills. functional language and culture are two aspects of a person that cannot be separated.

<p>Outcomes At level 30, the learner will</p>	<p>Indicators This is evident when the learner</p>
<p>30.6 To enhance understanding and skillful use of functional language and culture to know two aspects (language and culture are one) of a person that cannot be separated.</p>	<ul style="list-style-type: none"> • formulates key questions to guide inquiry in experiential learning activities that include decision-making by informing and sharing. Examples: Why do we pick larger blueberries and why do we leave small blueberries? Why do shoot a bull moose rather than a cow moose? Why is there offering to Mother Earth for life giving sources like water, animals, plants, etc.? Why do leave offerings to feed Mother Earth? • understands and practices the teachings about sharing with nature and human kind (bears, insects, birds, animals, etc.). • reflects and recognizes to interpret the teachings associated with water fowl (duck, geese, grouse,) to know when hunt ducks, to know when to hunt certain ducks, know about seasonal migrations (patterns). • records and categorizes game animals, ex: moose tanning hides spring (seasonal) cultural practices that aligns with respectful connections to the cyclical nature of life. • appreciates and constructs tools/artifacts made from animals (such as moose bones) to scrape hides, moose brains to soften the moose hides, etc. • understands the utilization and practice using all the animal parts. • appreciates traditional forms of recreation: ex. sharing oral tradition pertaining to “sliding” using moose fur as a sleigh/slider. • appreciates the Mihkoskowakak Nehiyawak lifeways was set out on the land - recreation and survival were inter-changeable and inter-connected to daily life. • elaborates on student-directed activities. • other activities that encompass functional language include: storytelling, animal calling, snowshoe making, bow and arrows, moccasins, art/crafts, beadwork, cradleboards, bonnets, skirts, moss bags, etc.

Assessing Student Progress

The goals of Mihkoskiwakak Nehiyakwak Land Based Culture 10L, 20L, 30L curriculum is the acquisition of cultural competences. Student assessment of the outcomes is best tied to the acquisition of the ability to communicate these competencies in meaningful and appropriate ways.

Assessment for Learning and Assessment of Learning

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

Assessment of learning also referred to as summative assessment, is intended to certify learning and report to parents and students about students' actualization of outcomes. Assessment of learning checks what a learner has learned at a specific point in time. It most often occurs at the end of a period of instruction; e.g., a unit or term. Learners' use of their competencies can be evaluated by learners through self-assessments and by teachers as they observe and conference with the learner. This assessment may also take the form of tests, exams, presentations, or learning portfolios that require students to demonstrate the actualization of specific learning outcomes. The indicators in this curriculum provide the learner with experiences that encourage them to use a variety of competencies to reach the intended outcome.

Assessment of learning information is designed to be summarized in a performance grade and shared with the learner and parent. Teachers make professional decisions to determine which type of assessment strategy is most appropriate.

The following suggestions for assessment may be useful:

- base student assessment on individual progress according to the continuum of learning provided in the outcome's sections of the curriculum, particularly in the area of personal development.
- involve the learner in developing authentic means of assessing student progress.
- tie student progress in cultural competencies to their use of these competencies in social and cultural settings or activities.
- develop descriptive tools, such as rubrics, to provide "pictures" of how students' integration of the competencies might look at different levels.
- assess student progress continuously, rather than only as the summation of a unit of study.
- involve students in the assessment of their own learning.
- share the results of assessment in a holistic manner, rather than as a mark or letter grade alone.
- use the data from student assessment to continuously evaluate and enhance the program.
- use a variety of assessment techniques that clearly reflect the communicative, learner-centered, task-based approach to learning a second language (ex: when using a task-based approach, students use the information in a written text to carry out a task, rather than having students answer comprehension questions).

- the percentage of the mark allotted to each component of the curriculum should reflect the amount of time that the students spend on that component in the classroom.
- assessment criteria should be clear and consistent with the outcomes desired.
- evaluation should take place in the context of meaningful activities. For example, correct protocol during a school or community feast through observation, rather than evaluating by a fill-in-the-blank or other decontextualized exam.
- different types of learning outcomes should be evaluated in different ways. For example, knowledge-related outcomes can be assessed by objective tests; attitudes are better assessed by observation.
- students should be involved in determining the criteria, or be given the criteria (ex: a marking rubric) that will be used for evaluating their work. This can be part of the planning process at the beginning of each unit.
- students should have a clear understanding of the evaluation procedures that will be used throughout the unit.

Assessment Checklist

- uses suitable phrases to intervene in a discussion (ex: What do you think about...? Could you tell me more about...? I wonder about...?).
- repeats part of what someone has said to confirm mutual understanding.
- summarizes the point reached in a discussion to help focus a task.
- uses support strategies to help peers persevere at learning task.
- prepares in groups, topics that will be discussed and questions that can be asked when Elders are present to share their knowledge.
- develops criteria for assessing own work.
- sets goals for learning Mihkoskowakak Nehiyawak Culture Program.
- participates in group problem-solving processes.
- asks for clarification or repetition to aid understanding.
- demonstrates willingness to take risks and to try unfamiliar tasks and approaches.
- recognizes speaking, listening, viewing and representing are useful tools for clarifying thinking, communicating and learning.
- evaluates and modifies own roles in group interactions.
- uses criteria and rubrics to evaluate presentations including the purpose, delivery, content, visual aids, body language, and facial expressions.
- works with cultural mentors (ex: parents, friends, peers, Elders) to monitor and improve own learning.
- identifies and develops own strengths related to culture competencies.
- monitors personal goals and reflects on attainment of personal goals.
- reviews, refines, through reflection, feedback and self-assessment.
- determines personal inquiry and research strengths.
- reflects on new knowledge of cultural competencies and their value to self and the wider community.

Appendix A: Glossary

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

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

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

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

First Nations: The term First Nations is preferred by many First Nation peoples and is used to refer to various governments of the first peoples of Canada. The term First Nations is preferred over the terms Indians, Tribes or Bands, which are used extensively by the federal, provincial and territorial governments (Western Canadian Protocol for Collaboration in Basic Education, 2000).

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

Indicators are a representative list of what students need to know and/or are able to do in order to achieve an outcome. Indicators represent the breadth and depth of the outcome. The list provided in the curriculum is not an exhaustive list. Teachers may develop additional and/or alternative indicators but those teacher-developed indicators must be reflective of and consistent with the breadth and depth that is defined by the given indicators.

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

Laws of relationships is the shared belief of Aboriginal cultures that "people must live in respectful, harmonious relationships with nature, with one another, and with themselves. The relationships are governed by what are understood as laws, which are gifts from the Creator. The laws are fundamentally spiritual, imbuing all aspects of life. As fundamental as this perspective may be, each Aboriginal culture expresses it in unique ways, with its own practices, products, and knowledge" (Western Canadian Protocol for Collaboration in Basic Education, 2000).

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

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

Metacognitive strategies higher order skills that learners use to manage their own learning. They include planning for, monitoring, and assessing the success of language learning (Manitoba Education, 2007).

Mihkoskowakak Nehiyawak refers to the Swampy Cree people of the Red Earth Cree Nation. It is located in northeast region of Saskatchewan. Mihkoskowakak Nehiyawak are one the three tribal groups in Saskatchewan (Red Earth Shoal Lake or Pakwaw, Cumberland House) who reside in the Treaty 5 territory.

Miyo-pimacihowin: living a good life

Oskapasak: These are the youth people that help out in community gatherings, events, wakes (learning the protocol-teachings with the guidance of the Elder)

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

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

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

Reporting is communicating an individual student's progress.

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

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

Wahkotowin is relations, kinship.

Wecihtasowak These are volunteers from the community that support community cultural gatherings, events etc.

APPENDIX B: Adaptive Dimension**Ideas for Adapting the Variables****Learning environment**

- Decrease excess noises and reduce visual and physical clutter in the classroom.
- Provide an area free from distractions for students.
- Model for students how to organize their materials in a way that promotes student success.
- Create alternatives for seating arrangements and include seating options such as stand-up desks/tables, ball chairs and rocking chairs.
- Teach students organization skills such as making lists, using graphic organizers and establishing priorities.
- Encourage students to learn and interact in ways that are culturally familiar to them.
- Include print and visual information that reflects students' cultures, first languages and identities.

Resources

- Provide resources in a variety of formats including print, visual, audio and multimedia.
- Collaborate with students to select resources that reflect diversity and students' needs and interests.
- Invite students to use portable electronic devices to document information.
- Provide assistive technology such as speech to text, text to speech, word prediction, talking dictionary and highlighter.
- Encourage students to use visual dictionaries to verify meanings or spellings of words.
- Provide online accessibility to textbooks, assignments, calendars with assignment and assessment dates and assessment rubrics.
- Support EAL students' language needs with resources in the language of instruction and in their first language.

Instruction

- Offer students more time to respond orally, read passages and complete learning tasks.
- Use multi-sensory (auditory, visual, tactile, kinesthetic) instructional materials to support student comprehension.
- Provide an advance visual organizer, outline or copy of notes to students when presenting academic content.
- Enable students to record oral lessons.
- Supplement auditory information with visual cues and gestures.
- Chunk presentations into short segments.
- Reduce the amount of text on screens or printouts.
- Segment instruction for physical (e.g., body breaks) and tactile activities.
- Provide opportunities for learning tasks that are active (rather than focusing on only sedentary tasks).
- Model/demonstrate ways to self-regulate.
- Support students to recognize their learning strengths and styles and the adaptations and strategies that work best for them.
- Increase the wait time after questioning and during discussions.
- Make available advanced or challenging tasks to students who require enrichment or extension.
- Activate and build on background knowledge or experience for students.
- Tailor tasks and units to students' interests and cultural needs.
- Use the gradual release of responsibility model to meet the needs of individuals and groups of students.
- Ensure guided/scaffolded and independent practice and application are a part of instruction.
- Use a combination of advanced and simple vocabulary during instruction and conversations with students.
- Pre-teach challenging vocabulary.

Assessment

- Provide additional time to complete assessments.
- Offer a reader and/or a scribe and explain difficult wording.
- Give students specific dates for completion of individual parts of an assignment.
- Communicate details about assignments and examinations to parents/guardians in electronic or print format.
- Use a variety of ongoing daily assessments to monitor students' progress.
- Present options to students regarding topics, tasks, resources and learning groups.
- Vary options for demonstrating learning (oral, written, visual, dramatic, multimedia).
- Involve students in assessing their learning and development using portfolios, celebrations of learning and/or electronically documented learning.
- Involve families in developing plans for supporting student achievement.

(Ministry of Education, 2017)

Appendix C: 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.

Tapahtheyimowin (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,

Mihkoskiwakak Nehiyakwak Land-Based Cultural Program 10L/20L/30L 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.

Iyitateyhtamowin (Hope)

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

Using the Tipi Structure as a Symbol

Kanawayimikosowin (Ultimate Protection)

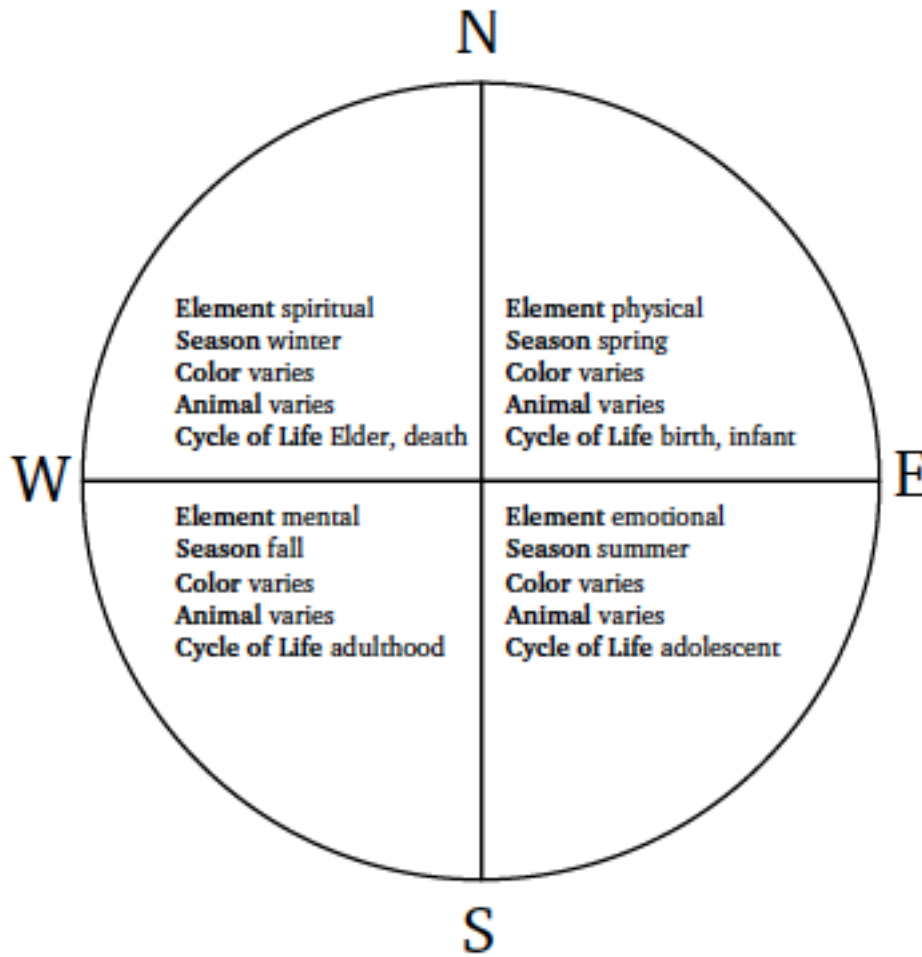
The ultimate responsibility to achieve is "health for a balanced caring for the body, mind, emotions, and the spirit of the individual, the family, the community and the nation.

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.

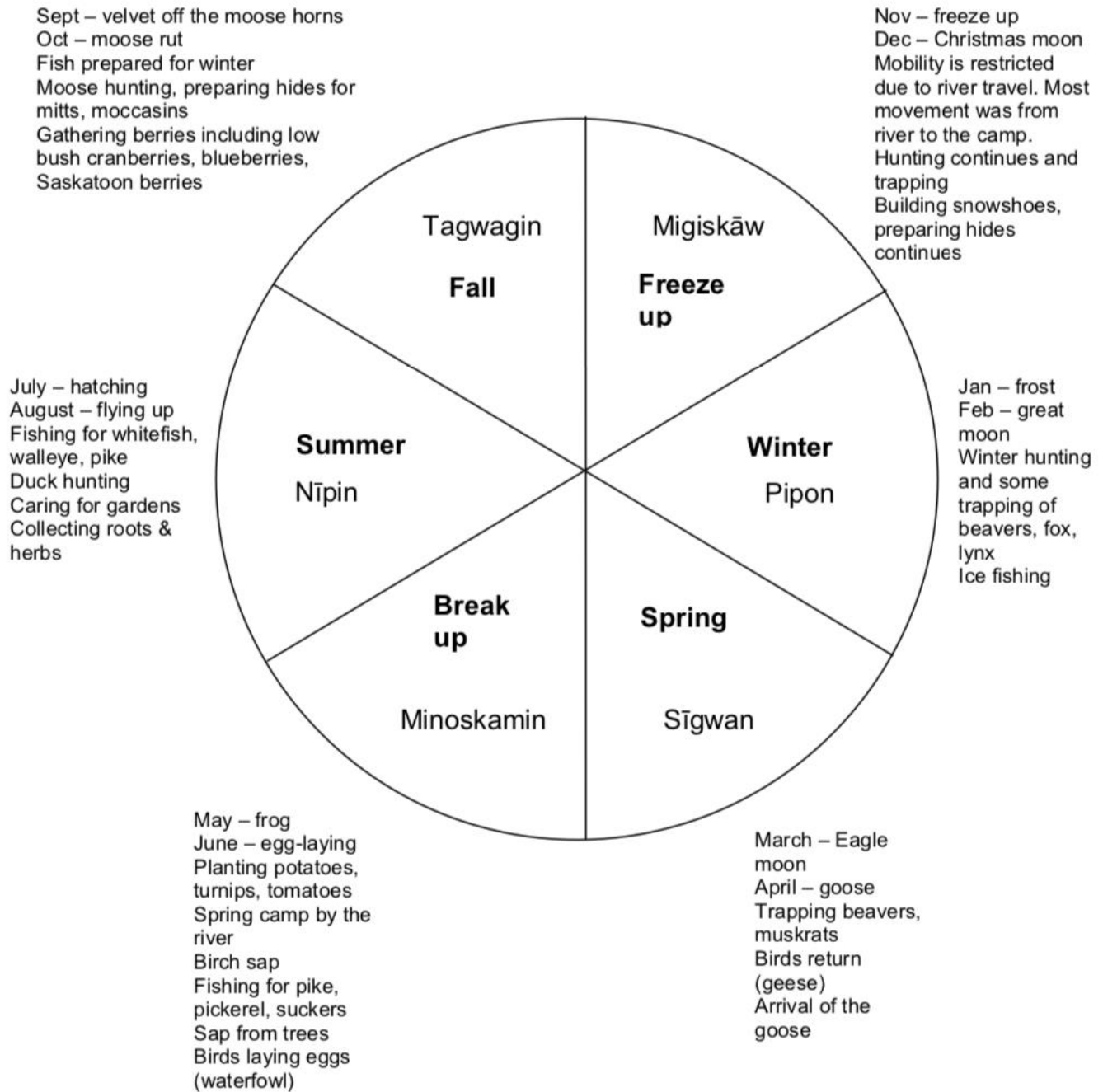
(Excerpt from Sakweew High School, 2013)

**Appendix D
Medicine Wheel**



(Excerpt from Sakwew High School, 2013)

Appendix E – Six Seasons



(Johnson, 2008)

“The Swampy Cree bands from Cumberland and Red Earth areas follow a similar seasonal cycle, but the winter and summer seasons are longer than the rest of the seasons” (Milne, as cited in Johnson, 2008). Please note: that Swampy Cree uses Maple sap instead of Birch sap.

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