

Draft 1 is intended to establish the direction of the 2027–2032 Comprehensive Language Plan. Staff are asked to review the Guiding Principles, Destinations, and Trails and identify what should be continued, changed, added, or removed. Detailed activities, measures, responsibilities, and timelines will be developed following this review.

Ideas to think about:

- *By 2032, Miskwaabikaang will increase the number of Ojibwemowin speakers by ____ and establish a sustainable pathway for developing new speakers in every generation.*
- *The Comprehensive Language Plan will be reviewed annually, with progress reported to Tribal Council and the community. A more comprehensive review will occur at the end of Year 3 through the five-year period.*
- What does success look like in 2032?
- If this plan is successful, what should be noticeably different about Ojibwemowin in Miskwaabikaang five years from now?

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Acknowledgements

Miigwech gakina manidoog.

First, we'd like to acknowledge the gift of life from all the spirits: the four directions, the air we breathe, the water we drink, the earth on which we stand, the trees, the plants, the four legged beings, the birds, the fish, and all the other spirits, for without them, we do not exist.

Next, we acknowledge our ancestors. We thank them for holding onto the knowledge that they did. They suffered unimaginable hardships, they practiced diplomacy, they prayed, and they survived so that we, the next seven generations, may live a good life. We honor them by remembering and practicing what they suffered so greatly to keep.

We acknowledge our elders, the great ones. They tie our community together. They teach us wisdom, respect, love, humility, honesty, truth, and bravery. We thank our elders for the knowledge they keep and for the living history they teach.

We acknowledge our children and theirs, for seven generations to come. We thank them for having faith in us to provide the foundation for them to live a life of harmony and balance. We honor them by utilizing the earth we're borrowing from them in a good way.

We thank the Red Cliff Tribal Council, Tribal Historic Preservation Office, MICA, and the Cultural Resource Fund for believing in our community and the importance of our language. Thank you for providing the funds to develop a plan for our community and our future by laying a foundation for Ojibwe language fluency.

Last, we'd like to acknowledge our community. The people in our community have been eager to gain knowledge and shown readiness to learn. The values our community holds and making language revitalization a priority is a true commitment to healing trauma and loving our people.

Executive Summary

In 2018 the Red Cliff Band of Lake Superior Chippewa Indians applied and received funding from the MICA group and the Cultural Resource Fund to help our community regain fluency in Ojibwemowin. The funds were used to create an Anishinaabe Language and Culture Coordinator position, tasked with developing a comprehensive 5-year plan to lead our community on the path of fluency. Just as our language is alive and adaptable, this plan is a living document and can be adapted to better serve our community's needs to achieve fluency.

Our plan is outlined using a guide provided and developed by MICA, titled, Pathways on a Language Landscape: A Planning Guide for Native Language Revitalization. This guide was designed through inter-tribal collaboration and intends to help communities with language revitalization efforts. The Pathways guide helped us outline 9 focus areas for our community's plan: Awareness and Value of Language, Families, Intergenerational Involvement, Sovereignty and Policy, Materials and Documentation, Teaching and Training, Education, Language Use in Media, and Resources/Funding. We will go into detail in each focus area, outlining what our community is currently engaged in, and providing detailed planning on specific objectives for the next 5 years.

Utilizing the Pathways on a Language Landscape, as a guide, helped us use something that already exists and adapt it to make it tailored to Red Cliff Community. There were three focus areas that we've decided to go into more detail: Sovereignty and Policy, Teaching and Training, and Education. Because our Sovereignty and Policy include our tribal operations, we have created a sub-set under the broad title of Sovereignty and Policy focusing solely on Tribal Operations. Under the broad topic of Teaching and Training, we've created a sub-set of Language Speakers. Our immediate need for speakers in our community is the justification for the sub-set, exclusive, focus area of Language Speakers.

The data used to develop our comprehensive plan was sourced from the Red Cliff Tribal Census which was conducted in 2018, nine (9) Language Advisory Group meetings which averaged seven (7) community members attending, twelve (12) Staff Language planning meetings, Tribal Staff Questionnaires (completed by 25 staff members), a meeting with the School District of Bayfield administrators, two (2) questionnaires from Bayfield School staff, a language survey (35 participants), and conversations with individual community members.

This compilation of data has allowed us to develop a plan which reflects the current condition, needs, and wants of the community.

Our community is excited and eager to utilize our comprehensive plan to improve the quality of life of our people through fluency in Ojibwemowin.

In 2026, *why the plan is being renewed, the six listening sessions, major progress since 2020, and the 2027–2032 planning period.*

History of Red Cliff

Migration:

The Red Cliff Band of Lake Superior Chippewa Indians are a derivative of the LaPointe Band of Lake Superior Chippewa Indians; one band among the larger group of Anishinaabe people. Our people migrated to the shores of Gichi Gami (Lake Superior) because of a prophecy that was gifted to our people from the manidoog (spirits) through the dream world. This prophecy told the Anishinaabe to follow the miigis shell toward the setting sun, and that there would be seven stopping points. The final of which would be the place where our people would live forever; the place where the food grows on water. The migration prophecy brought us to where we are now. Our band, the Red Cliff Band, settled on and near Mooningwanekaaning Minis (Madeline Island).

Treaty Era:

The Anishinaabe of Gichi Gami engaged in many treaties with the United States Government. The most referenced of these treaties were made in the years 1836, 1837, 1842, and 1854. These 4 treaties ceded millions of acres of land to the United States Government. Though the land was ceded, our leaders made sure that they preserved the rights of usual occupancy on the land forever.

Removal Attempt:

The United States Government enacted a plan of deceit and ill intent on the Anishinaabe people of Lake Superior in 1850. The treaties established posts to receive annuity payments, one of which was at LaPointe on Mooningwanekaaning. The Bureau of Indian Affairs (BIA) moved the annuity payments to Sandy Lake, Minnesota, west of the Mississippi River, to comply with the Indian Removal Act. Our people traveled in the late fall and early winter

to Sandy Lake to receive their annuity payments. When they arrived, the payments were not there. The government agents were late, the food was rotten, and the payments were less than what was promised in the treaties. Over 400 people in our Tribe perished from starvation, illness, and freezing conditions.

Our leadership, Bizhiki (Chief Buffalo) and his delegation, traveled to Washington DC to speak with the sitting President of the United States, Millard Fillmore. On their way to Washington DC, Bizhiki and his delegation made many stops to speak with the people of the United States, telling them our story. They had a petition to rescind the Removal Act, which many people along the way signed. After initially being turned away, they were finally able to speak with the President of the United States. Bizhiki, his delegates, and the President smoked the opwaagan (sacred pipe) and in time, came to an agreement that the Indian Removal Act would be rescinded and that the Anishinaabe would stay in their homeland until the end of time.

The Treaty of LaPointe in 1854 established reservations in our homelands in what is commonly known as Michigan, Minnesota, and Wisconsin, including the LaPointe Band, of which Red Cliff is a part. In the Treaty of 1854, Bizhiki, his family and followers reserved a tract of land in the northernmost part of the state known as Wisconsin, which later became the Red Cliff Reservation. **The future-focused thinking and actions of our leadership** has ensured that our people would live on in the place we call home.

Assimilation Era:

In the generations following the signing of the 1854 Treaty, though we were able to stay in our homelands without the threat of removal, policies passed by the United States government continued to adversely affect our membership. The most detrimental policies were aimed at assimilating our people into American society. The United States government used strategies such as dividing Tribal lands into individual allotments, boarding schools, and relocation, as tools to eradicate the “Indian problem.” The results of these traumas are still felt among our people today.

During the assimilation era of our history, it was common for parents to refuse to speak the language to their children. It was thought that if children were brought up speaking Ojibwe, they would have a harder time in life; that they would be subject to the same pain and suffering as their parents and grandparents.

2018:

We have come a long way since the time of our grandparents being refused the right to speak their language., but the consequences of that refusal are seen. According to the Tribal Census, which was concluded in 2018, there are over 1,313 people living in Red Cliff. Of those counted in the census, over 76% said they spoke little or no Ojibwemowin and 71% Understood little or no Ojibwemowin. These staggering numbers are a direct result of Federal Indian Policy and traumas caused by Catholic Mission schools forbidding language and culture.

This is the story told all throughout Indian Country. The tenacity and resiliency of our community is encouraging. Many places have had the same dismal situation regarding language loss and high rates of people who don't speak or understand their language. Places like Hawaii, Lac Courte Oreilles, and New Zealand have taken initiative to teach their children in the language, and we've seen, before our very eyes, the mental health, education, and positive sense of identity of the community has shown drastic improvement.

“When children are raised with their Native languages and the values and worldviews which are carried within the languages, they have a more secure sense of identity. The cultures embedded in Indigenous languages represent time-proven child rearing educational practices that helped Indigenous people to survive over countless generations, developing extended family, clan and community ties that provide strong support groups.”¹ In order to heal the traumas plaguing our community, understanding and remembering our way of life and language is the light that will bring our people out of the multi-generational traumas that have been inflicted upon us.

The cultures embedded in Indigenous languages represent time-proven child rearing educational practices that helped Indigenous people to survive over countless generations, developing extended family, clan and community ties that provide strong support groups.

Vision

As a people, Ojibwemowin (Ojibwe language) is the foundation of our being. With our language we are able to live mino-bimaadiziwin (a good life). We see our language as a living part of our community. It provides us with our history as Anishinaabe, the history of the world of which we are a part, and guidance for enduring many of life's struggles. Achieving fluency in Ojibwemowin and raising first-language speakers in our community is necessary for our people to thrive.

Our community envisions a home where our children are brought up speaking and living our language. Our traditional way of life and our values system is built into Ojibwe ikidowinan (Ojibwe words). Language and culture revitalization is a necessary tool to combat the ills of our community. Studies show that when children are raised with their indigenous languages, they are more grounded in their identity, they do better in school, and are a lower risk for substance abuse. "Language reclamation is not merely, or even primarily, a linguistic one, but is profoundly linked to issues of educational equity, Indigenous self-determination, and the (re)construction of community well-being ..."² **Red Cliff community is committed to healing the traumas within our people through remembering our language and the guidance built within Ojibwemowin.**

2018 Red Cliff Tribal Census Data:

Through the census the Tribe conducted in 2018 the current state of language understanding, and speaking abilities were identified:

Table 15 | Understanding of the Ojibwe Language

	Number of Responses	Percentage
No understanding	248	27.6
Very little understanding	394	43.9
Basic understanding	172	19.2
Good understanding	61	6.8
Very good understanding	11	1.2
Understand fully/fluent	4	0.4
Uncertain	8	0.9
Total	898	100.0

Table 16 | Proficiency in Speaking the Ojibwe Language

	Number of Responses	Percentage
No speaking proficiency	286	31.8
Very little speaking proficiency	407	45.3
Basic speaking proficiency	164	18.2
Good speaking proficiency	30	3.3
Very good speaking proficiency	8	0.9
Native speaker/fluent	4	0.4
Total	899	100.0

Over three-quarters (77.1%) of the surveyed population acknowledged speaking little or no Ojibwe, and 71.5% of population has no understanding or very little understanding of the language (see Table 15 and Table 16). Less than 10% were reported having good or better understanding and less than 5% had good or better speaking skills. However, 60.8% of households reported having members that are interested in taking Ojibwe language classes. Identifying mentors and exploring opportunities to integrate language into everyday activities that bridge generations may help revitalize the language before the few who are fluent are no longer able to pass on their knowledge.

The data from the census shows that we are in a time of need for action to revitalize our language. Over 60% of the households in our community have identified themselves as interested in increasing their knowledge and ability to speak Ojibwemowin.³

Our Tribe has identified the importance of Ojibwemowin through surveys, Language Advisory Group Meetings, and the 2018 census, and we believe in the value that our language has in providing a quality life to our people. We have hired an Ojibwe Language and Culture Coordinator to write and help implement a 5-year plan to help lead our community toward fluency. By taking the initiative, we're proving our commitment to sustaining and revitalizing our language.

Through the process of writing the plan, we've conducted a survey to assess personal and community goals, importance of language, most convenient means of learning, and barriers hindering community members from learning Ojibwemowin. The survey had 35 participants and identified a common theme of fluency in the long-term community goals portion.

The creation of a Language Advisory Group has been an instrumental tool in acknowledging need for learning and bringing awareness of language learning and speaking opportunities to our community. The Language Advisory Group has met nine (9) times thus far with an average of seven (7) participants at the meetings.

New Terminology:

- **Guiding Principle** — What we believe.
- **Destination** — Where we want to be.
- **Trail** — How we intend to get there.
- **Activity** — Specific work undertaken.
- **Output** — What the activity produces.
- **Measure** — How progress will be demonstrated.

Focus Area 1: Awareness and Value

Guiding Principle:

Ojibwemowin is valued, visible and used throughout the community.

Destination:

The number of households with members interested in learning Ojibwemowin is 75% in 2032.

Trail:

- Develop campaigns to promote language
 - phrase of the week challenge
 - The “phrase of the week challenge” will be a continuation and inclusion initiative built onto the IT department’s current “phrase of the week.”
 - caught in the act
 - The “caught in the act” strategy will provide incentive for our community to recognize and encourage more use of Ojibwemowin throughout our every-day activities (shopping at the store, visiting family, attending community events, etc.). People who are “caught in the act” will have their name placed in a drawing for a prize at the end of the month.
 - Sign-making
 - ?????

Awareness and Value Workplan

<u>Activities</u>	<u>Outputs</u>	<u>Who</u>	<u>Start</u>	<u>Measure</u>
“Phrase of the Week”	Language Involvement via Tribal Media			
“Caught in the Act”	Community will consciously use Ojibwe to be put in for a drawing			
Signage in the Community	There will be visual representation of the language			

Focus Area 2: Tribal Sovereignty and Policy

Guiding Principle:

Ojibwemowin is an expression of Tribal sovereignty and is protected, supported and advanced through Tribal leadership and policy.

Destination:

All Tribal ??? includes a Reference, Support and/or Acknowledgement of the Ojibwe Language

Trail:

- All tribal documents contain Ojibwe Language
- Each Tribal Leader learns the Ojibwe Language
- All Tribal Laws are reviewed for Ojibwe Language usage/support/reference

<u>Activities</u>	<u>Outputs</u>	<u>Who</u>	<u>Start</u>	<u>Measure</u>
Research Tribal Statutes/Documents for Language Amendments		Staff???		
Classes for Leadership (Rosetta Stone, Community Class>>				
Review Minutes, Agendas, Resolution Templates for Language Opportunities				
Review Tribal Council Document Templates for Language Opportunities				
If resolution is denied Revise resolution and restart proposal process				

Tribal Operations

Guiding Principle:

Ojibwemowin is a crucial part of the everyday operations of Tribal government.

Destination:

The Language is a part of all programs, _____

Trail:

- Identify Resources
- Program Plan Development
- ???

<u>Activities</u>	<u>Outputs</u>	<u>Who</u>	<u>Start</u>	<u>Measure</u>
		Staff???		

Health and Wellness

Guiding Principle:

Ojibwemowin and Anishinaabe-izhitwaawin strengthen the health and wellbeing of our people.

Destination:

Language & Culture is learned and practiced within the Health and Wellness Division.

Trail:

- Client Language Learning
- Staff Learning
- Cultural Practices

<u>Activities</u>	<u>Outputs</u>	<u>Who</u>	<u>Start</u>	<u>Measure</u>
		Staff???		

Treaty Natural Resources

Guiding Principle:

Ojibwemowin and Anishinaabe knowledge are inseparable from our relationship with the land, water, beings and treaty-reserved resources.

Destination:

Staff are capable and knowledgeable on how Language & Culture impact Harvesting. Community Members have the opportunity to learn, harvest and practice customs.

Trail:

- Staff Language Learning
- Learning Workshops
- Cultural Harvest Mentorships

<u>Activities</u>	<u>Outputs</u>	<u>Who</u>	<u>Start</u>	<u>Measure</u>
		Staff???		

Family and Human Services

Guiding Principle:

Ojibwemowin and Anishinaabe-izhitwaawin strengthen individuals, families, and community.

Destination:

All Mission Statements are written and Spoken. Staff are DLU's (Daily Language User)

Trail:

- *Program mission statements are translated into Ojibwemowin*
- *Staff practice how to say and comprehend the Ojibwemowin Version of their mission statements*
- *Bilingual mission statement on all materials that include programs' mission statements*
- *Include Ojibwemowin on all printed materials (including applications for services)*
- *Job titles written and posted in Ojibwemowin*
- *Smudge/prayer before meetings*
- *Weekly division/program language table (ex. "lunch and learn")*
- *Provide incentives for language acquisition*

<u>Activities</u>	<u>Outputs</u>	<u>Who</u>	<u>Start</u>	<u>Measure</u>
		Staff???		

Tribal Courts

Guiding Principle:

Ojibwemowin and Anishinaabe-izhitwaawin support healing, accountability and the restoration of individuals and families.

Destination:

Staff and individuals that experience tribal court are empowered through Language & Culture. How can the Healing to Wellness Court be enhanced? How can Tribal Court generally contribute to the revitalization of Language and Culture?

Trail:

- ??????

<u>Activities</u>	<u>Outputs</u>	<u>Who</u>	<u>Start</u>	<u>Measure</u>

Tribal Historic Preservation Office

Guiding Principle:

Ojibwemowin carries the history, places, knowledge and cultural memory of Miskwaabikaang.

Destination:

Are we going to want to identify new goals, objectives and actions taken by the THPO?

Trail:

- ??????
- Advisory Group (Moved to new location?)

<u>Activities</u>	<u>Outputs</u>	<u>Who</u>	<u>Start</u>	<u>Measure</u>

Focus Area 3: Families

Guiding Principle:

Families are the foundation for creating and raising Ojibwemowin speakers.

Destination:

Families regularly use Ojibwemowin in their homes and have the resources, opportunities and support needed to increase their language use.

Trail:

- Community group and tribal program collaboration for Language Gatherings.
- Generating accessible Learning Materials.
- ????

<u>Activities</u>	<u>Outputs</u>	<u>Who</u>	<u>Start</u>	<u>Measure</u>

Focus Area 4: Intergenerational Involvement

Guiding Principle:

Ojibwemowin is strengthened when knowledge and language are shared across generations.

Destination:

There are recurring opportunities for all generations to gather.

Trail:

- *Barriers are identified*
- *Youth participate in programming*
- *Youth and Elders have a place to teach*
- *Using and creating oral interviews.*

<u>Activities</u>	<u>Outputs</u>	<u>Who</u>	<u>Start</u>	<u>Measure</u>
Identify barriers	Barriers are identified and can be addressed	Elders, Youth, Middle group, Childless adults, extended families		
Involve young people in planning	Young people are involved and feel pride	Elders, Youth, Middle group, Childless adults, extended families		
Address intergenerational oppression	Intergenerational oppression is addressed and begins to be alleviated	Elders, Youth, Middle group, Childless adults, extended families		
Provide space for elders and youth to teach	Space is provided to share intergenerational knowledge	Elders, Youth, Middle group, Childless adults, extended families, Planning		
Utilize stories and knowledge through documented interviews (1970s-2020)	Intergenerational teachings are administered via existing resources	Elders, Youth, Middle group, Childless adults, Extended Families, Language		
Intergenerational pairing activities (similar to master/apprenticeships)	Partnerships are formed among people of all generations	Elders, Youth, Middle group, Childless adults, extended families, Language		

Acknowledge and place value on bilingual attributes	Elders are valued for the knowledge they have, no matter the language they use	Elders, Youth, Middle group, Childless adults, extended families		
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Focus Area 5: Materials and Documentation

Guiding Principle:

Ojibwemowin knowledge and resources are created, protected, organized and accessible for future generations.

Destination:

Community members have reliable access to organized, protected and high-quality Red Cliff Ojibwemowin resources in both physical and digital spaces.

Trail:

- *A site is secured*

- *Resources are created, purchased and secured*
- *Funding is identified for a language center.*

Activities	Outputs	Who	Start	<u>Measure</u>
Inventory existing buildings/spaces	Having a comprehensive list of options for a facility	FM, TC, P&P, THPO	August, 2020	
Evaluate existing options & community input	Determine most suitable options	PAC, Zoning, Community posting, TC	September, 2020	
Begin PAC review process	Obtain all necessary permits & other materials	PAC, Community, Lang. Dept., TC	January, 2021	

Focus Area 6: Teaching and Training

Guiding Principle:

Speakers and teachers are developed, supported, and sustained to carry Ojibwemowin forward.

Destination:

Red Cliff maintains a sustainable pathway that develops language learners into speakers, teachers and mentors.

Trail:

- *Is there a Tribal Certification process?*
- *What is needed next to sustain Teachers after they are developed?*

<u>Activities</u>	<u>Outputs</u>	<u>Who</u>	<u>Start</u>	<u>Measure</u>

Language Speakers(???)

Guiding Principle:

Ojibwemowin survives and thrives through people who speak and use the language.

Destination:

???There are speakers available to officiate ceremonies.

Trail:

- Is there a Tribal Certification process?
- What is needed next to sustain Teachers after they are developed?

<u>Activities</u>	<u>Outputs</u>	<u>Who</u>	<u>Start</u>	<u>Measure</u>

Focus Area 7: Education

Guiding Principle:

Education creates a continuous pathway toward Ojibwemowin proficiency and fluency.

Destination:

There are multiple Immersion Programs and language classes in the community.

Trail:

- *After school programs*
- *Language based childcare*
- *Collaborate with neighboring communities*
- *Wellness Curriculum is utilized*

Activities	Output	Who	Start	<u>Measure</u>
Identify current	There's an	Language,		
community condition	understanding	Planning,		
of language and	of	Community,		
culture education	the level of	Education		
	knowledge in			
	the			
	community			
Secure a space with	Community has	Planning, PAC,		
	a	FM,		
the capacity for	space to gather	Accounting		
	and			
community-oriented	learn together			
language/culture				
learning				
Attend immersion	Information is	Community,		
spaces in neighboring	gathered on	Language,		
communities	immersion	Education		
	practices			
	in other			
	communities			
Utilize wellness	An established	Education,		
curriculum	curriculum is	Language		
	utilized to			
	promote/ teach			
	language and			
	culture			
After-school	Immersion	Education,		
	program			
immersion program	is at a time that	Language,		
	is	Bayfield		
for community	convenient for	School, Youth		
	working	Services,		
	families			
	and	Community		
	school-aged			
	students			
Language-based	Adult/ extended	ECC, Language,		

childcare	families focus on	Youth Services,		
	their learning while	Community		
	the children of the			
	community are			
	cared for and			
	hearing language			

Early Childhood Center

Guiding Principle:

Children deserve the opportunity to hear, learn, and speak Ojibwemowin from their earliest years.

Destination:

Language is utilized in all curriculum and there are speakers to assist in the classroom.

Trail:

- Review curriculum.
- Revise and update curriculum.
- Labeling all things in the classroom (soap, sinks, toothbrush, etc.)
- Create flip cards for language reference for teachers.
- Review and revise previous grandparent program.
- Create and maintain relationships with elders in the community
- Provide incentive for community knowledge holders to volunteer in the classrooms

Objective:	<u>Utilize language & culture curriculum at all times</u>			
Outcome:	Teaching objectives and standards are outlined and utilized equitably in all classrooms			
Milestone	Outputs	Who	Start	<u>Measure</u>
Review, revise, and update curriculum	Curriculum is updated	ECC		

Use and add to materials that were created with past ANA funds	Materials for language and culture teaching/learning are used	ECC		
Provide language and culture learning opportunities for staff during paid time	Staff are better equipped to teach Language and Culture Curriculum	ECC, HR		
Create resource flip-cards for staff to keep on their person	Teachers have a reference guide wherever they are in the classroom	ECC, Language		

Objective:	<u>Hire a fluent speaker to assist teachers and students in learning Ojibwemowin by 2024</u>			
Outcome:	Teachers and students have a fluent resource to learn language from			
Activities	Outputs	Who	Start	<u>Measure</u>
Utilize list of known Ojibwe language speakers	Speakers on the list can be contacted	ECC, Language		

Research other Tribal Schools language teacher pay/benefits	Average pay and benefits for language speakers is known	ECC, Language		
Fund and write position for fluent speaker(s)	Position is created	ECC, Planning		
Recruit Ojibwe Language speakers to work in the ECC	Language speakers are recruited to work at ECC	ECC, Language		

Bayfield School District

Guiding Principle:

Strong partnerships ensure Red Cliff children have continuous opportunities to learn and use Ojibwemowin throughout their education.

Destination:

There are standards and assessments for each grade level with a curriculum surrounding Ojibwe language and culture for the Bayfield School District that increases language exposure for all staff and students.

Trail:

- Bayfield School Administration will begin to write curriculum and set power standards for language acquisition pertinent to each grade level
- School District and the Tribe will help prepare staff for a “blended” teaching approach to language.
- Formulate a language resource list for all staff (common phrases, sound charts, online and human resources, etc.) to help them incorporate more language into conversations and teaching with students.
- Utilize the existing morning collaboration time to help teach staff language, to inspire them to believe in the importance of our language, and to help increase their comfortability with using Ojibwemowin.

Objective:	<u>Develop power standards and assessments for each grade level</u>			
Outcome:	Age and grade appropriate standards and assessments are established to foster and measure growth in Ojibwe language development			
Activities	Outputs	Who	Start	<u>Measure</u>
Coordinate with schools that have established Indigenous Language teaching standards and assessments	Access to existing standards and assessment tools	Bayfield School Admin, Other School Districts		
Collaborate with community to set expectations	Parents and community members are consulted on plans and expectations for students' language learning	Bayfield School Admin, Community		
School staff set power standards and assessment measures for each grade	Standards and assessments are in place to foster and	Bayfield School Admin		

	measure growth			
Biannual assessments	Assessment of language development	Bayfield School Staff, Students		

Objective: <u>Develop a curriculum surrounding Ojibwe Language and Culture for the Bayfield School</u> <u>District</u>				
Outcome: A developed curriculum guides instruction on language and culture-oriented teaching				
Activities	Outputs	Who	Start	Measure
Bayfield School Administration and the Tribe prepare staff for blended curriculum	Staff learn how to teach subjects using Ojibwe language and worldview	Bayfield School Staff, Language, Education, JOM		
Consult with the community on Language and Culture Curriculum development	Community is involved in the development of curriculum	Bayfield School, JOM, Community		
Bayfield School Administration write Ojibwe language and culture curriculum for the District	Curriculum is written	Bayfield School Admin		
Implement language and culture curriculum	Language and culture curriculum is implemented	Bayfield School Staff		

Objective: <u>Increase language exposure for all staff and students</u>				
Outcome: Staff and students will learn more language through increased exposure				
Activities	Outputs	Who	Start	<u>Measure</u>
Utilize the existing morning collaboration time to help teach staff language	Staff learns more language	Bayfield School Staff		
Inspire staff and students to believe in the importance of Ojibwemowin	Staff and students are committed to language revitalization	Bayfield School Staff, Students		
Help increase staff comfortability with using Ojibwemowin	Staff is more comfortable using language in all settings	Bayfield School Staff		
Recruit language speakers in the community to volunteer to help teach staff	Community volunteers are used to teach language to staff	Community Speakers, Bayfield School Staff		
Label all things in school in Ojibwemowin	Language representation is visible throughout the school	Bayfield School Staff, Language, Students		
Use Ojibwemowin in morning announcements	Language is spoken and heard during the morning announcements daily	Bayfield School Staff, Students		

Focus Area 8: Language Use in Media

Guiding Principle:

Ojibwemowin is heard, seen and understood across the media our community uses every day.

Destination:

There is audio and print language exposure throughout the community. There is a social media presence on 3+ platforms. A monthly newspaper cartoons, comic books, and motion comics in Ojibwemowin are consistently released.

Trail:

- Ojibwe audio lessons on the Red Cliff Tribal TV channel
- Ojibwe music, audio lessons, and stories on the speakers in Tribal buildings
- Add an Ojibwe Language page to the Tribal Webpage
- Create Tik-Tok, Instagram, and Twitter accounts for the Tribe
- Ojibwe language podcasts
- Cartoons dubbed in Ojibwe added to the Tribal TV channel and social media pages
- Comic books and motion comics

- *Ojibwe vines created and posted to social media pages*

<u>Activities</u>	<u>Outputs</u>	<u>Who</u>	<u>Start</u>	<u>Measure</u>

Objective:	<u>Increase audio and print exposure of language throughout the community</u>			
Outcome:	Community members and staff will learn Ojibwemowin by hearing and seeing it in commonplaces throughout the community			
Activities	Outputs	Who	Start	<u>Measure</u>
Language lessons played on the radio in the tribal office	Staff and visitors hear language lessons while working	IT, Language		

Language lessons background on the Tribal TV Channel	People have a resource to hear language lessons available at all times in their home	IT, Language		
Podcasts	Varying topics of language teaching is projected through podcasts	IT, Language		
Stories and songs recorded in Ojibwemowin and distributed to commonplaces in the area (stores, casino, youth center)	Language based audio entertainment is consistently audible in commonplaces	IT, Language, Community stores, Youth Center, Casino		
Add a Language page to the Tribal Webpage	Language learning resources are available at all times on the Tribal Webpage	IT, Language		

Objective:	<u>Expand the Tribe's social media presence by 3 more platforms by 2022</u>			
Outcome:	Presence on more social media platforms will increase the range of reach of information			
Activities	Outputs	Who	Start	<u>Measure</u>
Create accounts on Twitter, Tik Tok, Instagram, etc.	The Tribe has more platforms to reach more people	Communications , Language		

Create vines in Ojibwemowin	Vines are posted on all social media accounts	Communications , Language		
Have daily phrases in video, text, or picture format	Different media forms of language saturate all Tribal social media accounts	Communications , Language, Community		
Coordinate with speakers to dub over cartoons and post on social media pages, Tribal Webpage, and the Tribal TV channel	Cartoons dubbed in Ojibwe provide entertainment for families and are available on social media	Communications , Language, Language speakers		

Objective: <u>Create monthly newspaper cartoons, comic books, and motion comics in Ojibwemowin</u>				
Outcome: Print media is available for entertainment for community				
Activities	Outputs	Who	Start	<u>Measure</u>
Acquire cartoonists	Cartoonist available to draw comics and cartoons	Communications, artists		
Develop storylines in Ojibwemowin	Storylines for multiple print media	Communications, Language, community		

	are develop ed			
Research printing options	Knowledge of options for printing media to make better educated decisions	P&P, Communications, Printing companies		

Focus Area 9: Funding and Resources

Guiding Principle:

Long-term investment in people, programs, partnerships and resources sustains Ojibwemowin for future generations.

Destination:

There are many partners and resources the tribe has access to in order for long term support to sustain Language Plan Initiatives.

Trail:

- Grants:
 - Utilize our Comprehensive Language Plan to apply for funding.
 - Research and apply for funding for language revitalization initiatives.
 - Research and apply for funding for Natural Resource initiatives and include

- Research and apply for funding for Family Service initiatives and include language and culture revitalization within the grant applications.
- Fundraisers:
 - Organize fundraising strategies to fund language initiatives.
- Donations:
 - Write a brief on the purpose of soliciting donations.
 - Setup donation boxes around the Chequamegon Bay area.

<u>Activities</u>	<u>Outputs</u>	<u>Who</u>	<u>Start</u>	<u>Measure</u>

Objective: <u>Develop a comprehensive list of funding and implementation strategies</u>				
Outcome: An organized plan will help us obtain and execute funding strategies effectively				
<u>Activities</u>	<u>Outputs</u>	<u>Who</u>	<u>Start</u>	<u>Measure</u>
Research grant options	Grants which are available are known	Planning, Language, Language Advisory Group		

Brainstorm fundraising strategies both online and in person	Variety of fundraising strategies are planned	Language Advisory Group, Communications		
Brainstorm strategic placement of collection and donation containers	Donation containers are located in optimal places and a collection strategy is planned	Language Advisory Group, Language		
Develop a brief on the purpose of soliciting donations and fundraising	A brief is developed for donors to understand why their funds are needed	Language Advisory Group, Language, Communications		

Nazhike's Remarks:

Suggestions:

1. **Red Cliff–Bad River partnership.** Explore a shared Program that organizes joint projects, speakers, curriculum and events.
2. **Regional language collaboration.** Develop formal relationships among other Ojibwe communities for shared teacher development, immersion resources, curriculum, media and speaker access.
3. **Annual State of Ojibwemowin Report.** Each year report how many learners, speakers, teachers, immersion students, family participants and programs are active.

4. **Community language census.** The 2018 baseline is still carrying much of the plan. The chart shows that only about 5% reported good-or-better speaking ability at that time. A new assessment is essential if Red Cliff wants to know whether revitalization is working.
5. **Speaker-development pathway.** Define what it means to progress from learner → daily language user → conversational speaker → advanced speaker.
6. **Family language initiative.** Help willing households create simple family language plans and provide resources and mentors.
7. **Paid language time for Tribal staff.** Departments could identify a reasonable amount of paid learning time and their own annual language destination.
8. **Tribal Official Language implementation plan.** Tribal Council documents, forms, signage, public communications, employee orientation, departments and Tribal law.
9. **Official Alphabet implementation.** Establish standards for spelling and presentation in signage, media, curriculum and Tribal documents.
10. **Language in natural-resource activities.** Treat sugarbush, fishing, hunting, ricing, medicines and gathering as language environments.
11. **Elder/Speaker Legacy Project.** Systematically record speakers, stories, conversation, place names and specialized knowledge under community-established access protocols.
12. **Digital language repository.** The Materials section currently points toward a physical language center. Keep that aspiration and enhance the digital library that can be accessed from anywhere.
13. **Ojibwe media production.** Move beyond “Phrase of the Week” into natural-language media: news, conversations, children’s material, podcasts, short videos and community interviews.
14. **Data, AI and technology policy.** Establish Tribal expectations regarding ownership, consent, sacred/restricted material, data within the tribe and with external companies.
15. **Sustainable funding model.** Red Cliff has demonstrated success securing grants. The next step is determining which language positions and programs should become permanent Tribal commitments.

Progress since 2020:

Area	2020 Baseline/Goal	Development Since 2020	Next Question
Sovereignty	Official Language declaration proposed	Official Language and Official Alphabet adopted	How will they be implemented throughout the government?

Teaching & Training	Develop three teachers	Teacher trainee programming established	What is the permanent pathway after training?
Education	Establish immersion	Immersion opportunities developed	How far should immersion expand by 2032?
Media	Increase media exposure	Greater use of Tribal and digital media. Resources shared on MIIN Site.	How can media support learners & speakers?
Funding	Secure grants/resources	Significant grant-funded growth	What becomes permanently supported?

Data to think about:

- Number of identified speakers
- Number of active learners
- Number of daily language users (DLU)
- Number of trained teachers
- Number of mentor/apprentice relationships

- Number of children in immersion
- Number of families using Ojibwemowin at home
- Number of Tribal departments with annual language plans
- Hours of new Ojibwemowin media produced
- Language resources documented and preserved
- Annual Tribal investment in Ojibwemowin

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