



NORWAY HOUSE CREE NATION CREE LANGUAGE INITIATIVE

Strategic Plan
6 months – 5 years

Kinosao Sipi Ininowak Ininimowin
Norway House Cree Nation-Cree Language



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MESSAGE FROM CHIEF AND COUNCIL:

As Chief and Council of the Norway House Cree Nation, we strongly support the efforts that are being made to bring back and maintain our Muskego Ininimowin (Cree Language) through the Norway House Cree Nation Cree Language Initiative.

This initiative is of great importance for our people and community, especially for our young people who have lost their language. Throughout our Indigenous history, we have learned that maintaining our language, culture and values is crucial to realize and understand our identity.

We certainly agree that teaching and maintaining our language and culture begins at home but we must realize that the loss of our language and culture is as a result of the assimilation policies imposed on First Nations by the Government. Most of our people chose not to speak their native tongue due to the experiences of harsh discipline they went through for speaking their First Nations language within the Residential School System. As a result, they made the decision not to allow their children to learn or use the language which eventually led to the gradual loss of the Cree Language in our community.

We commend the Elders and the young people who agreed to be on the NHCN Cree Language Advisory Committee and for the work they have put into the development of the Muskego (Swampy) Ininimowin (Cree Language) Strategic Plan that will promote and enhance the use of the Cree Language in our First Nation Community.

Strengthening our Muskego Ininimowin heritage for Norway House Cree Nation is very important and we believe this initiative is a step in the right direction. It is a viable and worthwhile endeavor and we trust the work in process will achieve the Vision and Mission Statement as set out by the Cree Language Advisory Committee.



MESSAGE FROM NORWAY HOUSE CREE NATION CREE LANGUAGE ADVISORY COMMITTEE:

Tansi. Kitatamiskatinawow Nitootamak.

It has been an honor to be on the NHCN Cree Language Advisory Committee and to provide input into the development of the Kinosao Sipi Muskego Ininimowin Strategic Plan. It was a pleasure to participate in the working sessions and we will continue to be a part of this important process as we work to complete the Initiative. As Cree Language Advisory Committee Members, we shared a variety of life experiences, teachings, family values, community cultural activities & traditional practices which helped shape the Cree Language and Cultural Strategic Plan. We have been very fortunate to have grown up in a setting where we were taught and learned our language and our Cree culture from our parents and grandparents. Most of us continue to apply the teachings in our lives and in our homes and it is unfortunate that the majority of NHCN households have not had the same privilege. We realize today how important it is to retain our Cree Language and Culture as it is an integral part of our well-being and identity. Moving forward, it is crucial that we, as parents, grandparents and great-grandparents, make sure our Kinosao Sipi Muskego Ininimowin and culture be passed on from today's generation to future generations.

As the Kinosao Sipi Muskego Ininimowin (NHCN Cree Language Advisory Committee), we hope that this Initiative will bring positive outcomes and help to enhance our Cree Language and Culture in our Kinosao Sipi community.

Ekosani.



INITIATIVE CONTRACTORS:



Dave Swanson



Dennis Day

CREE LANGUAGE COMMITTEE MEMBERS:



Steven
Robertson



Albert Tait, Sr
(late)



Marie Anne
Chubb



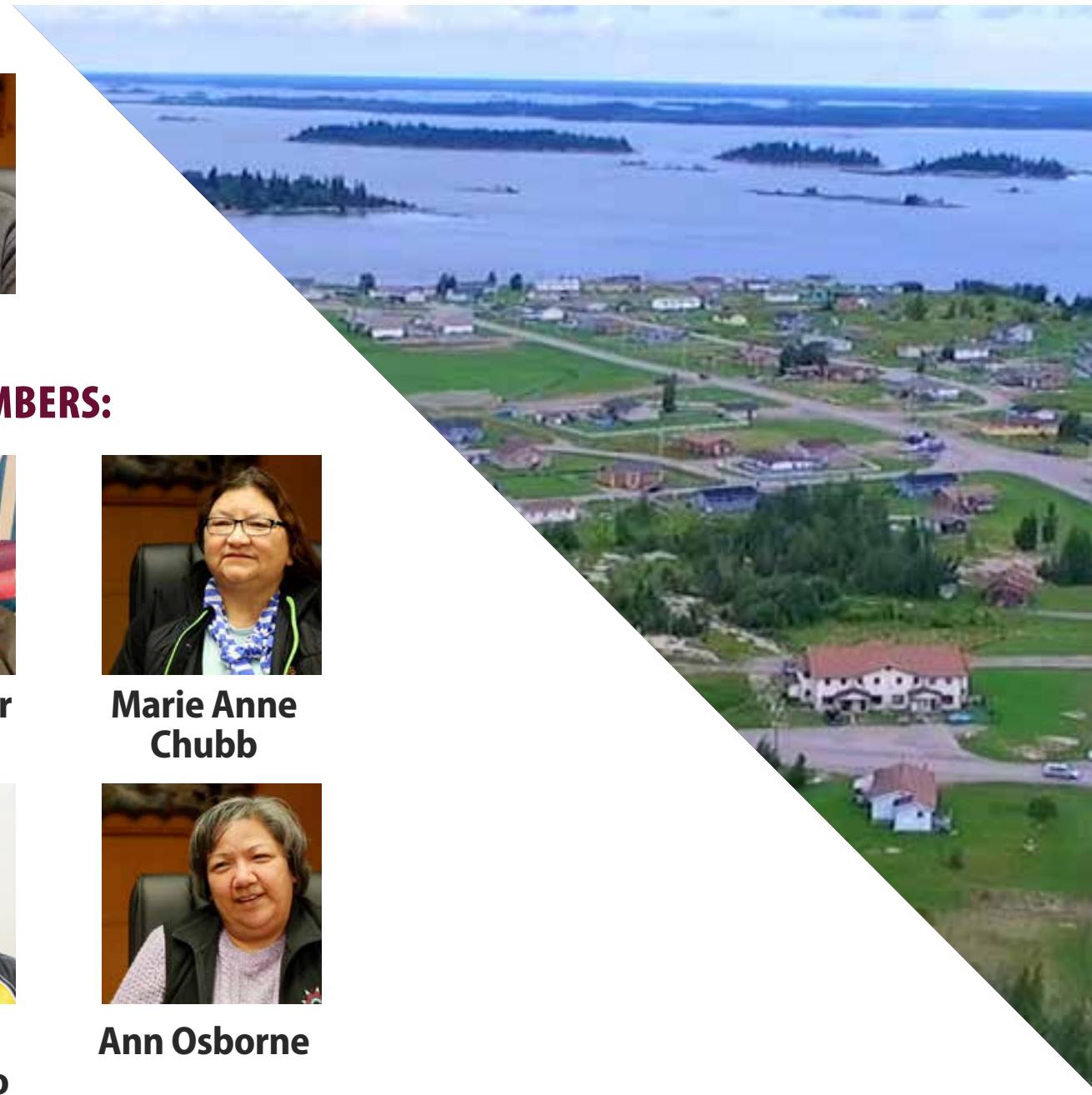
Brian
Cromarty



Charlie
Ettawacappo



Ann Osborne





NORWAY HOUSE CREE NATION

CHIEF & COUNCIL

• BOX 250 • NORWAY HOUSE, MANITOBA • ROB 1B0 •
• TEL: (204) 359-6786 • FAX: (204) 359-4186 •

November 27, 2019

Ms. Anne M. Osborne
General Delivery
Norway House Cree Nation
Norway House, Manitoba
ROB 1B0

Dear Ms. Osborne:

RE: Letter of Appointment to the Cree Language Advisory Committee

On behalf of Chief and Council, I am pleased to inform you that you were appointed as a board member to serve on the Cree Language Advisory Committee which was ratified at the Regular Council Meeting of November 13, 2019.

The Cree Language Advisory Committee members will assist to develop a Cree Language Strategy and produce a video of Cree Language speakers that is translated into English to share with other communities. As a member of this committee, you will bring a much-needed perspective to the work that is needed to the "Preservation, Practice and Celebration of the Cree Language".

The Norway House Chief and Council are grateful that you are willing to share your time and your talents. Your appointment will begin immediately.

Sincerely,

Denise Rowden
Special Assistant to the Chief

DR/dar

c.c.: Councillor Darlene Osborne, Portfolio Holder



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November 27, 2019

Mr. Brian Cromarty
General Delivery
Norway House Cree Nation
Norway House, Manitoba
ROB 1B0

Dear Mr. Cromarty:

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November 27, 2019

Mrs. Marie Ann Chubb
General Delivery
Norway House Cree Nation
Norway House, Manitoba
ROB 1B0

Dear Mrs. Chubb:

RE: Letter of Appointment to the Cree Language Advisory Committee

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November 27, 2019

Mr. Steven Robertson
General Delivery
Norway House Cree Nation
Norway House, Manitoba
ROB 1B0

Dear Mr. Robertson:

RE: Letter of Appointment to the Cree Language Advisory Committee

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November 27, 2019

Mr. Albert Tait
General Delivery
Norway House Cree Nation
Norway House, Manitoba,
ROB 1B0

Dear Mr. Tait:

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November 27, 2019

Mr. Charlie Ettawacappo
General Delivery
Norway House Cree Nation
Norway House, Manitoba
ROB 1B0

Dear Mr. Ettawacappo:

RE: Letter of Appointment to the Cree Language Advisory Committee

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TERMS OF REFERENCE:

Introduction

As a requirement for this project, a term of reference is established to guide the work and discussions of the committee in developing a multi-year NHCN Cree Language strategic plan and to assist in the production of elders being interviewed on video.

Description of The Project

The project will develop a multi-year Cree Language strategic plan for the Norway House Cree Nation community. The plan is intended for community members and will be produced in Ininimowin (roman orthography and syllabics) and in English. The project will also produce four master copies of videos filmed interviews of Elders from the community. The video will produce an 80-minute audio web series and will mostly be in Cree with English subtitles.

Objectives of the Project and Cree Advisory Committee

- To assist in the development of a multi-year strategic plan that will coordinate, designate and identify research, language preservation and development practices;
- Create terms of reference for NHCN Cree Advisory Committee;
- Identify language priorities;
- Identify partnerships for language strategy;
- Identify cultural practice principles engaged in the process;
- Identify goals and processes for a multi-year strategic plan;
- To assist in the recordings of filmed interviews with Elders on various topics.

Purpose & Mandate of the Cree Advisory Committee

The purpose of an advisory committee for this project is to provide the project contractors/staff and members of the committee, which represent a cross-section of community members, with a mechanism that will:

- Build and maintain relationships and trust;
- Promote and support community engagement opportunities;

- Facilitate information-sharing and dialogue;
- Support the identification of issues, opportunities and concerns;
- Participate in the design and development of the project; and to
- Seek opportunities to minimize and mitigate impacts related to preliminary design, and future detailed design of the project.

Chair

For the purpose and length of the project, the Cree Advisory Committee will be chaired by the project contractors/staff.

Role of Chair

- The Chair will preside over all of the Cree Advisory Committee meetings.
- The Chair will ensure that the meetings are conducted in a cordial and respectful manner, ensuring that matters are discussed in accordance with the meeting agenda.
- Communicate or share project information on behalf of the Cree Advisory Committee with the NHCN Chief & Council as requested.

Composition of the Project Advisory Committee

The membership of the Cree Advisory Committee is structured to provide a balance of perspectives. It is the aim to have equal gender representation on the Cree Advisory Committee. Its composition includes:

Brian Cromarty	Marie Ann Chubb	Albert Tait
Steven Robertson	Ann Margaret Day Osborne	Charlie Ettawacappo

Membership & Term

- Members will be endorsed by Chief & Council and will be volunteers drawn from a cross-section of community people with the intention of achieving a reasonably-representative profile.
- It is intended that the Cree Advisory Committee will remain in place for the duration of the project. However, the Chief & Council reserves the right to dissolve the Cree Advisory Committee at its discretion, and to remove/replace any member for neglect of duty or disrespectful conduct.

- Membership and composition will be reviewed at certain intervals, at which time existing members may step down and/or new members be added.
- Must speak the Cree Language fluently.
- Must be from the Norway House Cree Nation Band.
- Must be committed to restoring, rehabilitating and preserving the Cree Language, History, Culture and Traditions.
- Must be able to work as a member of a team.
- Must be from an age group determined by NHCN Chief and Council.
- Must have knowledge of Norway House Cree Nation Cree Language, History, Culture and Traditions.
- Must be able to communicate and willing to participate in the Cree Language on video and audio.
- Must be willing to assist in the development and fulfillment in the Vision and Mission statement.
- Must be willing to follow the Project Contractor/staff's guidance and direction in the planning and implementation of the Cree Strategic Plan and engagement of elders and other community members in the development of a video for presentation and banking the Cree Language.

Roles and Responsibilities of Members

- Learn about current opportunities and challenges regarding the operational and project development frame work and processes through information provided by the project contractors/staff;
- Reviewing minutes and other technical and background materials provided before attending Cree Language Advisory meetings;
- Share technical or other information pertaining to policies and project development;
- Monitor the workplan to ensure the activities are executed in a timely manner;
- Work co-operatively and respectfully with other Cree Advisory members and the Project contractors/staff, and in accordance with any rules established by the Chair;
- Adhere to these Terms of Reference and the role of the committee.

Voting

This is a non-voting committee. No voting will be undertaken as part of the function of the Cree Advisory Committee. All decisions will be by discussion and consensus.

Meetings

It is anticipated that the timing of the Cree Advisory Meetings will be determined by the Cree Advisory Committee members as required.

A draft agenda for the Cree Advisory Committee meeting and related information will be circulated a minimum of one (1) week, where possible, in advance of the meetings.

Conduct of Meetings

- Cree Advisory Committee meetings will be coordinated by the project contractors/staff who will facilitate clear communication of information between the committee members, and other staff, as required and directed by the Chair.
- Meetings may be attended by members of Chief & Council, as necessary to provide support, share information, provide updates and listen to members' concerns, issues and matters of interest.
- There will be regular sharing and dissemination of information regarding the development of the project by the Cree Advisory Committee members on a timely basis.
- It is intended that the Cree Advisory Committee will identify issues, opportunities and concerns.
- The Project Contractors/staff do not have the mandate to delegate decision-making authority, decisions are ultimately made by the Chief & Council, taking into consideration, objectively and with good faith the input, concerns and issues identified by the committee. No decisions will be made by the Cree Advisory Committee.
- Through the Cree Advisory Committee dialogue, NHCN will promote and support community engagement opportunities, seek opportunities to minimize and mitigate impacts related to detailed design and construction, and build and maintain relationships and trust.
- The Cree Advisory Committee members will make reasonable efforts to understand and share, local knowledge, history and culture and the interests and concerns with community service providers and or, agencies.
- The Cree Advisory Committee activity will be conducted in an atmosphere of mutual respect and trust between members.
- The Cree Advisory Committee members will respect one another's interests and seek to support the overall best interests of the community and as a whole.

- The Cree Advisory Committee members will remain accessible to each other.
- Consistent participation of Cree Advisory Committee members throughout the process is necessary. If a member is consistently unable to fulfill his/her commitment, a collaborative approach will be taken to obtain a replacement.

Scheduling, Agendas, Minutes and Facilities

- Meeting frequency times and duration will be flexible to meet the needs of each group member and will be determined collectively by the Cree Advisory Committee.
- Where possible, topic areas for the next meeting will be identified in advance, at the end of each meeting, and will be determined by input from the project contractors/staff and Cree Advisory Committee members. This will form the basis of the meeting draft agenda, which will be prepared by the project contractors/staff and circulated to members for input.
- Effort will be made to complete and circulate meeting minutes to Cree Advisory Committee members generally within two (2) weeks in advance of each meeting
- Meeting room facilities will be provided and/or arranged by the project contractors/staff.

Record of Meetings

The proceedings of the Cree Advisory Committee meetings will be recorded in the form of notes by the project contractors/staff. The notes will be circulated in draft form two (2) weeks, where possible, in advance of the next Cree Advisory Committee meeting. At each meeting, the previous meeting's notes will be reviewed and approved by the Cree Advisory Committee members.

Conflict of Interest

Cree Advisory Committee members have an obligation to disclose any conflicts of interest relative to the matters under discussion.

Terms of Reference Drafted December 13, 2019

INTRODUCTION:

The Cree of Norway House have a rich heritage and have retained their traditional knowledge of the environment. There are many people who still enjoy the lifestyle of hunting, fishing and trapping. Though this lifestyle does not adequately provide a livelihood anymore, the Cree of Norway House have a strong desire to retain the skills and pass the knowledge to their children and grandchildren.

Like the “traditional ways,” the Cree language is equally valued, however the elders and older generation are concerned that the young parents and children in school are not utilizing the Cree Language. The older generation believes that the loss of the Cree language is a preliminary step to a loss of the “traditional ways”.

While there is an obvious effort to practice a traditional lifestyle, there is not a conscious effort to retain the Cree language. The Cree language is used less in public forum and English has become the accepted language of communication.

The fears expressed by the Norway House Cree that the loss of language is synonymous with a loss of culture are consistent with the many studies conducted over the years by aboriginal organizations. There is a perceived national consensus that:

1. Native languages are becoming extinct
2. Native language and native culture are synonymous.
3. Mother tongue literacy is a prerequisite to the revitalization of Native Language.
4. Native languages are unique, descriptive and expressive.
5. Native languages must be valued

It is pending loss of language and culture that has spurred the development of this Cree Language Initiative. The Norway House Cree Nation is proposing to revitalize, maintain and nurture the Cree language.

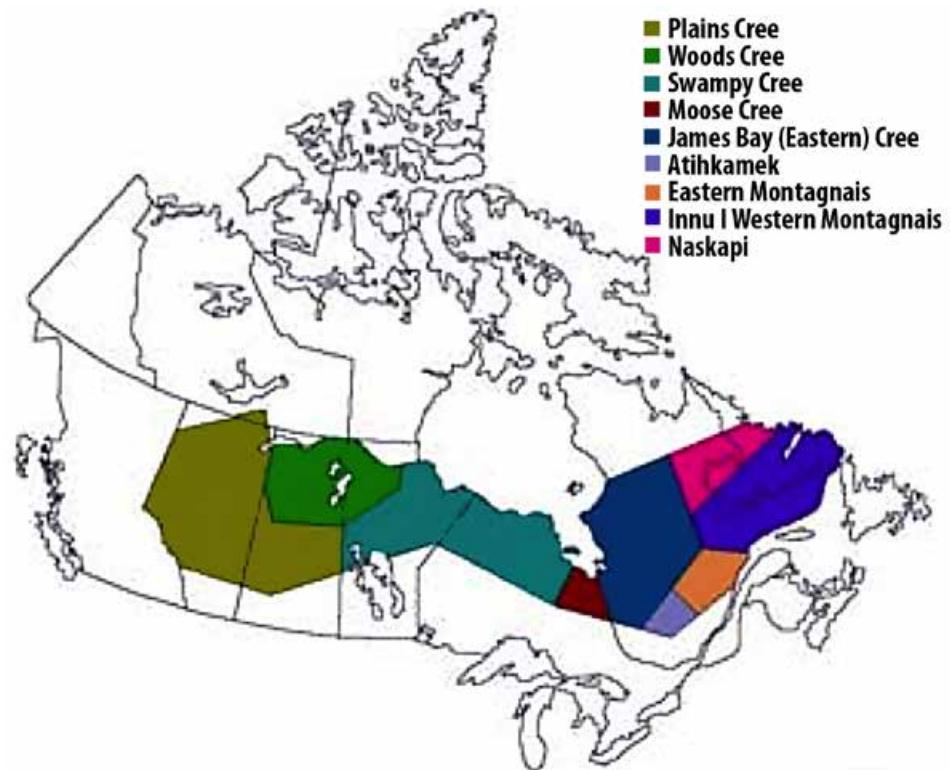
Description of Cree Dialects:

1. Cree

The Cree are the most widespread of Canada's First Nations peoples. According to Statistics Canada figures of 1996 there are approximately 87,555 speakers of the Cree language in Canada.

There are five main dialects of Cree spoken in Canada:

- The R dialect speakers, commonly known as the "Atihkamek (Cree)," live in the south-western regions of Quebec;
- The L dialect speakers, known as "Moose Cree" live on the western shores of James Bay, especially in Moose Factory, Ontario, hence the name;
- The N dialect speakers, known as the "Swampy Cree" range from northern Ontario throughout the interior of Manitoba and mid-eastern part of Saskatchewan;
- The TH dialect speakers, known alternately as 'Woods Cree or Rock Cree," can be found in northern Manitoba and north-eastern Saskatchewan;
- The Y dialect speakers, known as the "Plains Cree," range along the Great Plains regions of southern Saskatchewan as well as north-western Saskatchewan and Northern Alberta.



Not all of these dialects of Cree are mutually intelligible although their grammar systems are basically the same. The R dialect is the one that is most radically different from the other four dialects; thus, it is the most difficult to understand by any other Cree speakers.

Efforts are underway in many communities to revive the Cree language, with some communities establishing Cree immersion programs while others have core language programs. The programs use a number of methods including aura-oral language teaching plus grammar-based programs, and most have introduced writing in what has been an oral language and prior to the coming of the missionaries into Cree country. There are two basic writing systems; the syllabics system introduced to the Cree in the mid-nineteenth century and the Standard Roman Orthography (SRO). In this text we will work only with the SRO.

Norway House – It's Early Written Record

Norway House (NH) was named after a group of Norwegian men stationed in NH 1814. The place was referred to a Kinosew Sipi by the Cree's who lived in the area before the name of the place was changed. Norway House was a main depot for hauling goods and merchandise to Western Canada, which were brought in by York Boats and Canoes from York Factory located at the mouth of Nelson River and Hudson Bay.

As Norway House was a bustling depot for NWC, HBC, and fur buyers and peddlars, important delegates and representatives formed early governments' mission. Churches and hospital met and gathered to discuss business and provisional services. Norway House holds a rich history of events and activities right to the present and modern times.

Earliest Records of Norway House

1773 – Canadian Traders had a trading post near Rossville Mission

1774 – Two Canoes of peddlars had wintered at the trading post

1795 – NWC company established a trading post (Montreal Point – Lake Winnipeg)

1796 – HBC built a competing trading post by Mossy Bay Point.

1800 – HBC hired men to built a bigger trading post.

1802 – More HBC workers began to inhabit the area of the New Trading Post.

1815 – The Jack River Post was moved closer to Present Norway House (five buildings were built).

1817 – Jack River Post was abandoned and moved to the Nelson River and Hayes River met allowing to connect York Factory at Hudson Bay for incoming cargo from England to be transported to Norway House and on to the Early Western Canada and Red River Settlement.

1819 – Captain John Franklin visited Norway House while on his expedition of the Arctic expedition.

1821 – Union of HBC and NWCO – it retained Hudson Bay Company name.

1824 – The Jack River Post was destroyed by fire.

1826 – The HBC Fort was moved to its present site which is still operational as the North West Company (Northern).

1870 – The last meeting of Northern Council was held before the transfer of Rupert's Land to the Dominion in 1870.

Schools in Early Norway House

Log homes were often used as places of learning to read and write, the local Crees learned to speak, read and write in English. In return, the HBC Clerks, Managers, Doctors and Missionaries learned to speak, read and write Cree. Both learners soon learned to speak Cree and English which was very beneficial in conducting business in the fur trade and Church.

1840-1841 – James Evans arrived in Norway House from Rice Lake, Ontario. He was fluent in English and Ojibwe. Records indicate he was able to speak other languages. With the help of local men, they built 20 buildings – one which was a school. James Evans was the teacher where he taught local Crees to read and write English and Cree. A Mr. Jacobs was an assistant teacher. They had 15 students. The students were able to read and write Cree of the same year.

1840 – James Evans developed a Cree Writing System of Cree (RO) and Cree syllabics.

1844 – The administrator was Thomas Hassel, part Dene and spoke fluent French, English and Cree. The school had 60 pupils.

1845 – Samuel Gaudin was the missionary teacher in Rossville.

1902 – The nuns arrived in Norway House in the 1970's.

1905 – The Rossville Boarding School was built and had an enrollment of about 100 students. Mr. Lously was The Principal (School Master).

1910 – The Oblate nuns arrived in 1910. Most were teachers.

1915 – 1921 – The Romac Catholic (RC) Mission was closed.

1921 – The RC Mission School re-opened under the operative of Father Debeau

1927 – (March) Public School for Non-Natives and Non-Treaty Children. Three Schools for Treaty children under the United Anglican and RC Mission Churches (South and North Schools)

1927 – United Church enrollment of about 100 students.

1946 – Old Boarding School in Rossville destroyed by fire.

1952 – The Rossville School was rebuilt.

1952 – Towers Island Day School was opened, 26 students present, teacher was Mr. H.H Tashida (Japanese).

- 1953 – UC School (Residential School) opened for new intake from all over Northern Manitoba Reserves.
- 1950 – Norway House Students left for Residential Schools in The Pas, Portage La Prairie, Teulon, Winnipeg, Brandon, Birtle, Dauphin, and other places.
- 1956 – Playgreen Day School was opened October 30, 1956 (Beginner to Grade 6).
- 1957 – 40 students at Playgreen Day School Teacher (Mr. Clarence Koch). There were 49 students (Beginner to Grade 8).
- 1960 – There are 2 classes in operation.
- 1963 – The second Towers Island School was built due to a growing number of students.
- 1965 – Grade 7-8 students now attend Rossville (UC) and Jack River (RC Church). Towers Island Schools are in full operation.
- 1967 – Jack River School (Formerly RC Mission) was built. Grade 7-8 students from Towers Island are enrolled at Jack River School (RC).
- 1968-1969 – Frontier School Division takes over schools in Norway House.
- 1970 – Playgreen School now has 55 pupils (Grade 1-6). There are 2 classrooms. There are 70 students at Towers Island Schools.
- 1973 – Jack River school destroyed by fire. Most students are enrolled at Rossville School. The rest attend portable classroom at Jack River School.
- 1974 – Jack River School and Rossville School enrollment is 713 pupils.
- 1975 – The present Jack River School was rebuilt (K-8).
- 1980 – New High School was built for grades 9-12.
- 2002/2003 – The new Helen Betty Osborne Ininew Resource Centre is a new beginning.
- 2004 – September the school is now open for students from K-12. It has 1000 students enrolled.
- 2005 – Rossville School is demolished. Jack River School is open for K-6 only.

NHCN CREE LANGUAGE AND CULTURE LAND BASED TRAINING

- The Lands, Waters, Natural Floral Vegetation, Water and nature's wild life provides our students of Norway House an abundance of valuable learning opportunities from the surrounding outdoor classroom.
- The rich history of the lands waterways creates the child's curiosity of how life was like for their ancestors. By venturing outside the classroom, students can experience how survival and the availability of necessities and resources existed for a successful livelihood.
- The points of interests are found within and around the students surroundings that enriches and promotes their Cree Language and Culture. Some examples are the Rock Painting of the Paimisk Creek and Canoe Rapids; the original historic buildings of the Hudson Bay Fort; Prince of Wales (church point in Rossville); and the Remnants of the Residential School sites; and of course the stories of the past, passed down from generation to generations
- The celebrations of Histories, such as York Boat Days, provide students a taste of ways their grandfathers and grandmothers made a living through the York Boat and Canoe Freighting, the original artifacts of craftwork, beadwork, and preparing and selling of hides. Still to this day, many of your youth are proudly active in other types of activities and celebrations.



ABORIGINAL LANGUAGE RIGHTS

International

In Article 27 of the International Covenant on Civil and Political Rights, it states that: "In those states in which ethnic, religious, or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with other members of their own group, to enjoy their own culture, to profess and practice their own religion, or to use their own language."

In other documents such as Universal Declaration of Human Rights and the International Covenant on Economic, Social, and Cultural Rights prohibit discrimination on the basis of language or race.

According to these international laws and covenants, Aboriginal people in Manitoba, particularly at the community level (which includes home, work and school) have the fundamental human right to use their language and practice their culture.

National

Section 35 of the Canadian Constitution guarantees "Aboriginal and treaty rights". Aboriginal rights have been interpreted to include the rights of language and culture. The Charter of Rights and Freedoms also guarantees equality for all before and under the law, with equal protection and benefit.

However, the speakers of Aboriginal language do not have the same rights in national law as do members of French speaking minorities, whose rights are guaranteed in Section 23 of the Constitution.



STATEMENTS BY ABORIGINAL LANGUAGE ACTIVISTS

My Cree Language – A Lost Heritage?

I stole something very important from my son – his Cree language. I did not intentionally do this to deprive him. I could come up with all kinds of excuses why I didn't teach him to speak Cree, but the fact remains that by not teaching him, I deprived him of the opportunity to learn some valuable lessons and history from his grandparents.

Sure they could talk to him about simple everyday things in their limited English, but they could not share with him stories of his ancestors and the life they lived because he wouldn't understand it. He is missing out on learning more about himself and his people because he cannot effectively communicate with the source of this information.

I can tell him the stories in English but sometimes the richness of the history is best related in the language. Telling him about "Cree Medicine" is not the same as telling him about Ininiwi Mashkihiyi – one explains a practice, the other defines a people's way of life. I've taken this concept away from my son by not teaching him his language.

I wish that someone had told me when my son was born to make sure I taught him his language. By not doing so, I have taken away an important part of his culture. It makes me very sad when I think about what I didn't do.

As parents, we should make every effort to teach our children their language.

**"My Children speak Cree, My Grandchildren understand but don't speak Cree,
My Great-Grandchildren neither speak nor understand Cree"**

- Norway House Cree Nation Elder 2000

CREE LANGUAGE PREVIOUS WORK

The following survey questions and answers came from the Cree Language workshop held in 2002. In group discussions, they rated their responses in this form: 5 - extremely important 4 - very important 3 - important 2 - somewhat important 1 - not important

Question 1: What Value do you place on the Cree language in Norway House?

- 5 because of the job I do. Have to communicate with people.
- 5 to maintain the language. Contains our history very important, if we lose our language, we lose our history, culture
- 5 job requires to talk with local people, the department, and the church. Because if we lose our language, we lose our history and culture.
- 5 because it connects us to who we are. It helps us keep our traditions and culture – the job I have - field placement and working with older people very useful
- 5 in order to talk to grandchildren – frustrating when youth do not know Cree to talk with grandparents
 - Communication in Cree is good and happy when someone can also speak Cree
 - Hope grandchildren can talk Cree so I can speak with them
 - All the grandchildren I raised can speak Cree but not the grandkids
- 5 be able to communicate with others that speak Cree
 - We speak Cree at home and are fluent in Cree
 - Mother encourages all children to speak Cree at home and school
 - Respect to the elders, have to know your language in order to talk to them
- 5 to communicate with parents when they talk to their kids in Cree. Don't speak it right now.
- 5 job speak 95% Cree on the radio
 - Lost my language at 8 – had to relearn it because in residential school
 - Possible to relearn Cree – require patience
 - Helped that parents and grandparents spoke Cree in the Home
 - Deal with people in the community in Cree
 - Grandparents taught parents and continued the teachings it is an advantage to have Cree
- 5 adopted out – not learned at home
 - Important to have Cree at work – very important for job culture and heritage
 - Maintains worldview and the context of living in Norway House

Question 2: How is it important to you? Where is it important to use?

- Important to understand in the whole community
- We need people to be fluent in Cree; use in radio broadcasting and TV
- Both Cree and English need to be used, Cree is very important in this community
- Cree terms – sounds, writing it, lost terms – elders still retain high Cree, or lost Cree terms i.e.: white mud: waptonisk – used in log housing
- Bank the language – elders' words and terms; "n" dialect bible is around – from the past; brain – moyitipan
- **** elders – capture the language – terms NOW!!!!
- Various jobs 'occupation' use their own terms as it relates to work, ie: trappers, fisherman, etc., to bank their own language
- Meetings with keynote speaker – need translation from Cree to English and English to Cree to understand what's being said.
- Work
- Work related meetings/conference, etc.
- Relationships
- Family
- Courts – court system – need translation to interpret (correctly)
- Very important to have good translation
- Medical/health – doctors, nurses, etc.
- Schools and parent i.e.: Parent-teacher days; students
- Leadership – Chief and Council
- Everything in the community
- Stores
- At home, and at grandparent's home
- Church
- Radio and television and newspaper (in Norway House)
- Refer to Q1, same thing really!
- Community events and gatherings
- Make Cree the official language of Norway House
- Cree language is important everywhere, anytime
- Related to identity
- Proud to be able to respond in Cree language
- Retain the language
- Have the NATACAT hour – memorial
- Important to identity
- Gives you strength to succeed in life
- Communication with elders important, passing on of knowledge, values, survival skills, teaching of children
- Should be first language – it is okay to be bilingual
- When you have your Cree language you will be able to go to an elder and talk to them and you will be enriched with knowledge
- Strong traditional skills revives a community – gives it political, social, economic, spiritual strength
- Since loss of grandmother no longer speak is
- Feels it is important for her to learn more to language
- For communication and understanding elders
- Cree is important to use in Church, band meetings, family – ALL
- Cree language is important everywhere, anytime, any place
- Isolation and remoteness provide advantage to use Cree
- Youth want to learn
- Languages process be long-term and effective
- Influences of modern medical/technology

Question 3: Who is responsible for maintaining preserving and restoring language? Specify how the language may be maintained and preserved.

- Parents have the responsibility to teach it
- Use elders as resources
- Leadership when they talk to the people should use both languages – serve as role models for the young people – will recognize the importance of it
- Use the fluent Cree speakers to teach it
- A few hours of instruction in the schools is not sufficient, the hours of instruction should be extended – Cree should be included in the timetable everyday, morning and afternoon
- Easier time to learn the English language because I knew my Cree language
- Be encouraged to talk to elders
- Parents who speak Cree to their children should be supported from the schools and community
- Should be collective effort – parents, school, community
- Parents should maintain control of language, should be talk to assert control as to how much influence they allow – television, video games, movies
- Restore language – use of syllabics
- We should develop own language curriculum
- Parents, family
- Grandparents, aunties and uncles
- Community
- Chief and Council
- Stores
- Schools
- Church
- Communications
- Medical/health
- Justice
- Federal government (institutions)
- The parents are the main teachers of the Cree language
- Teachers/school play a role
- Parents need to learn to use Cree
- Set up a system to accommodate the need for language retention
- Record elder stories through AV resources
- Community support to promote language
- Learn to use writing system in Cree
- Develop/adapt/modify available books
- Develop all curricula
- Training at appropriate age level
- Cree language Centre
- Parents have a responsibility in speaking and teaching Cree, but also English
- Grandparents, generation to generation passing on the language
- Start at home grandchildren and children to learn the language there that would be easier there. There is time there to learn in comfort
- They lose it at school, no one speaks Cree just mostly English
- Parents do speak to each other and children learn
- Elders to be recorded, to bank the language
- Cree language board
- All language costs to be shared by all
- Need language labs
- Language programs to be evaluated to see how they can be more effective
- Need language planners
- Need language specialists
- Cree language programs to be implemented throughout the educational system
- Not enough money for funding it alone from government

Question 4: How should a language restoration design look like in the community?

Home:

- Family, parents, grandparents, extended family – major source from where our children can learn about language, culture, traditions
- Ways/Activities: speak to children in Cree
 - attend activities with family
 - Activities – learning can be fun
 - Storytelling – legends, old way of life
 - Games

Community

- Encourage Cree to be used in community
- Cree toastmasters\daycare – teach Cree and use it
- Declaration of Cree as official language of NHCN (may be a bilingual nation)
- Provide programs and services in Cree
- Provide documents in Cree and English
- Involve our own people in the planning of the Cree retention plan
- Work with the Norway House Community Council
- Require Cree as a mandatory requirement to become a citizen of NHCN much as immigration regulations
- Simultaneous translation for public meetings

Institutions

Schools

- Immersion programs in:
 - Preschools - Child development
 - Nursery
 - Headstart
 - Kindergarten
- Bilingual Programs for:
 - Primary

- Secondary
- Post secondary
- Transition – Year – as above
- Curriculum – should be reflective of our true history
- Curriculum – should reflect the language of the community (speak Cree/speak Cree from NHCN)

Medical/health: hospital, clinic, homecare, treatment access program, Health Education Access Program

- Home services provided in Cree/English translation and vice versa
- Oral and written interpretation
- Everyone providing health services should speak Cree
- Justice: magistrates in the court, RCMP, band constables, returning to restorative justice, have services provided in Cree
 - Cree to English, English to Cree translation and interpreting services

Church:

- Allow ministers and others to learn Cree syllabics; use the Cree materials available; have the ministers read a verse in Cree and then the same one in English; allow for opportunities to read Cree

Business: band run business (mall): other businesses

- Cree language Surtax on businesses
- Require businesses to provide services in Cree
- Preschool – learn and use/hear at home
- School – early years' integration/incorporation – older years, integration
- Life schools – development
- Resource people – utilize resources available
- Utilize bilingual, immersion and integrated approaches
- Funding agencies (support)
- Caregiving services (support)

Question 5: How should the language program look like in school?

See Question 4 (Institutions)

- Bilingual teaching
- School in-service during this time students could have Cree – anyone speaking Cree could teach Cree at this time

- Inservice for Cree for teachers
- Use our graduates to teach Cree
- Each grad has a Cree subject an hour everyday K-12
- Cree speakers to make home visits

Question 6: How did you learn to speak Cree? Where?

How?

- Grandparents
- Family and community (it is everywhere)
- Everywhere: family and community
- Family
- Family
- Immediate and extended family
- Family, everywhere

- Live in Cree speaker
- Forced, you have to
- Cree songs

Where?

- All respondents learned Cree at home
- by listening and hearing it at home
- role modeling
- research

Question 7: What responsibility should the community have in maintain and restoring the Cree language?

- Respond immediately
- By law – Cree by law
- Surtax
- Policies
- Declaration – Cree/English Bilingualism
- Long term commitment
- Cree language bilingualism employee incentive (more \$ in salary for bilingualism)
- There should be a testing service for Cree
 - Level A – Beginner = \$ _____
 - Level B – Intermediate = \$ _____
 - Level C – Fluent = \$ _____

- Support educational programs for Cree
- Learn educational system
- Community policy thrust – to learn and use Cree, everyone
- Teach parents Cree (volunteer services CLRC)
- Grandparents/elders visit schools
- Promote language through recorded and compiled stories
- Bilingual church services /Cree services/Cree hymn books
- Political leadership – promote, speak
- Schools – teach
- Parents-teach, talk
- Grandparents, teach
- Church-bilingual services
- Businesses – bilingual ads
- Elders – teach, promote, use
- leadership
- radio station should be Cree all the time
- Cree to be used by taxis and other businesses

This is applicable to band employees.

- This obviously requires services/programs available to learn Cree.
- Financial support\encourage families to use Cree
- Set up a Cree Language Resource Centre

Question 8: How do you communicate with others?

Home:

- Family, parents, grandparents, extended family – major source from where our children can learn about language, culture, traditions
- Ways/Activities: speak to children in Cree
 - attend activities with familyActivities – learning can be fun
Storytelling – legends, old way of life
Games

Community

- Encourage Cree to be used in community
- Cree toastmasters\daycare – teach Cree and use it
- Declaration of Cree as official language of NHCN (may be a bilingual nation)
- Provide programs and services in Cree
- Provide documents in Cree and English
- Involve our own people in the planning of the Cree retention plan
- Work with the Norway House Community Council
- Require Cree as a mandatory requirement to become a citizen of NHCN much as immigration regulations
- Simultaneous translation for public meetings

Institutions

Schools

- Immersion programs in:
 - Preschools - Child development
 - Nursery
 - Headstart
 - Kindergarten
- Bilingual Programs for:
 - Primary

- Secondary
- Post secondary
- Transition – Year – as above
- Curriculum – should be reflective of our true history
- Curriculum – should reflect the language of the community (spek Cree/speak Cree from NHCN)

Medical/health: hospital, clinic, homecare, treatment access program, Health Education Access Program

- Home services provided in Cree or English translation and vice versa
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Church:

- Allow ministers and others to learn Cree syllabics; use the Cree materials available; have the ministers read a verse in Cree and then the same one in English; allow for opportunities to read Cree

Business: band run business (mall): other businesses

- Cree language Surtax on businesses
- Require businesses to provide services in Cree
- Preschool – learn and use/hear at home
- School – early years' integration/incorporation – older years, integration
- Life schools – development
- Resource people – utilize resources available
- Utilize bilingual, immersion and integrated approaches
- Funding agencies (support)
- Caregiving services (support)

Question 9: What other community events and programs could we initiate to maintain the language?

- Cree language tourism
- tie in with national and international language initiatives
- bring various initiatives under one 'roof'
- develop a centre that will include
 - language
 - culture
 - arts
 - museum
 - information technology
- design a Norway House Cree Nation Arts, Culture and Language Centre
- visioning exercise – involve more of our people to promote language ----?
 - Vision
 - Implementation plan
 - Timeframe
 - Budget \$
- Justice youth
- International Cree activities with elders and youth
- Language camps - hands on learning through traditional cultural activities
- Local TV – puppet/muppet shows
- Need policies to give mandate to promote the retention and revitalization of Cree language
- Sing in Cree
- TV programs to be developed in Cree
- Radio – call in Cree translations – sentences
- School concerts should be in Cree
- Welcoming into schools should be in Cree i.e: good morning
- Contests in schools i.e. posters
- Cree camps
- Legends in Cree

Question 10: How can you as a Cree speaker participate in the community language program? In the School Program?

- Be a resource person for both programs
- Implement in own home
- Teach in Cree
- Preach in Cree
- Support the development of the programme
- Involve off reserve Cree speakers (liason)
- Encourage children to speak Cree and encourage and support the programmes
- Volunteer – work toward the reservation of our language
- Make language experiences fun and exciting i.e July 1st - cree day in NH
- In-school Cree/Heritage

Question 11: Who should organize the language programs in the schools? Community?

- Community
- Schools
- Elders
- Cree people in NHCN
- Our people from NHCN
- Cree experts, language groups, all resource teams

Question 12: If we were to set up a language centre for languages, what would we have in this centre?

Should house all those things that meet the needs of both non-speakers and speakers – values are learned through language; language is part of our culture (See Question 9)

- Centre – dictionaries
- Diagrams, Cree supervisors
- Interpreters – certificate after completing certain time at Centre

Question 13

Speaking

Reading

Writing – syllabics more important

- Examine the level of understanding/use of Cree by youths/parents/adults
- Language be taught in developmental stages learn and practice by trial and error/redefine
- Teach both or all ways that are important in Cree learning
- Using the syllabics

- All children to be taught at school
- Children might become confused if syllabics and roman are taught together
- They can be identified in certain grade levels where to start teaching them the syllabics
- Cree language come more long vowel sounds
- Syllabics and roman should be taught together
- Reading and writing should be taught
- Make videos

Question 14: Who should teach Cree?

- Families
- Parents
- Grandparents
- Elders
- Ministers
- NHCN Cree speakers

- Radio and TV
- Schools
- Those who are well-informed/or has excellent grasp of the Cree language-speaking, reading, writing
- Knowledge of methodologies and techniques
- Use of elders/human community resources

Question 15: What kind of training should we provide for the Cree language teachers? Who should pay for their language training?

- Training from elders in NH including grandparents who speak NH Cree
- Federal government
- Chief & Council
- Community Council
- Residential School Survivors

- Curriculum training
- Aboriginal healing fund should provide dollars
- Frontier School Division
- NHCN funding
- College, university programs are available
- Funding could be negotiated with Cree Nation or Frontier School Division

Question 16: Problem: What is language survey? What type of Survey?

If it's a survey on the quality/degree of Cree annually

"Annual Report card on the Cree language in NHCN

Maybe January every year of September

School year – 10 months

Question 17: When do you use Cree?

Anytime

With Pride

It's mine

Question 18: How do you use Cree?

Orally

To tease

Question 19: Why do use Cree?

Because...to talk to family and everyone else

Question 20: How can you help in the design of the Cree language teachers?

Syllabics translating stories

VISION

Kinosao Sipi Ininowak will revitalize and embrace our Muskego (Swampy) Ininimowin (Cree Language) and traditions for all generations and generations to come. The young generations will learn, understand and speak their language; learn & understand their relations (wahkotiw), traditional and natural laws as determined by our ancestors; as well as our wholistic being as created by our Creator.

MISSION STATEMENT

The NHCN Cree Language Advisory Committee, along with the community Elders, local resources and leadership, will lead the process and work towards making the Vision become a reality. The Advisory Committee will establish a working group to assist with the development & implementation of the NHCN Cree Language Initiative Strategic Plan.

STRATEGIC GOALS:

1. Working Group will have on-going working meetings to develop and implement the NHCN Cree Language Initiative Strategic Plan.
2. The Working Group will research & record the Muskego Ininimowin and cultural & family traditions through community elders, speakers, archives and museums.
3. Research and record past traditional family & community activities that will enhance revitalization & preservation of these activities through elders and other practitioners of lifestyle activities in accordance to Kinosao Sipi Muskego Ceremonial practices and Christian family perspectives.
4. Create and implement own local curriculum in Kinosao Sipi Muskego Ininimowin (Cree Language).
5. Educate the younger generations and generations to come about the history of Kinosao Sipi Ininowak and their Natural Laws.
6. Implement Muskego Ininimowin Aski Kiscinomakawin (Land-Based Learning) Camp where the young people will be taught about Muskego Ininimowin (Language), Muskego Ininow pimatisewin (livelihood & lifestyle), Kwayesk Kitakiskaynimisoot (Identity) and Muskego Aski Wunaswaywina (Natural Laws)
7. Collect artifacts and historical community documents and create a community museum/historical centre.

STRATEGIC GOALS	STRATEGIES (TO ACHIEVE GOALS)	OBJECTIVES (FOR STRATEGY)	RESPONSIBILITY	TIMELINE
1. Working Group will have on-going working meetings to develop and implement the NHCN Cree Language Initiative Strategic Plan.	A) Cree Advisory Committee will appoint members to the Working Group to help develop & implement the Cree Language Initiative Strategic Plan.	a) Research for grants and submit proposals to fund the work that needs to be done for the initiative.	<ul style="list-style-type: none"> • Cree Advisory Committee • NHCN Portfolio Councillor • NHCN Education Director 	Summer 2021 once pandemic restrictions are lifted.
	B) The Cree Advisory Committee will appoint a writer/author for the Working Group.	b) The work in progress will be documented & strategic work plan will be updated accordingly.	<ul style="list-style-type: none"> • Cree Advisory Committee • Working group • Writer 	Summer 2021 once pandemic restrictions are lifted.
	C) The Working Group will meet bi-weekly or monthly to review the plan and amend it as necessary.	c) Complete strategic work plan for Chief & Council's review & approval and moving it forward towards implementing stage.	<ul style="list-style-type: none"> • Cree Advisory Committee • Working group 	Summer 2021 once pandemic restrictions are lifted.
2. The Working Group will research & record the Muskego Ininimowin, cultural & family traditions through community elders, speakers, archives and museums.	A) Have Elders from the community share stories of their childhood memories and their observations of community & family traditions	a) Create a video documentary and literature with pictures which will be used for classroom teachings & in the Cree language curriculum	<ul style="list-style-type: none"> • Working group with expert resources • Writer 	Summer 2021 once pandemic restrictions are lifted.
	B) Video-tape Elders' as they share stories	b) Create a video documentary library in the schools & in the community library	<ul style="list-style-type: none"> • Working group and resource person with video experience 	Summer 2021 once pandemic restrictions are lifted.
	C) Determine the history of Kinosao Sipi & its cultural & traditional activities from museums & historical archives	c) Cultural Program & Community Library will acquire materials & stories on Kinosao Sipi for proposed local museum	<ul style="list-style-type: none"> • Appointed writer/author • Working group 	May 2021 – ongoing

NORWAY HOUSE CREE NATION CREE LANGUAGE INITIATIVE STRATEGIC PLAN

Kinosao Sipi Ininowak Ininimowin Norway House Cree Nation-Cree Language

STRATEGIC GOALS	STRATEGIES (TO ACHIEVE GOALS)	OBJECTIVES (FOR STRATEGY)	RESPONSIBILITY	TIMELINE
2.	D) Have Elders and Middle-aged group to share about their views and experiences with colonization and the loss of their Muskego Innimowin & cultural practices & traditions.	d) Capture the experiences of the government policies to be used to generate understanding on the effects of colonization amongst our people and the loss of identity amongst the younger generations	• Working group with video recorder resource person	Summer 2021 once pandemic restrictions are lifted.
3. Research and record past traditional family & community activities that will enhance revitalization & preservation of these activities through elders and other practitioners of lifestyle activities in accordance to Kinosao Sipi Muskego Ceremonial traditions & practices and Christian family perspectives.	A) Organize & implement sharing circles: Elders Group, Middle Age Group, Parents Group & Youth Group to talk about their views & observations on the history of Kinosao Sipi	a) Develop a text book on the history of Kinosao Sipi that will include the fur-trading era where FNs were used for slavery in transporting goods & fur from one post to another	• Writer/author • Working group	Writer can start May 2021. Other activities once pandemic restrictions are lifted.
	B) Have story-telling sessions with elders & younger generations and have the elders tell stories about community events, traditional activities & recreational activities	b) Revitalize community events of the past incorporating traditional and recreational activities of the time	• Working group and elders • Writer	Summer 2021 once pandemic restrictions are lifted.
	C) Hold traditional teaching sessions to educate the younger generation about family relationships, family clans, Sakitowin (Sacred teaching of Love)	c) i) Younger generations will know family & clan relations through the family tree concept & will help to alleviate inter-relation marriages ii) Younger generations will learn to respect & love family relations and for others	• Working group and elders	Summer 2021 once pandemic restrictions are lifted.

STRATEGIC GOALS	STRATEGIES (TO ACHIEVE GOALS)	OBJECTIVES (FOR STRATEGY)	RESPONSIBILITY	TIMELINE
3.	D) Teach children & young people to sing hymns/songs in the Cree Language	d) In partnership with church denominations & School music teachers, children & young people will learn to sing hymns/songs in Cree & participate in church events	• Advisory Committee • Working group	Fall 2021 once pandemic restrictions are lifted.
4. Create and implement own local curriculum in Kinosao Sipi Muskego Ininimowin(Cree Language).	A) Create & implement a Kinosao Sipi Muskego Ininimowin course starting in Early Years, including Daycare & Headstart, onto the High School level- work with Frontier School Division on the initiative	a) NHCN will work in partnership with Frontier School Division to develop Cree language curriculum	• Writer/author • Frontier School Division (FSD) • NHCN Education Director	Fall 2021 once pandemic restrictions are lifted.
	B) Create a Kinosao Sipi Muskego Ininimowin Dictionary to include English, Cree Syllabics & RO	b) i) Have own Kinosao Sipi Ininimowin Dictionary ii) KSI dictionary formatted for the blind	• Writer/author • Working group	May 2021
	C) Implement Ininowin Arts courses in the schools: Music (singing), drama (acting), Fashion shows, painting, etc	c) with the assistance of local artists, the Arts courses will be developed & implemented in the High School curriculum	• Working group • FSD	Fall 2021 depending on pandemic restrictions.
	D) 2-week Land-based teachings to be implemented by Land Users such as fishermen & trappers	d) Outdoors Program curriculum will incorporate Land-based teachings that will be delivered by fishermen & trappers	• Working group • Fishermen and trappers	Fall 2021 depending on pandemic restrictions.

STRATEGIC GOALS	STRATEGIES (TO ACHIEVE GOALS)	OBJECTIVES (FOR STRATEGY)	RESPONSIBILITY	TIMELINE
5. Research and teach Kinosao Sipi Ininowak and their Natural Laws.	A) Hold sharing sessions with Elders to record the history of traditional practices and natural laws of Kinosao Sipi	a) Cultural Program & Community Library will attain documentary & material on the KS Ininowak & their Natural Laws	• Working group • Writer	Fall 2021 depending on pandemic restrictions.
	B) Implement monthly sessions for the youth and have fishermen & trappers teach the young people about the traditional livelihood of fishing & trapping	b) NHCN Youth & Recreation, FSD education facilities will develop & implement monthly schedules of traditional livelihood sessions for the youth throughout the year	• Working group • Youth and Recreation • FSD	Fall 2021 depending on pandemic restrictions.
	C) Deliver traditional land base teachings & story-telling relating to natural laws	c) NHCN Family Services Programs, FSD Education & Youth & Recreation will develop & implement traditional land-base sessions	• Cree facilitator hired on contract • FSD • CFS	Fall 2021 depending on pandemic restrictions.
	D) Host a Cree Gathering in Kinosao Sipi & topics to focus on Culture, Traditions & language	d) NHCN will organize & implement Cree Gathering at Kinosao Sipi	• Working group • NHCN Portfolio Holder • NHCN Education Director	Winter 2021 depending on pandemic restrictions.

STRATEGIC GOALS	STRATEGIES (TO ACHIEVE GOALS)	OBJECTIVES (FOR STRATEGY)	RESPONSIBILITY	TIMELINE
6. Implement Muskego Ininimowin Aski Kiskinomakawin (Land-Based Learning) Camp where the young people will be taught about Muskego Ininimowin (Language), Muskego Ininow pimatisewin (livelihood & lifestyle), Kwayesk Kitakiskaynimisoot (Identity) and Muskego Aski Wunaswaywina (Natural Laws)	A) Implement 1 or 2 week camping trips for families & deliver traditional land base teachings & story-telling relating to natural laws relating to Language, traditional livelihood & Identity	NJCN Youth and Recreation along with working group will organize the camping trip and resources for land base teachings & storytelling	• Working group • Writer	Fall 2021 depending on pandemic restrictions.
	B) Reclaim our Kinosao Sipi Identity, Kinosao Sipi Muskego Ininimowin and traditional & cultural practices by implementing sessions in the community and in the classrooms	Cree Language Advisory Committee to approve and implement traditional and cultural sessions; writer/author to work with group	• Cree Language Advisory Committee • Writer • Volunteers	Fall 2021 depending on pandemic restrictions.
7. Collect artifacts and historical community documents and create a community museum/historical centre.	A) Research & collect documents from archives and museums relating to Kinosao Sipi and its history	Documents to be collected, shortened and stored in appropriate order	• Working group • Writer • Volunteers	May 2021 – ongoing
	B) Collect artifacts that reflect on Kinosao Sipi Muskego Ininow pimatisewin & cultural activities & practices	Artifacts to be collected; develop written material on artifacts; sort, display appropriately	• Working group • Writer • Volunteers	May 2021 – ongoing
	C) Research for funding allocations/calls for proposals and follow-up with proposal submission for a museum/Historical Centre	Prepare proposal for funding to ensure stability and longevity of project	• Working group • Writer	May 2021 – ongoing

NORWAY HOUSE CREE NATION CREE LANGUAGE INITIATIVE STRATEGIC PLAN

Kinosao Sipi Ininowak Ininimowin Norway House Cree Nation-Cree Language

NHCN CELEBRATING OUR CULTURE AND TRADITIONS:

NHCN – Annual Traditional Community Celebrations:

- Treaty & York Boat Days



MOVING FORWARD

Moving forward defines the next steps for the Kinosao Sipi Muskego Ininimowin (NHCN Cree Language) Strategic Plan.

The NHCN Cree Language Advisory Committee held numerous meetings and working sessions, prior to COVID 19 lock down to review the project and to determine the Strategic Plan. The Plan is now in place and NHCN is now ready to move forward with the Cree Language and Culture initiative. Due to COVID 19 now going into a 3rd wave, any gatherings or in person activities will have to be put on hold until it is safe to gather.

With the support of the NHCN Leadership and the community, the NHCN Cree Language Advisory Committee will work in partnership with the Norway House education system and NHCN Service Departments to implement the goals and the objectives of the Strategic Plan. For decades, Norway House has been gifted with Elders who maintained their language, culture and traditions and the community is very fortunate to have some of these Elders this day and age. The Elders will be the key role in the implementation process as we move forward with this very important community Initiative. However, our elders are the most vulnerable to COVID 19 Pandemic and therefore activities will be on hold to protect our most vulnerable and our knowledge keepers of our Cree Language, Culture and Traditions.

The project team would like to thank the NHCN Chief and Council, Cree Language Advisory Committee and the Department of Canadian Heritage for the support of this project.



