

FOND DU LAC



OJIBWAY SCHOOL

Story Of My Life

My Story is to be told without being told.
I started out with grass, but it didn't last.
Hard booze was my thing, blackouts came and gone.
I thought it was cool, but it wasn't no more.
Treatment came first, then four more.
Jail came then there was no more.
I sit in St. Cloud in my cell. I think back, all.
I see hell. So my friend, I tell you it is not fun..
So say NO and don't be a fool like me.
I hope and pray that I will not pay with my life again!

-Dennis Reynolds

"Ziigwan Attaadiwin"

Fond du Lac Ojibway School has scheduled its second annual "Ziigwan Attaadiwin" (Spring Games) for March 4, 1983. Games Director Phil Minkinen has announced the events for this year will be: Sprint and long distance ski race; snowshoe race; tug-of-war; parking lot hockey tournament; and foot relay race in the snow. Other events may be added before March 4.

Reading for all Ages

An exciting new reading program has been successfully operating for about the past six weeks between the Pre-school and 9th grade Communications class. For twenty minutes a day, three days a week, two ninth grade students, on a rotating schedule, go upstairs to the Pre-School area and read stories on a one-to-one basis to the Pre-School students. They read children's books or stories for 5 to 10 minutes at a time and may read to as many as four different children a day depending on the story, the reader and the child's attention

span.

Ninth graders participating in this voluntary program include: Sheila and Shelly Day, Sherry DeFoe, Serena Martin, Alvin Shaugobay, Tim Buckanaga, Shea Black, Rob Higbee and Bev Otis. The entire ninth grade is voluntarily participating.

According to Marilee Benkoski, Pre-School Coordinator, the Pre-School children really love the attention they are getting from the "big kids." Communications instructor, Deb Anderson is rightfully proud of the adult and responsible manner in which the ninth grade class has been conducting itself. They all deserve a pat on the back.

From the Pre-School:

Dear 9th Grade Readers,

Lots of times our Mommy's and Daddy's don't have the time to read us story's. But now because of you we get to hear all kinds of them. We sure do appreciate all the good times we've had together. If we forget to say thank you when you're with us reading, this letter is our way of letting you all know how much your caring and sharing with us means.

To all you big kids
From all us little kids,
"Thanks a Lot!"

My Love For You

My love for you burns like a hot ball of fire.
Look straight into my eyes you shall see it is not a lie.

I ask nothing in return, just a chance to try.

-Dennis Reynolds

WHAT SHOULD KIDS LEARN?

"Back to Basics" has been the education cry of the past several years. From Maine to California, state departments of education are echoing the cries of parents, "Above everything else, I want my child to learn the basics."

Because parents have the right as well as the responsibility to help determine curriculum priorities, education needs to pay close attention to what parents are saying.

At first glance, one might interpret what parents are saying as having to do with the 3 R's. Certainly, parents want their children to be competent in the basics but this is understood; it's expected; it's a given. What parents are really saying however, is that "I want schools to help my children go beyond basics."

If this is to be done, one must answer the question, "What is the purpose of schools?"

Few would disagree with the notion that schools are established to help perpetuate society. However, schools should not only perpetuate society, but schools should also give students the skills to help improve the society.

If this is the purpose of schools the next question is, "What must schools teach to facilitate this process?" At this point, we return to the basics with one difference, we are now referring to more than just arithmetic, reading and writing. Other basics such as Cooperating, Communicating and Creating also must be included. In other words, schools are not only to teach the 3 R's, they are to teach the three C's as well

Among the many changes occurring in the world, none has more implications in our society than the global movement which focuses on a shift from competition to cooperation. Countries are increasingly aware of the deci-

sions they make and the effects they may or may not have on other countries. Diplomats are jetting from one country to another to either assure their input into a decision affecting them or to promote peace by getting various countries to work cooperatively.

Thus, less and less time is spent in determining winners and losers and more and more time is spent in making everyone a winner.

That is the picture on the global level but what about the classroom level? From a sociological viewpoint, cooperation means working with people for a purpose that will mutually affect all people involved. Also, in order for cooperation to occur, there must exist a respect for the feelings and rights of others.

Think of the problems this would solve in schools. In a shrinking globe where cooperation and subsequent respect for the rights of others is increasingly important, cooperation skills should be a priority in every classroom.

An important point to remember is that in order for students to learn how to cooperate, they must have the opportunity. For example, this opportunity can be provided by allowing students to work together, in small interest groups toward a common goal, by negotiating, at times, what is to be learned (sharing agendas) or by organizing the school into families and meeting regularly. Thus, schools which foster cooperation are concerned less with determining which group can be the best and more in determining how a group can effectively work together for the mutual benefit of all. (The Value of Sharing)

* * *

Few would argue the importance of learning how to communicate and how to create. In the past they represented the hidden agenda in schools. It was assumed that students learned these things through the normal, everyday process of schooling.

Today's world of rapid change, however, leaves little room for assumptions. More specificity needs to be incorporated into today's educational programs, especially when it comes to teaching what's right.

How can schools foster communication skills? One important way is for schools to continue to be concerned with self-concept, self-image, personal identity, etc. Unfortunately, many educa-

tors feel that these things are nothing more than good examples of educational jargon.

But, if there were ever a time when schools needed to be concerned with how kids feel about themselves, with the dramatic changes in societal mores and customs and with the increased availability of drugs, alcohol, cults and other "tripping" alternatives, the time is now.

Being concerned about communicating with oneself is one thing, but being able to communicate with others is another. Again, in order to facilitate growth in this area, students have to be given the chance. Although there are many ways of accomplishing this, somewhere in a student's 12 years of schooling experiences, there needs to be a community service requirement.

What would be so terribly wrong with replacing a semester of English with a semester of community service involvement where students could become involved with people outside the school walls? In the case of a nursing home or home-health-aide experience, this would foster the development of not only communication, but that of another "C", compassion.

* * *

The cliché "the decisions we make today shape tomorrow" is really very true. This ability to shape (create) one's own future is one that schools need to implant in the minds of today's youth.

Too often students feel they have no opportunity to help make their world better. Many believe that life begins after high school graduation. I would like to believe that youth do have the chance and ability, with the help of their parents and schools, to create the most desirable future for themselves as well as for society as a whole. Career education programs are an example of making students aware of themselves, career options and job responsibilities. In addition schools can do other things to help youth create better schools, communities and societies.

In the school itself, students can note some things which can be improved. A decision can be made as to which item should be improved. Once a decision is made, time lines could be drawn, materials and resources selected and

steps outlined as to what needs to be done first.

By selecting a most desirable future, whether it applies to them personally or to society and deciding on the necessary steps to bring about the future, youth can become creators of tomorrow. **Again, the key to developing this concept is to give them the chance at making decisions and become involved in the decision-making process particularly in schools where they spend 13 of their first 17-18 years.**

PORTRAIT OF A WARRIOR

I paint a portrait of you for the world
Not of paint but of blood on a glass.
I paint this portrait - in it I see something
That gleams out from secret thought - from
A world you shall know.
I paint in paint in your feathers, your characteristics.
I paint in your eyes what I have seen in all warriors.
You are Geronimo, Crazy Horse, Tecumseh,
Chief Joseph, Sitting Bull,
You are Sioux, Paiute, Crow, Modoc, Kiowa,
Ojibwe, Apache, Winnebago.

I paint in you strength, your indifferent, your heart, your wholeness.
You are loving, handsome, patient, mean.
You are boastful, brave, jealous, and kind.
You are truly a warrior of greatness.

As I finish this portrait a strange kind of excitement throbs like war-drums, saying, the glass is not broken.
You can still hear the warrior's song sung strong enough for one more will.

-Modoc

PEOPLE WHO CARE

The Fond du Lac Pre-School is a program which would be considered unique by most early childhood educators. Indeed, it is unique in several ways but perhaps the key to its success and vitality is the staff. The Coordinator Marilee Benkoski leads through commitment and dedication. Although she is the program Director, one would never know it if they happened to walk into the classroom. Several assistants work with small groups of children. Off to one side of the room, a couple Foster grandparents might be working on a one-to-one basis teaching Ojibway Language. The caring of the staff is the primary reason for the program effectiveness.

The current program which has been in operation for nine years is designed to enhance positive mental health in by involving the senior citizen in the classroom two and one-half hours per day, five days a week. The elderly then share their knowledge and skills with the children and allows the children to develop relationships with the elderly and respect for their heritage.

The program serves 58 children, 3-5 years old providing a breakfast and lunch. The education program covers preventive health care, safety, accident prevention and physical care. Also, children are instructed in language, socialization, creative learning, and basic number and letter identification.

A new facet to the program is an oral reading program conducted by the ninth grade Communications class with the Pre-school children. The 9th grade students serve as positive role-models for the children and also reinforces the value of reading. Both pre-school and 9th grade students thoroughly enjoy this activity.

Although the notion of involving older students in the Pre-school program, the concept of involving other age groups and various kinds of people, is not. The blending of different groups into the program has been an on-going process since the inception of the program.

On paper the program appears to be similar to other early learning programs. In

reality, it is much more. It resembles a community whereby people of varying ages contribute to an exciting event. The dedication of a high quality staff is the first noticeable sign of a healthy program. The children are treated with first class consideration, since they are the hope of the future, and they seem to sense their importance. This can only be a positive factor in their development.

Another unique aspect of the program is that it is largely funded by the Fond du Lac reservation. The FDL Bingo Commission contributes \$60,000 toward program operations, which covers salaries, materials and supplies, etc. The program receives approximately \$5,500 from a state sponsored food program. The FDL program is conceivably the only program of its kind funded by locally-raised reservation money. This speaks highly of the Reservation leadership in recognizing early childhood education as a priority.

Since the program has 58 children enrolled, a large staff is necessary. In addition to the Coordinator Benkoski, the staff includes three teachers: Mariann Blacketter; Leann Reynolds; Beverly Gitzen.

Foster Grandparents add to the staff: Eunice Pellerin, Language Teacher; Celia Savage, Language Assistant; Rose Shotley, Marce Ojibway, Agnes Diver, and Christine Pitmon, Teacher Assistants.

Margaret DuFault, Essie Murray and Peggy Couture provide the meals for the program and do an excellent job. Dawn Reynolds, Trainee, provides the technical assistance to the ladies in the kitchen.

William Smith, Morris Ojibway and Clem Beargrease transportation specialists, make sure the children are picked up, brought to school and returned home safely. Danny Lund Secretary of Transportation, is also involved in this complicated service.

The man behind the scenes, making sure the entire operation functions smoothly on a day-to-day basis is Maintenance Engineer, Wesley Dunn.

An added staff member is Carol Whittling who is a full time volunteer. Ms. Whittling has been a volunteer for the 1981-82 school year as well as serving full time for the current year. Her contribution to the program is highly commendable.

In summary, the FDL program is an operation marked by a high degree of commitment, dedication, care and love. It's impossible to name one person as the main contributor to the program's success. Marilee Benkoski serves as an inspirational leader, but she recognizes the staff as being of equal importance. Perhaps, the shared responsibility is the reason for an excellent program. That, and the fact that staff cares and loves the children they serve. They are all to be commended.

EUNICE PELLERIN: Ojibway Teacher

The FDL Pre-School has the distinction of having its own Ojibwe Language specialist in the person of Eunice Pellerin who teaches the 3-5 year olds two days a week, with the assistance of Celia Savage.

Mrs. Pellerin has been teaching the language to Pre-Schoolers for the past nine years. Additionally, she has taught Pre-School staff members, UMD college students and adults in the community. Each Wednesday she teaches students at Cloquet High School.

She feels she has retained her language because of her parents. "My parents didn't have a formal education, couldn't speak the English language at all so all I heard was Chip-pwa. Then, when I start school I had to learn English. But my parents felt it was really important to get educated probably because they never did."

Mrs. Pellerin grew up in the Lake Lena area 4 miles east of the Minnesota-Wisconsin border. She attended Sandstone High School along with her two sisters waited for the youngest to reach high school age before they entered. Their father moved the three to an apartment in Sandstone, where they lived until they graduated, all at the same time.

Their efforts to enter post-secondary school were turned down by the BIA which said they weren't enough Indian, although they are 3/4 degree. It turned out the BIA offices misplaced

their records, a common practice in those days.

Mrs. Pellerin feels the pre-school language program is successful to a point. "We lose the children after they enter 1st grade and they probably never have any association with the language again until they're several years older. The language is dying out and the children should continue to receive language instruction throughout grade school, even high school, but they don't. As it is now, the Pre-Schoolers are eager to learn and they seem to learn quicker than the adults I've worked with. Only the three-year-olds have some problems because some are just learning how to talk."

Mrs. Pellerin has raised two grand-daughters who can understand the language but don't speak it. Her concern that the language is dying off is quite real. "If we can do something about the gap that occurs when our children leave our program to attend other schools I'd feel our chances of keeping our culture and language would be stronger.

Perhaps, an elementary school should be the next priority of the reservation leaders. Until that happens, the FDL Pre-School language program will be the only chance for FDL students to learn the language until they reach junior high school.

FOND DU LAC ALL-STARS UPSET (Volleyball)

"Bingo Long" took his traveling All-Stars into pre-Olympic competition and were the victim of two stunning upsets this Saturday past. "Bingo" AKA as Ralph Fairbanks was at a loss to explain his teams misfortunes. "Our last game was our best. That was because I took the old guy Buckanaga out. He was really throwing our timing off. Shouldn't have started him."

Carol Beargrease, Carol Bassett and Bev Otis blamed the loss on all three, Don Wiesen, Fairbanks and Buckanaga, saying "they were all too damn old, slow and clumsy!"

After the game the female members of the team jumped and mugged Fairbanks in the parking lot, blaming him and Reagan for getting them into "this!"

Other team members were Karen Otis, Sara Olson, Ricky Kagigebi and Wendy Savage. Savage who was also benched along with Buckanaga, tore her uniform off, slammed it on the floor and stormed off in protest.

Basic Education: SURVIVAL

Hey, Mr. and Mrs. Anishinabe, what do you want your kids to learn in school? How about some reading and writing? Maybe, learning to behave? Or how to follow orders. Whatever the case may be, schools are for learning. Right? The question is, what?

Recent surveys have shown that kids aren't learning as much as they used to learn. That is, ten years ago, kids could write better, read better, and add 65 and 79 and come up with 144 more often than kids of today. Some people are even saying that because of this, schools aren't doing their job and someone ought to do something about it.

Today people are trying to do something about it by setting up programs called Competency Based Education. What in the world is that, you ask? Well, competencies are another name for things kids need to learn in order to get along in today's society. For example, how to read the newspaper, how to balance a checkbook and how to fill out a job application form, among other things. In other words "readen, ritin and rithmatic." Some people call them survival skills.

How popular is the notion of competencies? It sounds like a good idea. Several states including Arizona, New York Oregon, California and several cities have either mandated or are in the process of developing competency based programs. What this means is that schools aren't allowing kids to graduate just because they finished 12 years of school. No way? Now they have to demonstrate and perform these competencies in order to receive their diploma.

To many it would seem that education is on the right track again. Not so. The idea of competencies is good but it's just a drop in the barrel compared to what has to be done to put schools where they need to be and help kids learn what they need to learn.

Society will change more in the next 25 years than it has in the past 25. If society will change that much, schools should be preparing the kinds (i.e. competencies) of things, kids will need to survive in this new world. After, all, today's five-year-olds will be spending more than two-thirds of their lives in the 21st Century.

It is hard to argue against the fact that much of what is being done in education is based on what has been done in the past. But if we look at problems we have today (e.g. the economy, unemployment, the threat of nuclear disaster) we can no longer assume that education, based solely on the past will be adequate preparation for today's five year old as they look towards the future.

Because the world will be so different, it seems only natural that schools spend time on such things as learning how to cope with change, learning how to make decisions, learning how to get along with herself/himself and others and learning how to learn. These are survival skills! Schools should be about survival and less about teaching kids to make a high score on the Iowa Basic Skills or other such test!

INDIN' SAYIN'S

Have you ever wondered if Finnish or Norwegian people have sayings like Indian people do? They probably do but are they expressed as part of the English language? I'm talking about such expressions as "Oh sad; You're so sad; That's really sad." That expression has been around for about 15 years, at least. I've always been curious about the person who invented that saying.

When I was a little kid, one of my ambitions was to invent an expression that everyone would use. I used to sit for hours trying to come up with a good one, thinking of the day that people would use and recognize me as the inventor of a famous statement. I never realized this goal. Still, I try, hoping to say something

thoughtful before I pass on.

So, it's natural that Indian sayings fascinate me. I find it interesting to try to identify how this saying came about. If we look at the dictionary meaning of the word "Sad" means; 1) Downcast, 2) Depressing, 3) Dismaying, 4) Deplorable, 5) Drab.

When someone says "You're so sad" it doesn't mean any of the above definitions. It just means they're sad and you have to be Indian or be around Indians a lot to understand what it means.

In earlier days, Indians, usually older women would "Saah!" when they want they wanted to comment on childrens' foolishness. In White Earth 20 years ago, the young people used that expression. But there's no definition in English or Ojibway for the word "Saah."

Maybe "Sad" came from the old Indian saying. It's possible that the Indian renaissance, which happened during the mid and late 1960's whereby Indian people were attempting to go back to their roots, resulted in the development of the word "sad", when in reality they may have been trying to say "saah".

If one thinks about it, there doesn't seem to be a definition for "sad" but most Chippewa seem to understand it's connotation.

Another saying we use a lot is "That's sick" or "Oh sick" although non-Indians use that same expression as well, so it may not be strictly an Indian expression. It's easier to say "that's sick" than to say "I find that somewhat distasteful" I guess.

Snagging is a fairly recent expression and it's not only Chippewa who use it. Indians from all over the country use it. "Snag" is used in different ways, for instance, kids in school have said "Oh, you've got your snagging cloths on!" Basically, snag means the same to most Indians that being latching on to a person of the opposite sex. It's easier to say snag.

"Ho Wah" of course, is strictly our own. Again there's no definition but we use it for just about any occasion. If we like something, we say "Ho Wah". If we think someone is bragging we say "Ho Wah!" If someone does something good, we say "Ho Wah!"

As a matter of fact, when some Indian leaders became Indian, the first expression or Indian word they learned, was "Ho Wah!" This way they showed they could identify with those people they called the "grass roots". I think they meant Indian people who lived on the reservation or in Indian ghettos.

After the leaders learned the word, they used it for everything. If they saw something for the first they'd say "Ho Wah!" If they saw someone for the last time, they'd say "Ho Wah!" They really felt they were talking like Indians. When the older Indians saw these new leaders, using "Ho Wah" they stopped using the expression except when they were around real Indians

"Hai!" is another expression strictly Chippewa. Again, there's no definition. But we use it for example, if we ask someone: "How's life?" They say, "It's a bummer." We say "Hai!" You better get some orthopedic shoes."

If someone goofs, we say "Hai!" If things don't go right, we say "Hai!" If someone sick "hai!" Its a word we use for anything.

Over in Pine Point, kids used to say "Takes it!" if they fooled someone, or if someone took things too seriously. In Bena, kids "Neahhh!" if they didn't believe something or somebody.

"Oh weahh!" is another statement used if someone is trying to B.S. us or tell of some kind of fantastic tale. "Oh weahh!" is easier to say than "I find that hard to believe."

Some of the younger folks though are becoming a little more explicit in their sayings. For instance, one guy named Ray instead of saying "Sad" says "that's pathetic." And he's only 14-years old!

Or they say things like "You gross me out," "totally obscene", or "I find that incomprehensible!" I suppose that's progress.

Today though the expression "Sad" is probably the most popular expression we have in use today. It's been around for about 15 years and is used by all kinds of Indians. Indian teachers, education directors, college instructors, secretaries, students---everyone says "Oh sad!" Even some white people say that. That's another contribution we've made to the non-Indian culture. Wah!

MAYBE... SOMEDAY WE WILL HAVE A SCHOOL LIKE THIS.....

"Beauty, harmony, intelligence, survival, peace of mind, timelessness, a great respect for individual differences, and well being, honesty in interpersonal relationships - these were the ways of Indian people in the beginning. They form the essence of the personal philosophies of many Indian people of today. It reflects a philosophy of life that permeates all activities of Indian individuals and communities. It is different. It is unique. It is a valuable part of our culture."

Sounds good doesn't it? In today's world though, Indian people still struggle with basic matters of survival. Maybe the words describe something that existed two or three centuries ago but many Indian people---at least the younger generation---today, would find these concepts alien to their vocabulary.

Recently, Indian educators have taken the notions very seriously and have tried to introduce them into the schooling process. Culture and craft, language, drumming and singing and history course have been introduced to achieve goals established by the above concepts. The jury is still out as to the effectiveness of these programs.

In most schools the "Indian Culture" classes are a small part of a much larger agenda. The chances of the courses making any radical changes in the lives of young Indian people are minimal. It's likely that they may create some awareness but the necessary, in-depth education is still lacking.

Perhaps the closest Indian people have come to realizing an "Indian" education is with the dawning of Indian schools like FDL Ojibway School, Nayashing, Red School House, etc. In order to determine just how far we've come, it would be useful to consider what a school for Indian youth should be.

If we examine education as Native Americans knew it in the past, we find that their concept of teaching and learning was a total way of living. They didn't send their children to a building for 6 hours a day, 5 days a week, because education of their youth was a continual process, everyday of their lives.

In the stories of our people, the young were taught by a holistic approach to learning and living. It was the way of life. It was communal and everyone was a part of the society. All members of the community, regardless of age, role or station in life, contributed to the community.

To Indian people the community was their source of education. Perhaps then, we should consider what a community was to Indian people

Ideally, for Indian people, community is a shared feeling, or goal, of harmony experienced among people who live their lives together. It transcends geographic boundaries or can exist within a commonly held geographic locale. It is a lifestyle. In the traditions of our people, it was the source of education.

Today, Indians have taken to view education as a two-dimensional path: Indian education and "whiteman's" education. Most have adopted a "best of two worlds" concept. They realize the value of traditional education that allows them to function in the dominant society but seek wisdom and counsel from traditional tribal ways.

Now, let us look at a school philosophy for an Indian School might be.

The school should be planned to involve the total community with the learning environment based on traditional culture, values and the concept of Circle.

The Circle is traditional in Native American culture. It symbolizes strength, harmony and beauty. All elements of a circle are crucial

to its entity; none dominate or control; none are ignored or neglected. An Indian school epitomize the Circle. Community, children and staff should be drawn together contributing to growth and development of all; quality education for Indian students in harmony with the community.

The Circle, however, intersects with dominant society. Indian students should be able to confidently participate in dominant society because of personal strength derived in the Circle of an Indian school. The supportive environment consistent with Indian culture and life style, would produce a strong, positive self-image necessary for Indian students to deal with non-Indian society. High level communication skills would equip Indian students for success in further education and career development. Accordingly, competencies in mathematics, reading, language and science should be top priority learning goals.

Achievement in basic skills provides a means to education and is not a final educational goal. As students develop competencies in basic skills, those competencies can be exercised and nurtured through reading and interpretation of Native American literature and history. Conventional curriculum materials are useful tools to develop decoding and vocabulary skills. Comprehension, critical reading, and creative interpretation, however, can be taught and refined from readings in Native American history, literature and contemporary Indian writings in concert with the majority culture teachings.

With in the Circle would be the Elders. They could provide the traditional Ojibway educational model to teach the young. The Ojibway language, culture, art forms and history would be integrated into the curriculum, enhanced by the invariable resource of the community's Elders, carpenters, truck drivers, secretaries, administrators, accountants, social service specialists, community people and tribal leaders. All have skills to survive and they should all be a part of the Circle.

A tribally based educational model demand excellence of Indian students. The concept of a competency based program is consistent with the Grand Medicine society. While we could not attempt to teach the ways of the Midewiwin, we should establish a ranking system, whereby students would advance with achieve-

ment, through a series of "degrees" marked like the degrees of the Midewiwin, by color.

It would be a program based on honor, achieve in two categories, academic and physical, to advance toward a specific degree. Students would have to demonstrate respect toward others, follow direction and meet requirements to advance. In effect, this would be an academy for a Warrior Society.

(The concept presented here are not ^{the} endorsed program of FDL Ojibway School, Board of Education, or RBC. They represent only the imagination of Jerry Buckanaga.)

Tribe Ed. Under Study

The Education Sub-committee of the Minnesota Chippewa Tribe, meeting January 24, 1983 at the Radisson Plaza Hotel in St. Paul, has gone on record to reaccess the education programs and priorities of the Tribe. A motion by Clarence "Chuck" Smith that Tribal education programs be studied by each RBC for comment and possible recommendations was passed unanimously by the Sub-committee.

Additionally, the sub-committee laid down the following short term goals:

1. Evaluation of Tribal Education programs
2. Tribal Education-TEC policy statement.
3. Develop better coordination of Education programs.
4. Individual RBC's develop own Mission Statement.
5. Gather factual data of past 10 years, e.g. drop-out rate, graduates.
6. Change format of Education Sub-committee agenda.

This action represents a new direction in Tribal leadership, which is extremely necessary and critical at this time.

Members of the Sub-committee are:

Norm Deschampe, Grand Portage; Nadine Chase, Leech Lake; Gary Donald, Nett Lake; Marge Anderson, Mille Lacs; Jerry Rawley, White Earth; Chuck Smith, Fond du Lac.