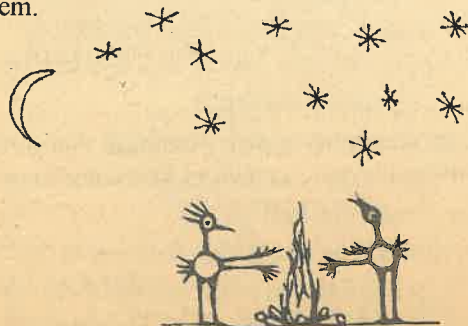


## Nimkee Memorial Wellness Center Update From Audrey Falcon

Dear Community Member,

I would like to give you a progress report and update on the Nimkee Memorial Wellness Center. We are doing great keeping appointments with the Dentist - Dr. Taylor, the clinic doctors, P. Jane Powers - Family Nurse Practitioner, and the Psychologist - Cheryl Samuels. This doesn't go unnoticed and is appreciated very much. The Community's cooperation has made the clinic much more efficient and the providers time well utilized. The number of individuals who do miss medical and dental appointments and don't call to cancel are getting smaller. We still have to refer patients when the Clinic is booked up with patients. I am aware of a very sad situation where the patient had to wait until the weekend was over and was not able to be seen in the clinic and had to go to the emergency room to be treated. So, please continue to keep your appointments; it is critical and courteous to other patients who need to be seen.

A new situation has come upon us and it has to do with referrals to a specialist: a referral is made by the Nimkee Medical provider to see a specialist; an appointment is made; and lastly, an authorization is prepared. However, the patient either doesn't keep their appointment or call the doctor's office and let them know that he/she will not be coming. This is happening too often. Several of the specialists in the area do not want to continue to take referrals from our clinic because of broken appointments or no shows. We need to keep these appointments or call the doctor's office and let them know you are not coming. We need to maintain good working relationships with these specialists because we never know when someone we love will need them.



## TRIBE ENCOURAGES COMMUNITY TO RECYCLE

by MARY A. KUNST

At the April 26th Recycling Presentation, Tracy Crawford of the Isabella County Recycling Center informed tribal members and staff about recyclable products. The Tribe is now in effort to form an ordinance that will make recycling on the reservation a mandatory thing.

Here is a list of things that will help start those of you to get into the habit of recycling:

-Office paper; no envelopes, no carbon copy paper, no paper towel, and you can leave staples in the paper.

-Container glass; brown and green also, must be rinsed out, you can leave labels on, and no rubber seals.

-Tin cans; rinsed and remove labels, flatten them as best as you can, or if the bottoms can't be flattened, cut out the bottom with a can opener if at all possible.

-Plastics; \*Look for a #2 on the product, this indicates it can be recycled, it'll be at the bottom of the product. Most shampoo bottles, jugs, detergent bottles, etc., must be rinsed out. Make sure they're flattened and throw the caps away.

-Soft plastics; bread bags & super-store plastic bags will have a #4 on the bag for identification. These are to be separated from the other plastics.

**\*IMPORTANT:** Ice cream containers and margarine tubs are a different kind of plastic, so don't throw them with the other plastics.

-Aluminum; foil & pie pans, must not be stored with tin cans.

-Composting; take all vegetable waste and yard/garden work, plants, etc., and put them where they can gradually decay, it makes a good fertilizer and must be occasionally turned for it to decay.

-Motor oil; it can be refined at 1303 N. Franklin, the Public Works Garage where there is a pipe you can pour your used oil in. At home or garage, just let the oil drip into a container like a milk or cider jug and when it's full, go pour it into the pipe.

-Paperboard boxes; cereal boxes, cracker boxes, shoe boxes and paper egg cartons can be recycled, remove the liners and flatten them out.

*\*This does not include any boxes that can be refrigerated or frozen, those have a coating that makes it non-recyclable.*

You can take these products and have them recycled at the Isabella Recycle Center at 1001 N. Franklin, Mt. Pleasant. The hours are:

Monday, 4 pm to 7 pm

Tuesday-Friday, 12 Noon to 7 pm

Saturday, 9 am to 2 pm

The Saginaw Chippewa Tribe of Michigan recycles! Please start today. For more information, call the Recycling Center at (517) 773-9631.



## CONTEMPORARY NATIVE AMERICAN ISSUES: "Struggles Unite Native Americans"

The following is from an interview with Chief Billy Redwing Tayac the Piscataway people, conducted by Phil Tajitsu Nash. In the talk, Chi Tayac stresses the unity of native peoples throughout the Americas and outlines some of their many struggles; in particular the fight to maintain their land.

My name is Billy Redwing Tayac. I am the hereditary chief of the Piscataway people, who are indigenous to Maryland, Washington, D.C., and northern Virginia. Our present ceremonial ground and spiritual and political center is located in what is called Port Tobacco, in Maryland.

Over the years, I have worked for the reclamation of Indian people. We have so many people who have lost their way, who don't know anything about their traditions or religion. This work involves "de-Anglozation," or bringing our people back to the earth, back to being Indian people. It is hard to be an Indian in any city because we are separated from the earth by concrete. We can't feel the power of the earth, the wind, the trees.

All people, regardless of color, were at one time tied to the earth. Even the Europeans had tribes tied to the earth. The earth is everything to everybody.

My father, Chief Turkey Tayac, was a traditional chief, but I was much more interested in joining with other Indians in groups such as the American Indian Movement. Through AIM, I came to realize that to be an Indian today, one must transcend tribalism. We are a race of people. In the terminology of the movement, we are "Many Nations, One People". Whether we speak English, Spanish or Portuguese, Indians are all one people stretching from the tip of North America to the tip of South America.

The dominant society has divided us, cutting up our land into slices they call countries. But we are still a people. And not a small group of people. There are tens of millions of Indian people in the Western Hemisphere. With modern technology we can be in instant communication with our relatives in El Salvador, in the Brazilian rainforest. They can now board airplanes and we can talk with them, face to face, when they come to this country. We can hear their voices, share their feelings and, most importantly, look them in the eye.

### Europeans Tried to Destroy Us

Nowhere in the annals of history has there been a repetition of what has occurred here. The Europeans invaded all our land, not just the United States, Panama, or Brazil. They invaded an entire hemisphere and tried their best to destroy a race of people and their cultures and religions. It is a holocaust that cannot be compared to anything

else in the history of humanity. Even today, in the 20th Century, Indian people are not considered a part of mankind. An example of this is that in the United Nations, all other races of people--black, white and yellow--are represented. Red people have no voice. If atrocities occur against us, we as Indian people have to go to the oppressor government, whether Brazil, El Salvador or the United States, to voice our concerns. This parallel would be like a Jew going to Hitler to express his concerns about the horrible extermination policies directed towards his people in the 1940's.

One of the major areas where Indian people are fighting back is in the Black Hills area of South Dakota. The Lakota and other people consider this sacred ground. But it is also one of the richest 100 square miles on earth, with gold, uranium, and timber. Families like the Hearsts in California made a fortune by taking gold out of there, but the people still living there are among the poorest in the United States.

This is where the massacre of Indian people known as Wounded Knee took place 100 years ago, and where the American Indian Movement made a stand in 1973 that helped to spark the modern Indian movement for dignity and self-government.

This reminds me of an important lesson I have learned over the years about the use of terminology. When the Nazis occupied France during World War II, those who opposed them were called "freedom fighters." When Indian people have fought back against the taking of our land, we have been called "hostiles" or "communists." Likewise, when Sioux warriors defeated United States warriors at Little Big Horn in 1876, the popular press called it a "massacre." However, when the United States cavalry machine-gunned unarmed men, women and children at Wounded Knee in 1890, it was called a "battle" by the popular press. More Congressional Medals of Honor were given there then in any previous battle. It took over 70 years for the record to be set straight and for the events to be referred to by the names they deserve: the Battle of Little Big Horn and the Massacre at Wounded Knee.

There are Indian Wars continuing today--yes, today--in Guatemala and El Salvador. The slaughter of Indian people by a dominant European society continues. For example, Guatemala is a country with 85% Indian people, but the Indian people don't rule Guatemala. The standing army rules.

**Continues on Page 3,  
Struggles...**



## Flandreau Indian School Enrollments Begin

Jack A. Belkham, Chief School Administrator at the Flandreau Indian School, Flandreau, South Dakota has announced that September 8, 1992 is the opening date of school for the 1992/93 school year. The Flandreau Indian School staff is busy making last minute preparations for the opening day of school. Students interested in enrollment are urged to submit their applications immediately.

The Flandreau Indian School, the oldest continuously operating off-reservation boarding school in the nation, is operated by the Bureau of Indian Affairs. The Flandreau Indian School is proud of its historic success and achievement in preserving Indian culture and tradition, and the education of Indian youth.

The required/elective course offerings at the Flandreau Indian School have a very broad scope, and include the following areas: general course of study, vocational skills/career learning skills, college prep classes and special education. Evening class offerings and the seven period class day give the students the opportunity to choose a wide variety of classes. Evening library hours and tutors in the Dorms provide the students with additional help in their classes.

There is a wide variety of clubs, activities, field trips, student outings, and athletics that promote the social growth and help fill the leisure hours for the students. Special programs on campus such as honor dorm, intensive residential guidance (IRG), exceptional child residential (ECR), Ala-Teen program, gifted program, solo parent program, and an extensive counseling program will work to meet the special needs of the students.

You can call (605)997-3773 or 1-800-942-1647 for enrollment information. You may also write to the Flandreau Indian School, Flandreau, SD 57028.

## NMU TO OFFER NEW NATIVE AMERICAN STUDIES MINOR

MARQUETTE Northern Michigan University, which has the largest Native American enrollment among state colleges and universities in Michigan, will be offering its first academic program in Native studies this fall.

The new Native American Studies minor reaches across several academic disciplines including literature, geography, sociology, history, language, and anthropology.

While some courses will touch on the Native American experience throughout the country, the program will have a regional emphasis. Native Americans throughout the Upper Peninsula were consulted in its development.

"We're excited about our new Native American studies program," said Dr. Phillip Beukema, Vice-President for Academic Affairs. "This program is testimony to our belief that the culture and traditions of Native Americans have a valuable place in the university's curriculum, and it adds to our cultural diversity."

Beukema said the possibility will soon be explored to eventually expand the program into a major course of study.

English Professor Melissa Hearn, one of the originators of the Native studies proposal, said that the program will benefit not only Native Americans but others who are interested in their rich cultural heritage.

"Others will gain an understanding and appreciation of Native culture, and Native Americans will gain affirmation as a distinctive cultural and racial group," she said.

Hearn also noted that there was broad support from faculty and administrators for the Native Studies minor.

She chaired the committee which developed the new course of study.

According to Nancie Hatch, assistant director of Multi-Cultural Affairs, and co-developer of the program proposal with Hearn, said that students, administrators, tribal leaders, educators, and the community were involved in the planning. Hatch is an Ojibwa.

"One of the key strengths of the program lies in the input of the Native community and their advice and assistance during the long development process," Hatch said. "We received, overall, a great deal positive support. Many are happy that the program was approved and feel that it's long overdue."

Hatch said that a formal advisory board is being set up to include representatives from the five tribal organizations in the Upper Peninsula, the program's faculty, Native American students and interested persons.

Courses to be offered in the new minor include Native American literature, history, folklore, the Ojibwa language, frontier geography, and socio-cultural anthropology, Hearn said. The English Department will administer the program.

NMU has about 200 Native American students out of a total enrollment of 8,800. Many of them come from the five reservations in the Upper Peninsula. Michigan has the tenth largest Indian Population in the U.S.

Northern joins about 100 other colleges and universities in the United States that offer Native studies. However, less than half have academic programs in the field, Hearn added.

## EMPLOYMENT LISTINGS

### JOB TITLE: General Assistance Social Services Representative

LOCATIONS: Isabella Indian Reservation  
WAGE/SALARY: \$18,000-\$19,000 per year depending on qualifications

SUPERVISION: Tribal Operations Officer

QUALIFICATIONS: High school diploma or equivalent; Two (2) years of counseling and/or Social Services experience. Must have writing skills for providing information on client history; must be willing to attend four (4) weeks in-service training. Knowledge of referral agencies offering direct services including employment services; skill in interviewing clients, skill in maintaining the recording and reporting system, knowledge of family budgeting techniques, knowledge of General Assistance Grant and miscellaneous assistance procedures, knowledge of basic counseling practices, and working knowledge of objectives, functions, and policies of the Bureau of Indian Affairs. Must have good communications skills.

PREFERENCE: In accordance with Indian Preference Laws.

POSTING DATE: August 11, 1992

CLOSING DATE: 5:00 p.m., August 24, 1992

#### Duties and Responsibilities:

The incumbent in this position performs a wide range of duties in establishing eligibility for assistance where unemployment and employment is a primary problem.

1. Make initial and continuing eligibility determination in all types of cases and authorizing grants to those who are eligible.
2. Develop pertinent information through interviews, correspondence, and home visits to support authorization of assistance or to terminate application of persons who are ineligible.

3. Responsible on a continuing basis for conducting regularly scheduled reviews of cases and update information affecting clients' needs.
4. Refer clients to various agencies where they qualify for such benefits as Community Action, DSS, Veterans, Mental Health, Rehabilitation, etc.

5. Process grants to eligible recipients based on financial determination.
6. Administer a Tribal Work Experience Program in compliance with Title 25, Code of Federal Regulations (25CFR), Part 20, and in conformity to the authorized Bureau Tribal Work Experience Program as set forth in 66 BIAM 5.9.

7. Responsible for the overall direction and supervision of each participant's work experience and assignment.

8. Responsible for the overall direction and supervision of each participant's work experience and assignment.

#### SUBMIT APPLICATIONS/RESUMES TO:

Tribal Personnel Office  
Saginaw Chippewa Indian Tribe of Michigan  
7070 East Broadway  
Mount Pleasant, Michigan 48858



### JOB TITLE: Tribal Police Officer

LOCATION: Isabella Indian Reservation

WAGE/SALARY: \$7.93 per hour + 31% Fringe

SUPERVISION: Tribal Police Chief

QUALIFICATIONS: Must possess a high school diploma or equivalent; must have a valid Michigan Driver's License; must pass extensive background check and qualify for attendance at Bureau of Indian Affairs Police Training School, or have completed equivalent training. Must pass physical examination and Saginaw Chippewa Tribe Police Assessment Test.

PREFERENCE: In accordance with Indian Preference Laws.

POSTING DATE: August 10, 1992

CLOSING DATE: 5:00 p.m., August 21, 1992

#### Duties and Responsibilities:

1. Learn the Tribal Code and the duties of a Tribal Police Officer.
2. Investigate and take appropriate action to resolve incidents.
3. Conduct preliminary investigations on reported offenses, violations, and civil complaints.
4. Prepare completed case reports.
5. Appear before courts as a witness or to present evidence.
6. Serve summons and other legal documents.
7. Prepare daily and weekly incident reports as required.
8. Attend Law and Order Training at the local level and as required by the Bureau of Indian Affairs.
9. Perform other duties as assigned.

### JOB TITLE: Bingo Accounting Worker

LOCATION: Saginaw Chippewa Fund Raising Bingo Isabella Indian Reservation

WAGE: \$6.99 per hour

SUPERVISION: Accounting Supervisor

QUALIFICATIONS: Must be at least 18 years of age, possess a high school diploma or equivalent, and be able to handle money accurately and honestly.

PREFERENCE: In accordance with Indian Preference Laws.

POSTING DATE: August 10, 1992

CLOSING DATE: 5:00 p.m., August 21, 1992

#### Duties and Responsibilities:

1. Be ready to work and on time at every game scheduled to work.
2. Assist in operating a clean and honest Bingo.
3. Dress appropriately and practice good personal hygiene.
4. Greet visitors, ascertain nature of business, and conduct them to employer or appropriate person.
5. Maintain all Bingo reports.
6. Make all Bingo deposits accurately.
7. Have all forms on file and prepared.
8. Sell items in Accounting Such as plastics, hats, T-shirts, etc.
9. Utilize Com-check equipment.
10. Keep Accounting area neat.
11. Be willing to attend training sessions and adjust to changes.
12. Other duties as assigned by Management.

Submit applications to:

Tribal Personnel Office  
Saginaw Chippewa Indian Tribe of Michigan  
7070 East Broadway  
Mount Pleasant, Michigan 48858



## Vacancies on Personnel Commission

The Saginaw Chippewa Tribe is currently accepting letters of interest from Tribal members who are interested in filling vacancies on the Personnel Commission. Personnel Commissioners serve for a two (2) year term. Community members and employees of the Tribe with experience in interviewing and/or personnel grievance arbitration are strongly encouraged to submit letters of interest indicating that experience to the Tribal Personnel Office.

Personnel Commission members not employed by the Tribe will receive a stipend to attend EEO and Investigative Techniques Training prior to serving as Commission members. This mandatory training consists of eight (8) hours of EEO Training and eight (8) hours of Investigative Techniques Training which will be conducted here at the Tribal facilities. The Personnel Commission conducts employment interviews, selection, and resolves employee grievances for the Saginaw Chippewa Tribe.

**\*\*\*Letters of interest will be accepted until August 28, 1992**



## SCALPING: A PRACTICE DATING TO ANCIENT GREECE

Because the image of "Indians" presented to children in this society is one of fierceness, savagery, and violence, it is possible that some of your students may mention "Indian scalping." If this happens, the following may prove useful...

Scalping had been known to Europe as far back as ancient Greece. The practice in the American colonies of paying bounties for native scalps--similar to the English practice in Ireland of paying bounties for heads--is credited to Governor Kieft of New Netherlands. By attaching a profit motive to the practice of scalping, Europeans were encouraged to step up the slaughter of native people to ease the takeover of more territory. By 1703 the Massachusetts Bay Colony was offering \$60 for each Native scalp. And in 1756, Pennsylvania Governor Morris, in his Declaration of War against the Lenni Lenape people, offered, "130 Pieces of Eight, for the Scalp of Every Male Indian Enemy, about the Age of Twelve Years," and "50 Pieces of Eight for the Scalp of Every Indian Woman, produced as evidence of their being killed." Massachusetts, in this period, was offering bounties of 40 pounds for a male Indian scalp, and 20 pounds for scalps of females or of children under 12 years old. Thus, the European practice of paying for the scalps of men and woman reflected the intent of their warfare--the annihilation of the native population. As this became clear, native nations responded to the threat and changed their own methods of warfare, including the practice of taking scalps.

Much of what is written about "Indian" violence and scalping reflects the perspectives of the Europeans who wrote the early books and articles describing the period. Accounts written by Native American people would differ in their version of who was and was not cruel, or who was and who was not defending their homes. But it is always the victors who write the history books, and it is the white viewpoint which has dominated most accounts of our past.

\*Note: Reprinted from Unlearning "Indian" Stereotypes, Council on Interracial Books for Children.

## Continued From Page 1, Struggles...

### Mestizos are Really Indians

Look at the presidents and legislators in Central and South American countries. They are always lighter-complected people. They feel that Indian people are not capable of governing themselves, yet these people are descended from members of one of the greatest civilizations of all time, the Mayans.

Governments don't like to classify these people as Indians. What some call mestizos, Hispanics or Chicanos are really Indians. They are not classified that way because of paper genocide. They would prefer to kill them, as with the 38,000 killed in the 1930's in El Salvador. Everyone who looked a certain way or who wore certain clothing was shot and killed indiscriminately. Mexicans today with dark complexions and black hair will deny they are Indians. They will say, "I am a Mexican." They have been brainwashed, because the lowest people on the ladder are the Indians. Who wants to be part of that group?

The funny thing is, though, that when people stand up to call themselves Indians, governments get afraid of them. Maybe it's their Christian, Anglo sense of guilt. They don't want to admit what they've done to them, and don't want them to rise up again as a people. That's why, in the entire Western Hemisphere, there is no Indian country.

The rise of the American Indian Movement in the late 1960's helped to restore a sense of pride. People were no longer ashamed to be Indian. They demanded that treaties be upheld. They demanded to be treated as human beings. AIM brought back the traditions, customs and religions to thousands, maybe millions, of Indian people.

When someone committed a murder of an Indian person anywhere around the country, AIM people went there to ask why that murder resulted in only a manslaughter charge if the defendant was European American and the dead man was an Indian. When Indian people were tried by all-white juries, they were more often than not found guilty. Despite being only half of one percent of the United States population, we have the highest rate of imprisonment of any group. When Indian people go to prison, they are not even recognized as Indians, but are called "others."

I would like it if every American would take a history book and look at the picture of Chief Big Foot frozen in his grave at Wounded Knee. These people were only seeking to exist, and the United States exerted military might against them. Today, this military might still exists on the Indian reservations. They use their "legal bullets", the FBI and BIA (Bureau of Indian Affairs) to come onto reservations and investigate and imprison the Indian people. We stood up and exposed the BIA's corruption in our occupation of BIA headquarters in 1972, and stood up and showed the world that Indian people were still alive in our stand at Wounded Knee in 1973.

I had the fortune in the early 1970's of meeting a survivor of the 1890 Wounded Knee massacre. It seemed so impossible that it could have occurred, until you think about the My Lai massacre and the other horrible incidents in Vietnam. Many Indians, like AIM leader Bill Means, served in Vietnam, and recognized that, as soldiers, they were oppressors. Then at Wounded Knee in 1973, he was being shot at by the same soldiers he had served with. The important lesson is that the Indians serving in Vietnam felt a kinship with the Vietnamese.

### We Are a Sovereign Peoples

This feeling of being outside the American government has its roots in the fact that we are sovereign people who were here thousands of years before Columbus. However, despite referendums in 1920 and 1922 where we said we did

not want to be made United States citizens, we were forced [to be citizens] by the American Indian Citizenship Act of 1924. Then, compounding our problems was the Wheeler-Howard Act of 1934, which set up tribal corporations on Indian lands. Some sell-out Indian person would be made chairman of the local branch of this federal agency, and then he could sign away our rights to land or minerals. These tribal chairmen also tried to take power away from our traditional chiefs, using the lure of federal education or housing benefits. Fortunately, many of the Indian people did not fall for this trap.

There are other issues in Indian country. At Big Mountain in the Southwest, the Hopi and Navajo are being relocated because minerals were found under the land. Once people are relocated and given a small settlement, they have no skills for living in a town. Six months later, they are broke, homeless, wanting to go home again.

In Western Minnesota, thousands of acres of land have been taken at the White Earth Reservation. Indian people who had legitimate claims were not told, and the government sold the lands to whites.

### Indian Wars Continue

In Canada last summer, the Indian War continued. The Canadian government brought tanks to Indian reservations and held a siege at Oka. Less than 150 Mohawks protesting the proposed use of an ancestral burial ground for a golf course were surrounded by 5,000 federal troops.

These Indian Wars will never be over until the Indian people get their land back. Would the Jews accept money for the Wailing Wall? The Pope accept money for the Vatican? Would a Moslem accept money for the sale of Mecca? No, we can never accept the loss, the theft of ancestral lands. And because Indian people are all one people, we never forget Wounded Knee, just like Japanese American people can never forget the internment their people suffered [during World War II].

Even today in the United States, there are Native American political prisoners such as Leonard Peltier, who has served 15 years of two consecutive lifetime sentences for murders he did not commit. After a shoot-out at Wounded Knee in 1975, the FBI used fear tactics and trumped-up charges to get Peltier arrested, tried, and jailed. While he is not well known in the U.S., Peltier is well known to many in Europe and is a modern-day hero, on the scale of Crazy Horse, to Indian people.

We all need to band together today to save Mother Earth. We should be making food so that no one is hungry. Every person should have shelter and health care. There should be no dominant class based on color of skin or gender. There should be no dominant country because of the amount of money they have or the power they wield. All human beings should come together for the good of the earth.

The elders once told me that the Indian people were spared so that we can be the driving force to save Mother Earth. The ashes of our ancestors have been intermingled with the earth on this continent for millennia. In this 500th anniversary of the coming together with Europeans, it is a good time to remember this.





SAGINAW CHIPPEWA INDIAN TRIBE  
Adult Education - Fall 1992  
SCHEDULE OF CLASSES

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
10:00 a.m. - 12:00 noon ENGLISH	10:00 a.m. - 12:00 noon ENGLISH	10:00 a.m. - 12:00 noon HISTORY I	10:00 a.m. - 12:00 noon HISTORY I	
10:00 a.m. - 12:00 noon TYPING/KEYBOARDING	10:00 a.m. - 12:00 noon TYPING/KEYBOARDING			
1:00 p.m. - 3:00 p.m. READING	1:00 p.m. - 3:00 p.m. READING	1:00 p.m. - 3:00 p.m. GOVERNMENT	1:00 p.m. - 3:00 p.m. GOVERNMENT	
1:00 p.m. - 3:00 p.m. WORLD HISTORY	1:00 p.m. - 3:00 p.m. WORLD HISTORY	1:00 p.m. - 3:00 p.m. ART	1:00 p.m. - 3:00 p.m. ART	
1:00 p.m. - 3:00 p.m. INTRO TO COMPUTERS	1:00 p.m. - 3:00 p.m. INTRO TO COMPUTERS			
3:00 p.m. - 5:00 p.m. BASIC MATH	3:00 p.m. - 5:00 p.m. BASIC MATH	3:00 p.m. - 5:00 p.m. LIFESKILLS/STUDY SKILLS	3:00 p.m. - 5:00 p.m. LIFESKILLS/STUDY SKILLS	

\* SCIENCE & SOME HISTORY CLASSES AVAILABLE INDEPENDENT STUDY.

SAGINAW CHIPPEWA INDIAN TRIBE  
Bay Mills Community College - Fall 1992  
SCHEDULE OF CLASSES

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	10:00 a.m. - 1:00 p.m. ADVANCED OJIBWE LANGUAGE (conversational)	10:00 a.m. - 12:00 noon PUBLIC SPEAKING (This class is a requirement for all BMCC curriculum.) *Meets twice a week.	10:00 a.m. - 12:00 noon PUBLIC SPEAKING	10:00 a.m. - 1:00 p.m. BEGINNING OJIBWE LANGUAGE (I & II)
3:00 p.m. - 5:00 p.m. INTRO TO PSYCHOLOGY (Meets twice a week)	3:00 p.m. - 5:00 p.m. INTRO TO PSYCHOLOGY	3:00 p.m. - 5:00 p.m. HEALTH AWARENESS		
6:00 p.m. - 10:00 p.m. INTRO TO dBASE	6:00 p.m. - 10:00 p.m. CONCEPTS OF DOS/ INTEGRATED SOFTWARE	6:00 p.m. - 10:00 p.m. INTRO TO WORDPROCESSING (Wordperfect 5.1)	6:00 p.m. - 10:00 p.m. INTRO TO COMPUTERS	

Classes will begin Monday, September 14, 1992

Please contact the Tribal Education at (517) 772-5700, Ext. 204.

REGISTER NOW!!

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Of Michigan

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MT. PLEASANT, MICHIGAN 48858  
(517) 772-5700

