



Fond du Lac Tribal & Community College

SELF-STUDY REPORT FOR WINHEC ACCREDITATION

TABLE OF CONTENTS

A Note to Readers	
Criterion 1 Authority	1
Criterion 2 Mission and Goals	4
Criterion 3 Institution and Program Integrity	6
Criterion 4 Cultural Standards	7
Criterion 5 Oversight Board	13
Criterion 6 Person in Charge	16
Criterion 7 Administrations	17
Criterion 8 Academic Appointees	18
Criterion 9 Educational Program	20
Criterion 10 Indigenous Education and Related Instruction	21
Criterion 11 Community Learning Resources	26
Criterion 12 Academic Freedom	29
Criterion 13 Student Achievement	32
Criterion 14 Admissions	33
Criterion 15 Public Information	34
Criterion 16 Financial Resources	35
Criterion 17 Financial Accountability	36
Criterion 18 Institutional Effectiveness	37
Criterion 19 Operational Status	38
Criterion 20 Disclosure	39
Criterion 21 Relationship with the Accreditation Authority	40
APPENDICES	43
Criterion 1:	44
Minnesota Transfer Curriculum	
Statute 136F.12 Unique mission	
Criterion 2: MnSCU Board Policy 3.24 Missions and State Statute 135A.052	45
Criterion 5:	47
Code of Behavior	
Dadibaakonigewin Members	
Criterion 6: Article 11: Program Coordinators	51
Criterion 8: MnSCU Board policy 4.9	52
Criterion 12	60
Contract Article 23, section 3	
MSCF Article 12 Academic Freedom	
Policy 3.1 Student rights	
Policy 3.26 Intellectual property	
Criterion 13: MnSCU Board policy 3.22 and 3.22.1	64
Criterion 16: Budget wheel	66
Criterion 18: MnSCU Board policy 3.36	67
Criterion 19: AIS AA Program Planner	69
Environmental Institute Outreach	70
Environmental Institute Report	71

A Note to Readers

Boozhoo (Greetings) WINHEC Board of Affirmation/Accreditation,

Fond du Lac Tribal and Community College (FDLTCC) in Cloquet, Minnesota was brought into existence by tribal and community members who recognized the value and role of regionally-specific, culturally-relevant education. Recognized and regionally accredited as a mainstream institution, FDLTCC has retained this value since its beginning twenty-six years ago, focusing its mission and substantial curriculum on the cultural history, worldview, traditions, and language of the Ojibwe-Anishinaabe people. For this reason, the World Indigenous Nations Higher Education Consortium (WINHEC) accreditation is not only a logical step in the evolution of the college but a necessary addition as it secures a place for the worldview, traditions, and language of the Ojibwe-Anishinaabe people moving into the future.

Context:

On August 5, 2013, a team of FDLTCC's faculty and staff traveled to Crown Point, New Mexico where the WINHEC Board of Affirmation/Accreditation was meeting to consider applications from potential candidates for WINHEC accreditation. The FDLTCC team declared their intention to apply for accreditation of the newly reorganized American Indian Studies AA program and presented a Letter of Intent as instructed in the *WINHEC Higher Education Accreditation Handbook* (3rd Edition). The letter of intent was accepted, reviewed, and approved by the WINHEC Board as submitted. The FDLTCC team was encouraged to proceed with the Eligibility Application. The following year, the completed application was reviewed and accepted by the WINHEC Board of Affirmation/Accreditation. The team was encouraged to proceed with the self-study process.

In fall 2015, FDLTCC modified its application for accreditation to include all American Indian programming offered at FDLTCC and housed all Indigenous programs of study within *Anishinaabeg Gikendaasowinan* (the People's way of knowing). This modification included all academic programs of study as well as extension and community outreach programs, thereby identifying traditional knowledge sources outside the standard academic setting. Thus has been the process of self-study since its initiation in August 2013: it has been a process of reflection, self-awareness, reawakening, re-acknowledgment, reclamation, and reaffirmation.

Enclosed you will find the Self-study Report for Anishinaabeg Gikendaasowinan from FDLTCC in Cloquet, Minnesota. We are applying to WINHEC for accreditation of our postsecondary education *programs* that provides formal academic credentials (diplomas, degrees, certificates) and our extension and outreach programming. We submit the following Self-study Report for your consideration.

Within the following report, Anishinaabeg Gikendaasowinan hopes to establish its eligibility for accreditation through the fulfillment of the twenty-one criteria mandated for WINHEC accreditation. Responding to each criterion, some sections follow with additional narrative titled "*Reflections from the Self Study Process*," which highlight specific reflections of occurrences that were the result of re-conceptualizing the accreditation scope. Anishinaabeg Gikendaasowinan hopes to convey to the WINHEC Accreditation Authority that it meets the cultural standards of the Indigenous people it serves, the Ojibwe-Anishinaabe, through its focus on the language and philosophical underpinnings of regional Ojibwe-Anishinaabe Bands, as well as the use of standards, practices, and processes commonly expected of postsecondary institutions.

Miigwech Niibawaa (thank you very much),

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Criterion 1 Authority

The institution/program is authorized to operate by an education authority approved by the appropriate governmental organization, agency, or controlling entity as required by the jurisdiction in which it operates (i.e. tribe, state, province, nation).

FDLTCC is a unique institution, created by the Minnesota Legislature in 1987 and chartered as a tribal college by the Fond du Lac Band of Lake Superior Chippewa that same year. It was borne of collaborative partnerships and continues to operate in a collaborative model. It is the only college in Minnesota that, by expressed State statute, is designated as a unique mission postsecondary institution mandated to serve Minnesota's American Indian students:

136F.12 FOND DU LAC CAMPUS.**Subdivision 1. Unique missions.**

The Fond du Lac campus has a unique mission among two-year colleges to serve the lower division general education needs in Carlton and south St. Louis Counties, and the education needs of American Indians throughout the state and especially in northern Minnesota. The campus has a further unique mission to provide programs in support of its federal land grant status. Accordingly, while the college is governed by the Board of Trustees, its governance is accomplished in conjunction with the board of directors of Fond du Lac Tribal College.

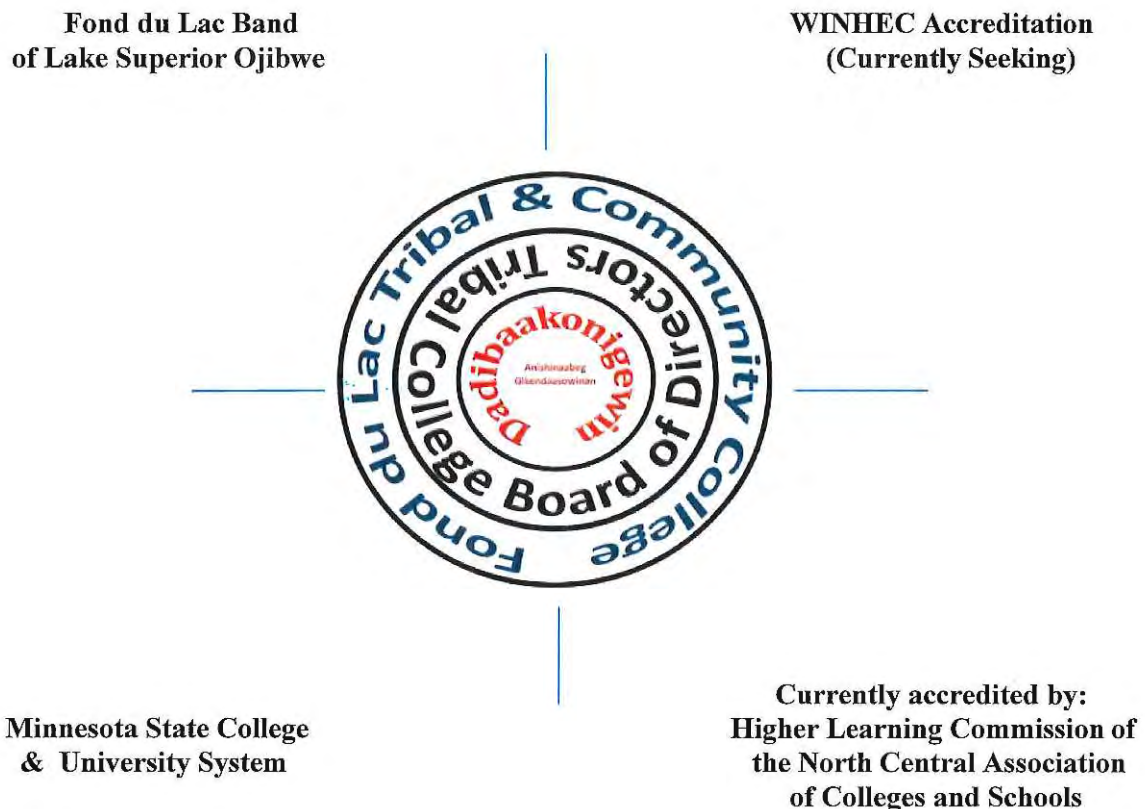
FDLTCC is one of thirty-two institutions that make up the Minnesota State Colleges and Universities system (MnSCU), a statewide system of community colleges, universities, and technical colleges governed by a Board of Trustees appointed by the governor of the State of Minnesota.

FDLTCC is also a chartered member of the American Indian Higher Education Consortium (AIHEC), a consortium of Tribal colleges founded by American Indian people to meet the needs of American Indian people for an educational environment that respects the people as individuals and as Tribal cultures. AIHEC's underlying philosophy is that American Indian people have the right to control their own resources and education. Thirty-five Tribal colleges combine to form AIHEC. The consortium provides a united voice for Tribal colleges and acts as a clearinghouse for sharing resources among member colleges. FDLTCC became a full voting member of AIHEC in 1989.

FDLTCC underwent its first comprehensive site visit for regional accreditation as a stand-alone two-year tribal and community college in 1999 and has been fully accredited by the Higher Learning Commission since that time. The college offers two-year associate degrees and certificates across a wide range of program areas, including American Indian Studies, Law Enforcement, Human Services, Nursing, Business, Tribal Management, Clean Energy, Early Childhood Development, Geospatial Technologies, and Environmental Science. FDLTCC has been approved by the state of Minnesota to offer a Bachelor of Science (BS) in Elementary Education: Niindaa'iwedaa o'o gikendaasowin (Let's send knowledge into the future), which is currently in development and focuses primarily on the teacher educational needs of elementary educators serving American Indian students.

FDLTCC is a higher education institution unlike any other college in the United States in that it operates within a Tribal and State partnership, modeling a central tenant of the Ojibwe-Anishinaabe worldview: Interdependent yet autonomous. This pluralistic underpinning can be heard throughout the vision and mission of the college and is reflected in the college's relationships with its primary educational authorities. Illustrated by the top and bottom positioning of governing bodies in the graphic below, each governing body is associated with an accrediting authority.

On one hand, MnSCU is the governing body is associated with the regional accreditor – the Higher Learning Commission of the North Central Association of Colleges and Schools. Their accreditation is foundational to the state and national credibility of the college. On the other hand, FDLTCC is seeking additional accreditation through the World Indigenous Nations Higher Education Consortium (WINHEC) because WINHEC recognizes, strengthens, and validates Indigenous higher education by promoting and acknowledging Indigenous epistemology and pedagogy/andragogy. The Fond du Lac Band of Lake Superior Ojibwe values and supports FDLTCC's Indigenous mission, recognizing as well that it will be most fully served through WINHEC accreditation. The Fond du Lac Band and FDLTCC acknowledge that WINHEC establishes a measure of quality that all Indigenous program at FDLTCC strives to meet, which improves the quality of community and student learning. From the standpoint of educational authority, WINHEC accreditation will bring into balance the college's primary relationships between State and Tribal governing bodies.



As the above diagram illustrates, FDLTCC is represented on the outermost circle as the institution housing Anishinaabeg Gikendaasowinan – the Peoples way of knowing. Moving inward, the Tribal College Board of Directors is outlined next, depicting its close connection between the Fond du Lack Band and FDLTCC. The above graphic further illustrates, Anishinaabeg Gikendaasowinan as overseen by *Dadibaakonigewin* (Making judgment or decisions/Revisiting a judgment or decision) which functions as the cultural oversight board between the Tribal College Board of Directors and Anishinaabeg Gikendaasowinan—all Indigenous focused programs.

Dadibaakonigewin is charged with ensuring that FDLTCC's Indigenous mission and Anishinaabeg Gikendaasowinan's cultural standards are infused in all programs.

Each of the programs under consideration for accreditation have been approved by the appropriate committees and/or boards, acknowledged by the governing systems, and approved by the governing bodies within the state of Minnesota and the Fond du Lac Band of Lake Superior Chippewa. WINHEC accreditation is currently being sought as the means to provide balance in the accreditation authority, thereby lifting Indigenous knowledge as the counterpart and balance, to the national standard of education authority. Anishinaabeg Gikendaasowinan is at the heart of this illustration and is the focus of this self-study report.

REFLECTIONS FROM THE "SELF STUDY" PROCESS

FDLTCC's initial application for accreditation triggered a continuous re-thinking of program offerings and the authority by which programs are approved. Revisiting the United Nations Declaration on the Rights of Indigenous People (UNDRIP) (<http://www.un.org/esa/socdev/unpfii/en/drip.html>), the question became, "Where and how can we, as a Tribal AND community college, assert Indigenous authority over programing?" Although academic programs and their approval are largely governed by MnSCU policies, our goal was to reclaim, wherever possible that authority through the Fond du Lac Band and WINHEC accreditation, which more fully supports UNDRIP. With this thinking as the backdrop came the idea to expand the scope of accreditation to include all American Indian programing offered at FDLTCC. From the discussion, which included Dadibaakonigewin members, Tribal College Board members, American Indian Studies faculty, and FDLTCC administrators developed the framework by which all Indigenous programs of study would be reconceptualized as *Anishinaabeg Gikendaasowinan* (the People's way of knowing). This reconceptualization included all academic programs of study as well as extension and community outreach programs, thereby identifying, and acknowledging traditional knowledge sources outside standard academic offerings.

Anishinaabeg Gikendaasowinan is comprised of all Indigenous emphasis areas of study at FDLTCC such as: *Dibaajimowinan* – Telling our story: The American Indian Studies AA program (we renamed the this program as part of reconceptualizing our accreditation plan); the Environmental Institute and its extension programs; the Ojibwe Language programs; and the newest program to come under Anishinaabeg Gikendaasowinan, the four year teacher education program (currently in development), Niindaa'iwedaa o'o gikendaasowin – Let's send knowledge into the future (NAAETEP).

Criterion 2 Mission and Goals

The institution/program's mission is clearly defined and adopted by its oversight board consistent with its legal authorization, and is appropriate to an institution/program of higher education. The institution/program's particular purpose is to serve the educational interests of its Indigenous students and communities, and adequate resources are allocated for the intended purpose and used accordingly.

FDLTCC's commitment to the educational needs of its student population is clearly reflected in its mission statement and, most importantly, reflects the college's original and continued commitment to the Fond du Lac Band of Lake Superior Chippewa and to the Indigenous people of the region, the Ojibwe-Anishinaabe.

By virtue of Minnesota State Statute 135A.052 regarding postsecondary missions (see Appendix), and per MnSCU Board Policy 3.24 (see Appendix) regarding system and institutional missions, the mission and goals of FDLTCC were approved by the FDLTCC Tribal College Board of Directors on March 11, 1998 and by the MnSCU Board of Trustees on May 20, 1998, and the approval has been consistently reaffirmed since that time.

Mission of FDLTCC

The mission of Fond du Lac Tribal and Community College is to provide higher education opportunities for its communities in a welcoming, culturally diverse environment.

Goals

To achieve this mission we will:

- ❖ Promote scholarship and academic excellence through transfer and career education, and provide access to higher education by offering developmental education.
- ❖ Respectfully promote the language, culture and history of the Anishinaabeg.
- ❖ Provide programs, which will celebrate the cultural diversity of our community and promote global understanding.
- ❖ Promote a sense of personal respect and wellness.
- ❖ Provide technological opportunities and experiences, preparing students for the future.
- ❖ Provide programs and baccalaureate degrees that fulfill our commitment to American Indian communities, our land grant status, and the union of cultures.

The Mission of FDLTCC is clearly in compliance with all relevant articles of UNDRIP, fully supporting the Indigenous right to "...providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning" (Article 14).

Traditional knowledge and the Peoples way of knowing have guided and directed FDLTCC since its inception, the ripples of which can be seen everywhere on campus, in all programs, and in the college's strategic plan. Although eddies and pools of such knowledge are most evident in specific situations, such as weekly pipe ceremony or seasonal feasts or in specific programs such as those within Anishinaabeg Gikendaasowinan; every program and course at FDLTCC acknowledges the Ojibwe-Anishinaabe people of the land. The mission



and goals of the college are posted throughout the campus facility, including hallways, classrooms, and offices. In addition, they are posted on the college's website, are included in all major publications of the institution, and guide the decision-making and planning processes of the college. As well, the college's strategic plan is posted in the main hallway on the main floor of the campus outside the business office.

FDLTCC's Vision

Fond du Lac Tribal and Community College offers a postsecondary education to honor the past, for those living in the present and dreaming the future, through a spirit of respect, cooperation, and unity.

FDLTCC's vision recognizes that the past, present, and future dimensions of time are central to the unfolding of a human experience. This is particularly true in the Ojibwe-Anishinaabe worldview, which emphasizes the interdependent, circular nature of events and their occurrence in time. For only a brief moment in the lives of our students, we engage a mission that "provide[s] higher education opportunities for its communities in a welcoming, culturally diverse environment;" we learn together how we are shaped by the complex histories, immediate needs, and future possibilities of each other and our communities. Finally, the vision statement echoes the mission and goals with reference to doing our work in a spirit of respect, cooperation, and unity.

REFLECTIONS FROM THE "SELF STUDY" PROCESS

With the modification of our accreditation application to more broadly include all Indigenous programming at FDLTCC, Anishinaabeg Gikendaasowinan was conceptualized as the framework under which all Indigenous programming would fall. This conceptualization provides the framework for the way in which we think about and develop Indigenous focused programs. Although most programs within Anishinaabeg Gikendaasowinan have their own mission statements, the reconceptualization required an overall vision and mission to guide programming.

In spring 2016, Anishinaabeg Gikendaasowinan's vision and mission were drafted and sent out to FDLTCC's President, Vice President of Academic Affairs, and Dadibaakonigewin members for approval. Consensus was reached and the vision and mission of Anishinaabeg Gikendaasowinan were finalized.

Vision of Anishinaabeg Gikendaasowinan

Anishinaabeg Gikendaasowinan offers learning opportunities that honor and extend the traditional knowledge of the Ojibwe-Anishinaabeg people

Mission of Anishinaabeg Gikendaasowinan

Anishinaabeg Gikendaasowinan's mission is to promote, honor and value the language, history, worldview, and knowledge of the Ojibwe-Anishinaabe people thereby ensuring the longevity of the Ojibwe-Anishinaabeg culture.

Goals

To achieve this mission we will:

- ❖ Provide educational opportunities dedicated to the Ojibwe-Anishinaabeg people served at the institution
- ❖ Provide outreach to the community that supports and enhances understanding of Ojibwe-Anishinaabeg traditional knowledge

Anishinaabeg Gikendaasowinan's vision and mission reflect the vision of FDLTCC to honor and dream of the

future and builds off of the Indigenous focus within the mission of the college giving specific voice to valuing and honoring the language, culture, and history of the Ojibwe-Anishinaabeg, which is also in compliance with UNDRIP.

The mission and goals of Anishinaabeg Gikendaasowinan are posted throughout the campus, including hallways, classrooms, and offices. In addition, they guide the decision-making and planning processes of all Indigenous proposed projects on campus.

As part of their agreement to serve on Dadibaakonigewin, the cultural oversight board (see Criterion 5), all members of the board are familiarized with the vision and missions of the college and Anishinaabeg Gikendaasowinan, as well as their specific purpose as board members to serve the educational interests of Ojibwe-Anishinaabe students.

FDLTCC allocates its resources in a manner consistent with its institutional mission and follows the same practice with regard to its programs, including the AIS AA program's intended purpose. The college's budget process specifically embeds mission into program and departmental budget requests (see Criterion 16). Because the AIS AA program is composed of courses that are already part of the college's general liberal arts curriculum, and because the majority of its faculty are tenured full-time faculty, the program is uniquely embedded in the college's general operating budget and is not reliant on grant funding for its survival; likewise, it is able to financially absorb dips in program enrollment because the general student population is also able to enroll in many of the program's courses in order to fulfill Minnesota Transfer Curriculum requirements.

In addition to having an adequate and stable base of financial resources, Anishinaabeg Gikendaasowinan and its students have access to and participate in a wide variety of resources, discussed further in Criteria 9 and 11, that are consistent with the program's mission.

Criterion 3 Institutional/Program Integrity

The institution/program is governed and administered with respect for and in consideration of the educational needs and legitimate claims of the constituencies it serves, as determined by its chartered purposes and accredited status.

FDLTCC began operation in fall 1987, eight years after the Fond du Lac Band of Lake Superior Chippewa first voiced the need for a community college as part of a comprehensive educational plan for the reservation. Since that time, FDLTCC has deepened its roots and matured into an institution living its mission and its legislative mandate to provide access to a postsecondary education for all students in its region and to American Indian students throughout Minnesota. The sovereign entities who form the unique co-governance model of FDLTCC—the Fond du Lac Band of Lake Superior Chippewa and the State of Minnesota through the Minnesota State Colleges and Universities system (MnSCU)—have stood together in partnership for twenty-six years, leading the way in Minnesota’s postsecondary service to American Indian students.

In the recent amendments to the Memorandum of Understanding (October 9, 2013) between the Fond du Lac Tribal College Board of Directors and the Board of Trustees of Minnesota State Colleges and Universities, both parties agreed to include culturally relevant curriculum and programs that foster pride and help Ojibwe-Anishinaabe students gain a deeper understanding of their cultural and historical identity (for the Memorandum of Understanding, see *Dadibaakonigewin: Cultural Standards Oversight Board Resource Guide*, pages 19 - 22). Asserting that tribes have the right, as sovereign entities, to provide for the needs of their people in whatever way best serves their needs, it was further agreed that both parties “work together to secure accreditation by the World Indigenous Nations Education Consortium (WINHEC).”

From the perspective of its primary stakeholder, students, the college is attractive and is preferred by many American Indian students. On average, FDLTCC enrolls more American Indian students than any other college or university in Minnesota. Its graduating classes, for the past five years, have averaged over forty American Indian students, roughly fifteen to seventeen percent of its graduates each year.

As Minnesota State Statute 136F.12 notes (see Criterion 1), FDLTCC is also a land grant institution and as such is formally obligated to serve communities through higher education programs involving teaching, community outreach, and research. FDLTCC does so with a specific focus on serving American Indian populations located on and near the Fond du Lac Reservation.

Given the history, culture, and context in which FDLTCC itself has grown, it is a likely and logical step to seek additional accreditation that further supports the educational sovereignty of the Ojibwe-Anishinaabe people. WINHEC accreditation is an important step in this realization.

REFLECTIONS FROM THE “SELF STUDY” PROCESS

Re-conceptualizing the Indigenous-focused programs under Anishinaabe Gikendaasowinan – all programs focused on knowledge specific to Ojibwe-Anishinaabe people – FDLTCC is only beginning to more fully articulate the potential of educational sovereignty through Anishinaabeg Gikendaasowinan. Since its beginning, Indigenous programs at FDLTCC have provided a high quality education preparing students for life and career choices and have sought to foster pride in their Ojibwe-Anishinaabe students. Moving more towards educational sovereignty, FDLTCC is developing learning opportunities to educate, honor, and extended traditional knowledge of the Ojibwe-Anishinaabeg people broadening Anishinaabeg Gikendaasowinan – the Peoples way of knowing – beyond the

classroom into the community.

Guided by the vision and mission, which are reflective of UNDRIP and the Mataatua Declaration, Anishinaabeg Gikendaasowinan will continue to create programs that serve the broader community through higher education programs but will give greater emphasis to culturally responsive and culturally relevant community outreach and research recognizing that “the knowledge of the Indigenous Peoples of the world is of benefit to all humanity” (the Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples: http://www.wipo.int/export/sites/www/tk/en/databases/creative_heritage/docs/mataatua.pdf).

Criterion 4 Cultural Standards

The institution/program has identified a locally appropriate and accepted set of “Cultural Standards” representing local definitions of cultural knowledge, beliefs, protocols, laws and practices against which its performance can be reviewed and evaluated. These local Cultural Standards must be defined by Indigenous people from the context in which they will be used, and be submitted to the WINHEC Accreditation Authority for approval as a pre-condition for consideration of eligibility.

Anishinaabeg Gikendaasowinan – all programs focused on American Indian education at FDLTCC – is guided by *Gidizhitwaawinaanin* (Our Cultural Standards), which are recognized by the Ojibwe-Anishinaabe communities being served. In this way, the cultural histories, traditions, and world view of the Ojibwe-Anishinaabe people are not only acknowledged but are raised up and recognized as a valued asset and serve as the fundamental backdrop on which Anishinaabe Gikendaasowinan at FDLTCC rests.

As foundational concepts, *Gidizhitwaawinaanin* informs Anishinaabeg Gikendaasowinan programs not only in the programs’ curriculum but also as guiding principles in oversight leadership (see Criterion 5 and the *Dadibaakonigewin: Cultural Standards Oversight Board Resource Guide*) and in how the programs works with others to form the expectations and norms of operation (see Criterion 12).

To develop *Gidizhitwaawinaanin*, FDLTCC’s Ojibwe-Anishinaabe faculty and staff joined with community members to collectively identify and define commonly accepted standards and values that represent local Ojibwe-Anishinaabe cultural knowledge, beliefs, protocols, and practices against which courses and programs within Anishinaabeg Gikendaasowinan are reviewed and assessed. As such, Anishinaabeg Gikendaasowinan is in compliance with the Mataatua Declaration wherein the community “define[s] for themselves their own intellectual and cultural property” (1.1).

Specific to the academic programs within Anishinaabeg Gikendaasowinan (*Dibaajimowinan* – Telling our story: The American Indian Studies AA program and Niindaa’iwedaa o’o gikendaasowin – Let’s send this knowledge forward: The American and Anishinaabe Elementary Teacher Education Program), each cultural standard articulated below heads a specific goal and outcome set, with the overarching goals of fostering a healthy sense of identity and pride, a deeper understanding of Ojibwe-Anishinaabe cultural values and worldview, and a broader knowledge of the historical, political, and social contexts out of which the People have evolved, all of which are directly connected to the mandate of our MOU with the Fond du Lac Band. In regard to the outreach and extension programs within Anishinaabeg Gikendaasowinan, they, too, are required to meet the cultural standards; however, there is a more liberal, culturally responsive approach to the fulfillment of the cultural standards within these programs (please see the “Reflections of Self-study” at the end of this section (page 15) for more detail).

Special Note: The goals within the American Indian Studies AA program are highly interdependent and interrelated, which is congruent with an Ojibwe-Anishinaabe worldview. No single goal is meant to stand alone; each goal is best fulfilled when in concert with one another.

Goal 1: GIKENDAASOWIN – Knowing knowledge:

To develop human beings who value knowledge, learning, and critical thinking and are able to effectively use the language, knowledge, and skills central to an Ojibwe-Anishinaabe way of knowing. The Ojibwe-Anishinaabe language is at the heart of its worldview, and the program seeks to develop speakers who use Ojibwe-Anishinaabe language and knowledge effectively to speak, listen, and act in culturally appropriate ways.

The development of critical thinking unifies factual, logical, rational, and value-sensitive thought with culturally appropriate knowledge. Students are encouraged to develop awareness of their own thinking, reasoning, problem solving, and decision making processes. Value for language, knowledge, learning, and critical thinking occurs through reinforcement with multiple opportunities to hear, speak, and participate in discussion and public discourse throughout their educational experience.

Anishinaabeg Gikendaasowinan programs encourage students to initiate the building of gikendaasowin – their educational foundation – through the *Introduction to Indian Studies* and *Introduction to the Ojibwe-Anishinaabe Language* courses. As a foundation to the program, students are encouraged to complete the introductory courses early in their collegiate studies.

Outcomes

Students will be able to:

- 1) Understand and demonstrate the speaking process
 - a) Select appropriate communication choice
 - b) Construct logical, appropriate and coherent sentences/phrases
- 2) Recognize and articulate the value assumptions which underlie and affect perception, interpretation, analysis, evaluation, and decisions made by ourselves and others
- 3) Gather information and apply it to a given problem in a manner that is relevant, clear, comprehensive
- 4) Identify a culturally appropriate course of action
- 5) Recognize, observe and apply culturally appropriate protocols
- 6) Participate in cultural activities
- 7) Critically analyze and evaluate information
- 8) Locate, evaluate, and synthesize culturally relevant knowledge
 - a) Access culturally appropriate resources (e.g. elders, literature, camps, etc.)

Goal 2: GWAYAKWAADIZIWIN – *Living a balanced way:*

To develop balanced human beings who are reflective, informed learners who understand the interrelatedness of human society and the natural environment, recognize the importance of living in harmony with creation, and are able to apply a systems approach to understanding and deciding on a course of action.

Students learn to appreciate the importance of balance in their lives and in the broader community by understanding natural science principles, biophysical principles, socio-cultural systems, and the long-term consequences of actions.

Gwayakwaadiziwin is an integral piece to lifelong learning. Within Anishinaabeg Gikendaasowinan programs, gwayakwaadiziwin is an ongoing learning process that is reinforced throughout the curriculum.

Outcomes

Students will be able to:

- 1) Understand the importance of and demonstrate the reflective process
- 2) Engage in informed, realistic assessments to identify strengths, and needs
- 3) Make appropriate decisions based on reflection
- 4) Formulate and test hypotheses
 - a) Engage in simulations or field experiments

- b) Collect, analyze, and/or evaluate data
 - c) Communicate findings and interpretations both orally and in writing
- 5) Recognize the interrelated systems within creation
 - a) Discern patterns and interrelationships of biophysical and socio-cultural systems
 - b) Evaluate self and or societal issues from a systems-based perspective
 - c) Demonstrate, analyze, and/or evaluate how various disparate pieces apply or contribute to an experiment or situation
- 6) Analyze, evaluate, and articulate the consequences of action
- 7) Explain the structure and function of various natural ecosystems and the adaptive human strategies within those systems
 - a) Evaluate critical environmental and natural resource issues in light of understanding about interrelationships, ecosystems, and institutions

Goal 3: ZOONGIDE'EWIN – *Strong hearted:*

To increase the students' capacity to live and walk with a strong heart, humble and open to new ideas and courageous enough to confront the accepted truths of history and society. Students increase their understanding of how historians and social and behavioral scientists discover, describe, and explain the interactions among individuals, groups, institutions, events, and ideas. Students are encouraged to talk about and see the interrelated dynamics (historical, social, political, and economic) of multiple interpretations of facts. By researching and listening to the rich oral and written history from local communities, students recognize the value and applicability of cultural knowledge. Such knowledge builds personal strength and better equips students to understand themselves and their community in relation to the issues facing Tribal Nations.

Zoongide'ewin is the foundation on which we build and strengthen each student's resilience, tenacity, and determination. Anishinaabeg Gikendaasowinan programs encourage students to develop a strong sense of self, strong in their personal beliefs.

Outcomes

Students will be able to:

- 1) Employ, evaluate, and analyze the methods and data that historians and social and behavioral scientists have used to investigate the human condition
 - a) Differentiate and articulate various cultural/social views
 - b) Determine how cultural values and beliefs influence the interpretation of information when examining people from different cultural backgrounds
- 2) Identify and utilize appropriate sources of Ojibwe-Anishinaabe cultural, historical, social, and political knowledge
- 3) Examine social institutions and processes across a range of historical periods
- 4) Use and critique explanatory systems or theories
- 5) Compare contrast Ojibwe-Anishinaabe social institutions and processes to that of the mainstream society
- 6) Develop articulate and communicate culturally-specific and culturally-appropriate (Ojibwe-Anishinaabe) explanations or solutions for contemporary social issues

Goal 4: AANGWAAMIZIWIN – *Diligence and caution:*

To develop students' capacity to proceed carefully, after identifying, discussing, and reflecting on the logical and ethical dimensions of political, social, and personal life. Students develop the capacity to evaluate arguments and detect fallacious reasoning using mathematical, logical, and/or statistical information to inform their lives and careers. Responsible citizenship requires that students develop the knowledge necessary to understand tribal sovereignty, as well as treaty rights and obligations.

Aangwaamiziwiniwin requires thought before action but also that action follows thought. As ethical, informed citizens, students are able to more fully participate in their communities and Nations and see the implications/challenges of a Nation-to-Nation relationship as it exists today.

Outcomes

Students will be able to:

- 1) Examine, analyze, and articulate their own ethical views
 - a) Identify family and community values
- 2) Clearly express mathematical/logical ideas in writing
- 3) Explain what constitutes a valid mathematical/logical argument (proof)
- 4) Understand and apply core culturally-relevant – Ojibwe-Anishinaabe – concepts (e.g. sovereignty, treaty rights, obligations, ethics) to specific issues
- 5) Analyze and reflect on ethical dimensions of personal, legal, social, environmental, political, and scientific issues
 - a) Articulate ethical challenges apparent in decision making
 - b) Make appropriate choices regarding the long-term consequences of actions (to detect fallacious reasoning)
- 6) Apply and articulate a process of “thought before action” and “action following thought”
- 7) Apply higher order problem solving and or modeling strategies
- 8) Recognize the diversity of political motivations and interest of others
- 9) Identify ways to exercise the rights and responsibilities of sovereignty in its many manifested forms

Goal 5: DEBWEWIN – *Honesty and integrity:*

To increase students' capacity to think and act with honesty and integrity as they understand and face the realities of increasingly interdependent nations and people. Utilizing the available technologies, students develop their capacity to see other individuals, communities, and Nations realistically while contrasting with their own social, cultural, economic, and political identity. Students are encouraged to use Ojibwe-Anishinaabe gikendaasowin as a baseline to learn about the social, cultural, and political views of self and others.

Debwewin encourages students to develop a deeper appreciation for their own worldview and the worldviews of others and to see the similarities and differences that exist.

Outcomes

Students will be able to:

- 1) Describe and analyze political, technological, economic, and cultural elements which influence relations of tribe, state, and societies in their historical and contemporary dimensions
 - a) Identify the various forms of technology used and the consequences of their use for improving the quality of life
- 2) Demonstrate knowledge of cultural, social, religious, and linguistic differences

- 3) Determine how ideas and concepts from one knowledge system relate to those derived from another knowledge system
- 4) Acquire insights from other cultures without diminishing the integrity of their own
- 5) Analyze specific intra-national and international problems, illustrating the cultural, economic, and political differences that effect their solution
- 6) Make effective use of the knowledge, skills and ways of knowing from the Ojibwe-Anishinaabe traditions to learn about the larger world in which they live
- 7) Understand the role of world citizenship and the responsibilities of a common global future

Goal 6: ZAAGI' IDIWIN – *Loving and Caring:*

To encourage students' acceptance of the diversity within their school, community, and environment by developing healthy, caring relationships built on respect for all.

Students increase their understanding of individual, tribal, and group differences (e.g. tribe, race, gender, class) and develop their knowledge of the traditions and values of various groups in the United States.

When we care for others and ourselves in everything we do, we are living the value of zaagi'idiwin.

Outcomes

Students will be able to:

- 1) Identify and define values and patterns of change within basic family units and the greater world community
- 2) Demonstrate an awareness of the individual and institutional dynamics between groups in contemporary society
- 3) Analyze attitudes, behavior, concepts, and beliefs regarding diversity, racism, and bigotry
- 4) Describe and discuss the experiences and contributions (individual, political, social, economic, etc.) of the many Indigenous groups of Turtle Island (North America) and the world
- 5) Demonstrate various communication skills necessary for living and working in a diverse society

Goal 7: ZHAWENINDIWIN – *Compassion:*

To expand students' knowledge of the human condition and human cultures and the importance of compassion especially in relation to behavior, ideas, and values expressed in the works of human imagination and thought. Through study in literature, oral traditions, philosophy, and various cultural art forms, students are encouraged to develop an empathetic appreciation for the arts and humanities. Students will be able to discern the significance of arts and humanities to the health and survival of society.

Zhawenindiwin is developed by understanding the human experience.

Outcomes

Students will be able to:

- 1) Demonstrate an awareness of the scope and variety of expressions in the arts and humanities
- 2) Demonstrate an understanding of the various art forms within the Ojibwe-Anishinaabe culture
- 3) Identify these art forms as expressions of individual and human values within a historical and social context
- 4) Demonstrate an understanding of typical Ojibwe-Anishinaabe traditions and their purposes
- 5) Participate in an Indigenous creative process and/or interpretive performance
- 6) Articulate an informed personal reaction to works in the arts and humanities

REFLECTIONS FROM THE “SELF STUDY” PROCESS

Re-conceptualizing the scope of our accreditation plan to more fully capture and acknowledge ALL areas of Indigenous programming at FDLTCC created numerous ripples throughout Anishinaabeg Gikendaasowinan. Although these are exciting modifications to our accreditation plan, among the ripples created was determining the way in which the outreach and extension programs were meeting the guiding principles of Anishinaabeg Gikendaasowinan. The outreach and extension programs fell within the scope of the vision and mission of Anishinaabeg Gikendaasowinan; however, because these are not degree-oriented programs, their outcomes were more varied than the academic programs of study. Below are the general outcomes for each of the extension and outreach programs.

Environmental Institute Programs

Programming in the Environmental Institute is designed to incorporate language, blend traditional and current knowledge, and teaches stewardship. All programming addresses and highlights tribal issues as dictated by our community stakeholders.

Thirteen Moons: Workshops and seasonal events focus on natural resources and their uses both traditionally and in the lives of our community today. Thirteen Moons incorporates language while learning about harvesting, and preservation techniques aimed at developing healthier ways of living.

Programming meets:

- ❖ ***Gikendaasowin (Knowing knowledge)*** The program increases knowledge of Ojibwe culture using community elders and language speakers to share traditional teachings and lifeways of the Ojibwe.
- ❖ ***Gwayakwaadiziwin (Living a balanced way)*** The program outreaches to local treatment centers and partners with FDL human services to share the importance of being healthy and balanced in order to fulfill Ojibwe responsibilities to the land, water, and self.
- ❖ ***Zoongide’ewin (Strong hearted)*** The programs provide historical knowledge of treaty rights and Ojibwe history
- ❖ ***Aangwaamiziwin (Diligence and caution)*** The programs offer an Ojibwe view concerning mainstream social and ethical issues around environmental issues. Restoring the land and natural resources is important to community for food and recreation, but also carrying on Ojibwe lifeways.
- ❖ ***Debwewin (Honesty and integrity)*** The program encourages students to develop a deeper appreciation of their own worldview and the worldviews of others.
- ❖ ***Zaaga’idiwin (Loving and caring)*** The programs outreach to local treatment centers and, partnering with FDL human services, encourage care for others and ourselves to live the value of zaagi’idiwin.
- ❖ ***Zhawenindiwin (Compassion)*** The programs expand students' understanding of the human condition and human cultures and the importance of compassion, especially in relation to behavior, ideas, and values.

St. Louis River Watch: A youth-based water quality program that focuses on the St. Louis River watershed and the Lake Superior Basin promoting and inspiring stewardship of regional waterways.

Programming meets:

- ❖ ***Gikendaasowin (Knowing knowledge)*** The program increases knowledge of the importance of the water and land.
- ❖ ***Gwayakwaadiziwin (Living a balanced way)*** Students are taught the responsibilities of stewardship for the land and water, exploring how they live and how they protect the environment.

- ❖ **Zoongide'ewin (Strong hearted)** Students participate in daily ceremony and interact with community elders who help youth understand Ojibwe-Anishinaabe culture. Fond du Lac Resources Management staff present on current issues on tribal lands.
- ❖ **Aangwaamiziwin (Diligence and caution)** Students develop an ethical, informed view of the water and land, and see the implications/challenges of a Nation-to-Nation relationship as it exists today and affects the St. Louis River
- ❖ **Debwewin (Honesty and integrity)** Students develop a deeper appreciation for their role as stewards of the water
- ❖ **Zaagi'idiwin (Loving and caring)** Students explore ways to show care for the land and water, thus loving and caring for all creation.
- ❖ **Zhawenindiwin (Compassion)** Students explore and develop understanding of how they and others live and how to better protect the environment.

Ojibwe Garden: The Ojibwe Garden preserves and promotes traditional Ojibwe cropping systems as well as educates the greater community about contemporary strategies for organic food and medicinal plant production.

Programming meets:

- ❖ **Gikendaasowin (Knowing knowledge)** The programming increases knowledge of traditional and contemporary agricultural techniques incorporating the Ojibwe language in all programming.
- ❖ **Gwayakwaadiziwin (Living a balanced way)** The Ojibwe garden program teaches about the importance of food sovereignty, care of the food, and healthy food practices.
- ❖ **Zoongide'ewin (Strong hearted)** Participants are taught about harvesting and preserving in both traditional and contemporary techniques. Workshops touch on current societal pressures that force reliance on low quality, processed foods. Talking about food is talking about healing.
- ❖ **Aangwaamiziwin (Diligence and caution)** Participants are encouraged to think before acting in relation to what they eat. As informed citizens, students are able to more fully participate in creating healthier communities and Nations.
- ❖ **Debwewin (Honesty and integrity)** Students are encouraged to develop a deeper appreciation for the traditionally and naturally grown foods of the Ojibwe as well as recognizing the similarities and differences that exist in the approach to food and eating.
- ❖ **Zaagi'idiwin (Loving and caring)** Students are encouraged to promote self-care in regards to foods, showing care for others and ourselves.
- ❖ **Zhawenindiwin (Compassion)** Students are encouraged to develop healthier approaches to the human experience of eating.

Building Capacity for Sustainability: Sustainability is a pattern of resource-use that aims to meet human needs while preserving the environment so that these needs can be met not only in the present but also in the future. This is a program that nurtures a vision of sustainability as it encourages participants to become more conscientious stewards of resources, all the while promoting the language, culture, and history of the Anishinaabe.

Programming meets:

- ❖ **Gikendaasowin (Knowing knowledge)** The program increases knowledge of sustainability in all aspects of life. The Ojibwe language is incorporated in all programming and projects.
- ❖ **Gwayakwaadiziwin (Living a balanced way)** The sustainability program teaches participants about the importance of balancing the needs of the current against the needs of future generations taking care of the earth and our community by living a balanced life.

- ❖ **Zoongide'ewin (Strong hearted)** Participants are encouraged to think about the social, historical, and future implications of sustainability and its connection to Ojibwe culture.
- ❖ **Aangwaamiziwin (Diligence and caution)** Participants are encouraged to think before doing, but also to take action in regards to taking care of the earth and our community. As ethical, informed citizens, participants explore the implications/challenges to sustaining resources into the future.
- ❖ **Debwewin (Honesty and integrity)** Participants are encouraged to develop a deeper appreciation for the vision of sustainability and to see the similarities and differences that exist in the way others view resource-use.
- ❖ **Zaagi'idiwin (Loving and caring)** Participants are encouraged to care about the community now and in the future, thus living the value of zaagi'idiwin.
- ❖ **Zhawenindiwin (Compassion)** Participants are encouraged to think about the needs of all living creatures both regionally and globally in the context of sustainability.

Ojibwe Language Programs

Ojibwemotaadidaa Omaa Gidakiiminaang (Let's speak Ojibwe to one another here on Earth)

Ojibwemotaadidaa is an advanced language immersion program developed to produce proficient, fluent speakers. The academy enrolls upper level high school and college students, immersion teachers, language instructors at all levels to continue learning Ojibwe language skills necessary to their profession (e.g. teaching in immersions schools).

The Ojibwe language fellowship program

Raising the bar for language learning and language revitalization, the Ojibwe language fellowship approaches language preservation from a broader, but smaller, scale offering fellowships for immersion learning. The fellowship selects three fellows for their level of fluency, linguistic aptitude, and commitment to Ojibwe language revitalization and builds a bridge across generational divides, cultivating proficient young adult speakers who are learning from first speakers and faculty teachers and who themselves are teaching the language now or in the future.

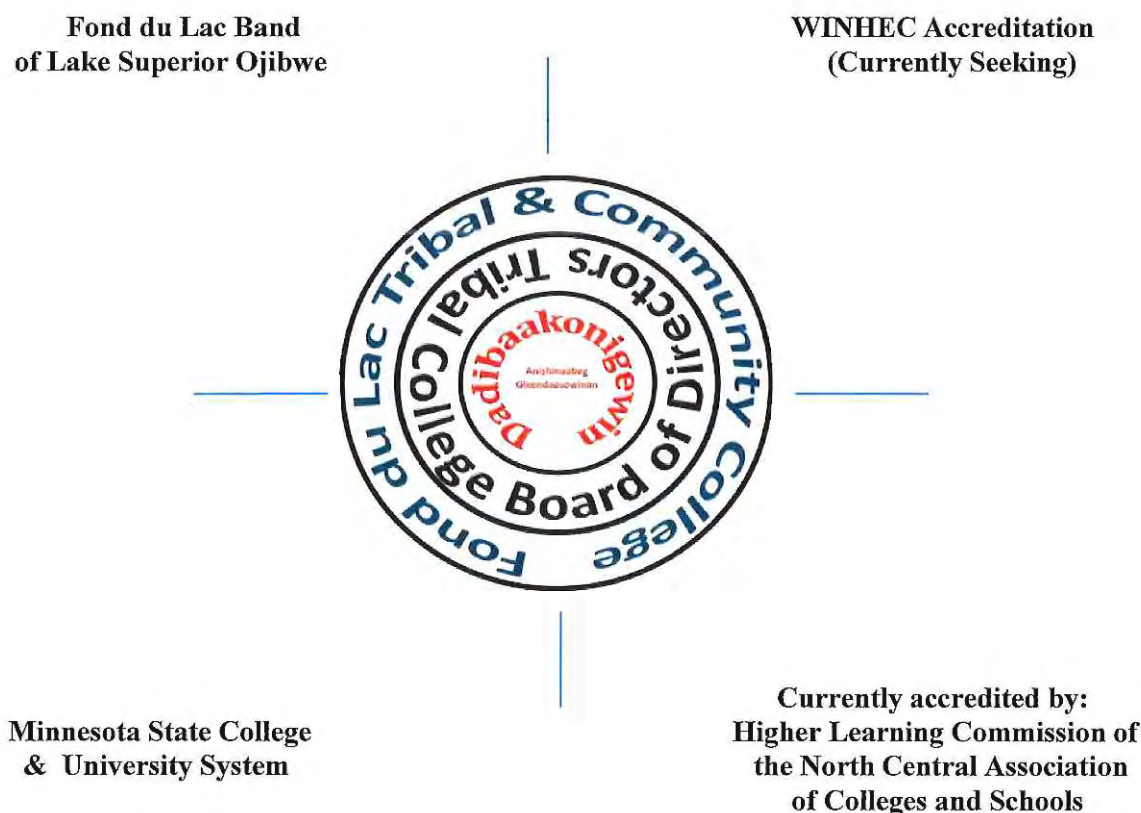
Programming meets:

- ❖ **Gikendaasowin (Knowing knowledge)** The Academy and fellowship seek to further knowledge in the medium of the Ojibwe language, to more deeply understand Anishinaabe izhitwaawin (Anishinaabe way of life/culture) from Anishinaabe perspective. Students share their life-long journey of seeking to learn and uphold these teachings in all they do.
- ❖ **Gwayakwaadiziwin (Living a balanced way)** Through teachings from fluent elders, students learn to live in a balanced way as they continue to live their language and culture.
- ❖ **Zoongide'ewin (Strong hearted)** Students find strength, purpose, and sense of identity when learning their language and culture.
- ❖ **Aangwaamiziwin (Diligence and caution)** Students are taught to be humble and to help others as they seek to know more. Gaawiin awiyya ishpaabisii (no one sits high(er) than anyone else).
- ❖ **Debwewin (Honesty and integrity)** Through teachings from elders, students are taught to respect all bemaadizijig (human beings) as their relatives.
- ❖ **Zaagi'idiwin (Loving and Caring)** The importance of self-care is and supporting each other in the language-learning journey is stressed throughout the program.

- ❖ ***Zhawenindiwin (Compassion)*** Program elders stress the importance of sharing with others and the responsibility to fellow Anishinaabeg to pass on what we are given. *Zhawenindiwin* is conveyed in all the teachings given by elders.

Criterion 5 Oversight Board

The institution/program has a functioning oversight board responsible for the quality and integrity of the institution/programs to ensure that the institution/program's Indigenous mission is being achieved. The oversight board has at least five voting members, a majority of whom are representative of the Indigenous communities being served and have no contractual, employment or personal financial interest in the institution/program.



The above graphic depicts Anishinaabeg Gikendaasowinan within the context of FDLTCC's unique organizational structure and governance. Starting at the innermost circle on the diagram, Anishinaabeg Gikendaasowinan – the People's way of knowing – is the framework within which all Indigenous programming at FDLTCC occurs. *Dadibaakonigewin* ("Making judgment or decisions/Revisiting a judgment or decision") was established as the cultural oversight board to ensure the cultural integrity, educational quality, and cultural applicability of the programs within Anishinaabeg Gikendaasowinan. Its positioning – between the programs and the Tribal College Board – insures that the programs' and college's Indigenous missions are achieved.

Representative of the cultural histories, traditions, and worldview of Ojibwe-Anishinaabe people, Dadibaakonigewin members serve the cultural and educational needs of the student ensuring that the epistemological core of the Ojibwe-Anishinaabe people are both visible and valued. Dadibaakonigewin also ensures

that the Indigenous underpinnings of the Mataatua Declaration and UNDRIP are upheld throughout the programs within Anishinaabeg Gikendaasowinan.

Moving outward in the diagram, Dadibaakonigewin works in close collaboration with the Fond du Lac Tribal College Board. According to its charter, the Fond du Lac Band of Lake Superior Chippewa established the Tribal College Board of Directors to:

“work in partnership with the MNSCU board of trustees to provide post-secondary educational services to members of the Fond du Lac Band, and to other eligible Indians and non-Indian residents of the community through the administration and operation of FDLTCC in a manner that is consistent and reflective of the traditions, customs, and values of the Ojibwe people and responsive to the social and economic needs of the greater Fond du Lac community.”

Dadibaakonigewin is held accountable to the Tribal College Board of Directors, which in turn is accountable to the Fond du Lac Band of Lake Superior Chippewa.

Dadibaakonigewin’s primary functions are to insure that all programs within Anishinaabeg Gikendaasowinan:

- ❖ serve the cultural and educational needs of the student and community ensuring that the values and traditions of the Ojibwe-Anishinaabe people are visible and valued,
- ❖ promote Indigenous pedagogy/andragogy that is respectful of cultural and intellectual property rights,
- ❖ remain closely connected to the communities being served, and
- ❖ fulfill the vision and mission of Anishinaabeg Gikendaasowinan.

In serving its function, Dadibaakonigewin is charged with ensuring the quality and integrity of all programing within Anishinaabeg Gikendaasowinan, reviewing all courses and programs. In addition, they are expected to promote FDLTCC, endorse and support Anishinaabeg Gikendaasowinan, and advocate for and endorse the value of WINHEC accreditation.

Dadibaakonigewin is composed of at least five (5) voting members, appointed by a committee of FDLTCC American Indian faculty and reviewed by the Fond du Lac Band. There are currently six (6) members. In an effort to maintain its “local” focus, the majority of seated Dadibaakonigewin members are, and will continue to be, enrolled members of the Fond du Lac Band; currently, all but one individual are Fond du Lac Band members. Members serve four-year terms, and positions within Dadibaakonigewin are determined annually from among the current membership.

Each member receives a handbook to guide them in understanding the board’s purpose, suggested roles, responsibilities, and commitment (see *Dadibaakonigewin: Cultural Standards Oversight Board Resource Guide*). More culturally relevant than a board charter, the handbook guides understanding without being overtly directive. The board is meant to function as an evolving entity, developing its unique characteristics with each new member. Among the few directives that do exist to guide Dadibaakonigewin: 1) Board members must be representative of the Ojibwe-Anishinaabe communities being served within Anishinaabeg Gikendaasowinan. 2) Members are not permitted to have contractual, employment, personal, or financial interest in FDLTCC or Anishinaabeg Gikendaasowinan programs. 3) Each member agrees to *Dadibaakonigewin Izhitwaawinan* (the board’s Code of Behavior policy), signing a copy to confirm his or her acknowledgement of the policy (see Appendix).

Dadibaakonigewin Odanokiiwiniwaa (Board Norms) serve as a guide to the behavioral expectations of Dadibaakonigewin members:

Gwayakochigewin (do it right) Dadibaakonigewin members are expected to oversee and advise

Anishinaabeg Gikendaasowinan programs making sound and informed judgments.

Niigaaninenjigewin (think of others first as you think ahead) When acting on behalf of Anishinaabeg Gikendaasowinan programs, members must put the interests of the college and program before any personal or professional concerns and avoid potential conflicts of interest.

Wiidooko-Nakwetaagewin (answer the call) Dadibaakonigewin members must ensure that Anishinaabeg Gikendaasowinan programs comply with all WINHEC regulations, and that members remain committed to Anishinaabeg Gikendaasowinan vision, mission, and cultural standards.

Although the handbook suggests positions within Dadibaakonigewin (e.g. *Naagaanizid*: The one in front; chair/lead person; *Wezhibii'iged*: The writing person; secretary/treasurer; *Waadookaazod*: Helper), it does not dictate the process of decision-making. This is intentional, allowing the board to determine its own process. Depending on membership, the board may function at one point by consensus and at another by democratic process providing autonomy for the board, a valued ideal in Ojibwe-Anishinaabe communities.

Ojibwe-Anishinaabe faculty and staff of FDLTCC developed the process by which Dadibaakonigewin members were initially selected. Brainstorming names of community members who were “culturally knowledgeable,” three criteria were used to narrow the list of candidates. It was determined that Dadibaakonigewin members should be: 1) Ojibwe-Anishinaabe; 2) respected and/or sought in the community as culturally knowledgeable; and/or 3) speakers or active learners of the Ojibwe-Anishinaabe language. An additional criterion, familiarity with Indian education, was also seen as a valuable asset; however, it was viewed as subordinate to the cultural criteria. Sixteen names were initially brainstormed. An introductory email and/or call was made to each person on the list to determine if they were available and/or interested. The sixteen names were prioritized based on the criteria and interest level to create the primary and standby lists, which was given to Fond du Lac Tribal Council Members for final selection. The Fond du Lac Tribal Council members initially selected five individuals from the list to serve on Dadibaakonigewin, four Fond du Lac Band members and one non-Band member who is enrolled in the Leech Lake Band.

REFLECTIONS FROM THE “SELF STUDY” PROCESS

During our time of self-study we realized that a five person board had limitations in that it was difficult for all five board members to attend meetings and participate in the decision making process. One board member found himself overextended and resigned, which left a four-person board. It was decided that new members should be sought. Returning to the initial list of names brainstormed, the names of those individuals on the stand-by list were submitted to the Fond du Lac Tribal Council. Those individuals endorsed by the council were sent invitations to the board, which resulted in two new members to the board in spring 2015 (see Appendix for information regarding the six individuals currently selected by the Fond du Lac Band and their responses to the biographical questions asked of them).

As a function of Dadibaakonigewin, course approval was primary on the agenda monopolizing every meeting. Reconceptualizing the scope of accreditation created the need to approve additional programs and focused all board meetings on course and program approval and making each program compliant with WINHEC accreditation standards. Through monthly “special sessions” with Dadibaakonigewin, all courses and programs have been approved by the board as compliant. As a result of being almost completely focused on course and program compliance, Dadibaakonigewin was not able to perform any other functions; this next year, the board will be able to be more forward thinking and also intends to review the handbook.

Criterion 6 Person in Charge

The institution/program employs a responsible administrative authority who is appointed by the oversight board and whose principal responsibility is for the well-being of the institution/program. The person in charge may not serve as the chair of the institution's oversight board.

As part of the Minnesota State Colleges and Universities system (MnSCU), FDLTCC's hiring practices and faculty appointments are governed by the Master Agreement between the MnSCU Board of Trustees and the Minnesota State College Faculty collective bargaining unit. Because of this, the process for appointing a program coordinator for the American Indian Studies AA program rested with FDLTCC administration and faculty, not Dadibaakonigewin. *Genawenjiged* ("s/he takes care") is the Program Coordinator appointment created for *Dibaaqimowinan* – Telling our story: The American Indian Studies AA program (DAIS), which is the renamed American Indian Studies program.

Although *Genawenjiged* is not appointed by Dadibaakonigewin, he or she is expected to maintain a working relationship with and respect the role of Dadibaakonigewin as the oversight board for the Anishinaabeg Gikendaasowinan, to which DAIS is a member program.

REFLECTIONS FROM THE "SELF STUDY" PROCESS

With the reconceptualization of the accreditation plan to more broadly include all Indigenous programming at FDLTCC, the coordinator assignment for *Genawenjiged* also broadened and extended responsibilities beyond DAIS. *Genawenjiged*, along with Dadibaakonigewin became responsible for the compliance of all programs in Anishinaabeg Gikendaasowinan, which created the need for additional collaboration between program coordinators.

Combining programs within Anishinaabeg Gikendaasowinan to more appropriately reflect the scope of Indigenous programming at FDLTCC was not only fitting but forward thinking as the Tribal aspect of the college asserts educational sovereignty. Continuing this forward movement will require that an administrative position be created to support the balance between the Tribal AND community college, thus lifting Indigenous knowledge to a place equal to academic knowledge within the college. Currently, *Genawenjiged* and Dadibaakonigewin are responsible for the well-being of all programs in Anishinaabeg Gikendaasowinan, safeguarding the Indigenous focus of the programs and the Indigenous function of the mission as well as maintaining the cultural standards and vitality of the programs within Anishinaabeg Gikendaasowinan. It is therefore suggested that in the future a deanship position would be more appropriate to the scope of Anishinaabeg Gikendaasowinan.

Criterion 7 Administration

The institution/program provides the administrative and support services necessary to achieve its mission and meet its goals.

Much like any other department or branch of FDLTCC, Anishinaabeg Gikendaasowinan draws on the centralized administrative and support services of the larger institution. Currently, there is no principle administrator for Anishinaabeg Gikendaasowinan. Genawenjiged (DAIS Coordinator) in collaboration with other program coordinators/directors within Anishinaabeg Gikendaasowinan, is responsible for many of the oversight services such as organizing and facilitating meetings, and participating in accreditation or compliance-related efforts. Genawenjiged receives release credits from classroom teaching to perform these duties.

FDLTCC provides recruiting, student support services, financial aid services, counseling, disability services, and peer and professional tutoring as part of its centralized services for all students, including students in any of the Anishinaabeg Gikendaasowinan programs. Administrative and clerical services are available to all academic programs at FDLTCC.

In addition to the services and support provided to all by the institution, Anishinaabeg Gikendaasowinan also utilizes Anishinaabe Waakaa'igan (the People's House), and the Environmental Institute center. Anishinaabe Waakaa'igan provides additional support services for the Ojibwe Language programs and Niindaa'iwedaa o'o gikendaasowin – Let's send this knowledge forward: The American and Anishinaabe Elementary Teacher Education Program. The Environmental Institute Center provides additional support services for the Environmental Institute programs and is home to the college's sweat lodge. Both locations provide a space for peer and professional tutors, program advising, community crafting classes, language immersion camps, and a variety of ad hoc student services and activities, all in a supportive "home setting".

REFLECTIONS FROM THE "SELF STUDY" PROCESS

Reconceptualizing the scope of accreditation required that Genawenjiged (DAIS Coordinator) work closely with the Director of Tribal College Operations, who is the key liaison to the Tribal College Board. As a Tribal College Board designee, the director acts as contract officer, co-signs award documents, and oversees grant implementation in consultation with the Minnesota State Colleges and Universities designee. Extension and outreach programs are largely grant driven programs thus making close collaboration necessary. As noted in the "Reflections" section of criterion 6, the close working relationship with the Director of Tribal College Operations reinforces the appropriateness a deanship position to be created in the future.

Criterion 8 Academic Appointees

The institution/program employs a core of full-time, qualified academic faculty. The academic personnel are representative of the Indigenous populations being served and adequate in number and qualifications to meet its obligations toward achievement of the institution/program's mission and goals. Faculty members are involved in the formulation of institutional policy and participate in academic planning, curriculum development and review, student academic advising, institutional/program governance and are evaluated in a periodic and systematic manner. Individual faculty qualifications reflect the mission and goals of the institution/program, and are consistent with the educational needs of the Indigenous people being served.

Approximately twenty-five percent of the faculty and staff at FDLTCC are American Indian, a majority of which serve as faculty and staff for Anishinaabeg Gikendaasowinan. The visible presence of such a significant Ojibwe-Anishinaabe staff within the larger institution contributes to campus-wide climate that is reflective of the American Indian students at FDLTCC.

Fifteen out of twenty faculty members within the academic portion of Anishinaabeg Gikendaasowinan programs are American Indian, twelve are Ojibwe-Anishinaabe. Among the faculty are two Ojibwe-Anishinaabe first language speakers who teach Ojibwe language and history courses. In and of itself, this makes Anishinaabeg Gikendaasowinan programs at FDLTCC unique, like the institution it is situated within. No other college or university within the United States has two first-language Ojibwe-Anishinaabe instructors.

Also unique to the academic programs is an active *Mide-wi-win* presence, which both reflects and supports the traditional spirituality and belief system of the Ojibwe-Anishinaabe student. *Mide-wi-win* is the philosophical institution out of which Ojibwe-Anishinaabe epistemology emerged. It is what formed and forms the “traditional” spiritual core of the Ojibwe-Anishinaabe people. Often referred to as “the heart way,” the *Mide* way of life was wholly intact until U.S. policies decreed *Mide-wi-win* “heathen practice” and outlawed it in the late 1800s. The *Mide* way of life survived in small pockets on most Ojibwe-Anishinaabe reservations and has reappeared making its presence known again in most Ojibwe-Anishinaabe communities; however, in some locations it is still thought of as a “secret society.” Although it is not general public knowledge, over one-third of the faculty in the American Indian Studies AA program (DAIS) are active participants of a *Mide* way of life, and the students are the beneficiaries of those who participate in and practice the “heart way” of being. In addition, over one-third of the faculty in the AIS AA program are pipe carriers.

While all the academic programs at FDLTCC are given a recognized formal structure in the Western higher education framework by being endorsed through the MnSCU system as a degree-conferring programs, it is the faculty that breathe life into the programs. DAIS was developed entirely by the American Indian faculty. The programs’ American Indian faculty participate in academic planning, curriculum development, and along with Dadibaakonigewin, are involved in the curriculum review process. Genawenjiged, the Program Coordinator, was appointed from among the American Indian faculty of the DAIS program, and Genawenjiged is responsible for program governance and student academic advising.

All faculty members in the academic programs meet the education and certification qualifications required to teach in the MnSCU system and are evaluated in a periodic and systematic manner consistent with MnSCU Board Policy 4.9: Employee Evaluations (see Appendix).

The primary credentials among the program's faculty are master's-level degrees. A unique feature of the program's faculty is that most, if not all, are actively engaged in their areas of expertise within the community. Most, if not all of the faculty, are practitioners of a “traditional” way of life, utilizing and incorporating mainstream academic

knowledge in a way that “indigenizes” and adapts that knowledge, combining with cultural expertise and forming into pedagogy/andragogy that is understandable and reflective of the people it serves. In this way, the faculty model an educational vitality and love of learning that builds both a strong spiritual core and a critical mind central to the resilience of a balanced, interdependent, yet autonomous people.

REFLECTIONS FROM THE “SELF STUDY” PROCESS

Within the extension and outreach programs three (3) of the lead administrators out of five (5) are American Indian, two of which are Fond du Lac Band members. Although not necessarily academic programs, the duties and responsibilities of directors within the extension and outreach programs overlap and cross program boundaries. Among the duties of the extension and outreach programs directors/coordinators are: supervision of part-time and contract employees, managing student-gathered data, preparing and delivering summer academies, preparing and delivering summer and winter immersion camps, as well as supervising and advising fellowship students. Much of the actual work within extension and outreach services is interrelated with academics. Backing away from the microscope for a larger view, you discover a structure similar to Russian dolls – a doll inside of dolls inside of dolls.

All directors and/or coordinators within the extension and outreach programs meet the education and certification qualifications required by the FDLTCC, the FDL Band, and MnSCU system. Here, too, the extension and outreach programs’ coordinators/directors are actively engaged in their areas of expertise within the community.

Criterion 9 Educational Program

The institution/program offers one or more educational programs that are congruent with its mission and are conducted at levels of quality and rigor appropriate to the credentials offered. It provides a locus or environment in which learning experience is enriched through interaction with Indigenous people and communities.

The Ojibwe-Anishinaabe culture is visibly integrated across FDLTCC. From the external architecture to the internal infrastructure, the Ojibwe-Anishinaabe culture is a visible presence creating an environment in which students of the Anishinaabeg Gikendaasowinan programs can flourish, feeling acknowledged and valued in the larger college community. Pipe and drum ceremonies, as well as seasonal activities and feasts, are common events on campus. Local elders and spiritual advisors enrich the educational experience providing spiritual support to students. In the Ojibwemowining Language Resource center, students hear the language of their people spoken and sung at any given point in time, creating a space where students can connect to their original way of being.

Located only a few miles from the Fond du Lac Reservation, Anishinaabeg Gikendaasowinan, and all of FDLTCC's students, have access to the resources and seasonal educational opportunities provided by college's outreach and extension programs as well as the local community. Multiple collaborative activities exist through Anishinaabeg Gikendaasowinan's extension outreach programs, all of which are available to students including, but not limited to: Sugar bush (maple syrup/maple sugar harvesting and processing), wild rice camps (harvesting and processing wild rice), birch bark harvesting and basketry, snow shoeing, and language immersion camps and storytelling. Through outreach and collaboration with the Reservation's Resource Management Division, collaborative research is available to students around issues of water management, wild rice management, natural resource sustainability, and/or hunting, fishing, and gathering management. In this way, Ojibwe-Anishinaabe students' cultural needs, values, and learning experiences are supported, validated, and encouraged in not only the campus community but the community at large.

Academic programs within Anishinaabeg Gikendaasowinan were designed to provide students the core courses needed to prepare for transfer within related disciplines, such as history, pre-law, American Indian studies, teacher education or tribal governance, but also provide core activities that are relevant to their identity as an Ojibwe-Anishinaabe person. One of the unique features of Anishinaabeg Gikendaasowinan's academic programs is that they prepare students for general transfer to four-year institutions. Because it is built from courses in the Minnesota Transfer Curriculum (see Appendix), the academic programs fulfill the ten transfer goal areas and sixty credits necessary for completion of a general liberal arts associates degree, thereby satisfying the first- and second-year general education requirements at most universities in Minnesota. The academic programs allow students to deepen their breadth of knowledge in a particular subject area – American Indian Studies – while thoroughly preparing them with the liberal education necessary to continue in any discipline at another public or private four-year college and university or the Elementary Education baccalaureate program at FDLTCC (currently in development).

REFLECTIONS FROM THE “SELF STUDY” PROCESS

Anishinaabeg Gikendaasowinan's programs offer learning opportunities that honor and extend the traditional knowledge of the Ojibwe-Anishinaabeg people. The vision is not siloed from the vision or mission of the larger college; instead, they are in support of each other, here too reflecting the integrated, interrelated nature of the whole and its parts. For example, in addition to the experiences listed above, FDLTCC's general student population engages in a variety of activities with the Fond du Lac Reservation. Law enforcement students participate in ride-along with tribal police; human services students do their practica at tribal treatment centers and mental health units;

nursing students do clinicals at the reservation clinic; and business students mentor FDL high school students in the college's Young American Indian Entrepreneurs program. As well, all students participate in cultural activities on campus and in the community as a requirement of the required cornerstone course of all degree-seeking students – AMIN 1050: Anishinaabeg of Lake Superior.

Anishinaabeg Gikendaasowinan's mission is to promote, honor and value the language, history, worldview, and knowledge of the Ojibwe-Anishinaabe people thereby ensuring the longevity of the Ojibwe-Anishinaabeg culture. Programs within Anishinaabeg Gikendaasowinan provide educational opportunities dedicated, but not limited, to the Ojibwe-Anishinaabeg people served at the institution and provide outreach to the community that supports and enhances understanding of Ojibwe-Anishinaabeg traditional knowledge. Whether an academic, extension, or outreach program, programs within Anishinaabeg Gikendaasowinan meet the education guidelines set forth in their respective program, the Fond du Lac Band, and/or the MnSCU system and share in FDLTCC's regional accreditation by the Higher Learning Commission of the North Central Association of Colleges and Schools. Anishinaabeg Gikendaasowinan's mission is aligned with each individual program's mission and FDLTCC's mission. As well, Anishinaabeg Gikendaasowinan's programs meet the cultural standards of the Ojibwe-Anishinaabe communities served, and its academic programs meet the goals and outcomes of the Minnesota Transfer Curriculum. In addition, Niindaa'iwedaa o'o gikendaasowin: The American and Anishinaabe Elementary Teacher Education Program will also fulfill the Board of Teaching's Standards. This multidimensional alignment ensures a solid level of quality and rigor, thereby validating the credibility of the program, the credentials offered, and its transferability to other four-year institutions.

Criterion 10 Indigenous Education and Related Instruction

The institution/program includes a core body of studies for all students that are grounded in Indigenous knowledge, world views and ways of knowing.

Anishinaabeg Gikendaasowinan provides educational opportunities and outreach to the community for students to receive a liberal education while emphasizing the cultural knowledge and traditions of the Ojibwe-Anishinaabe people. In the academic programs, students obtain a general liberal arts education – as defined by the mainstream – and gain a greater understanding of the historical and contemporary issues surrounding the Ojibwe-Anishinaabe people, all the while developing a deeper appreciation for Ojibwe-Anishinaabe knowledge and worldview. The outreach and extension programs develop interdisciplinary, seasonal natural resource curriculum for students, Fond du Lac Band members, and surrounding community members that broadens awareness of and knowledge about traditional and other resources. The outreach and extension programs create social knowledge networks by providing new opportunities for social interaction and education in the context of traditional and other natural resources. Students participate in social and educational events that highlight traditional natural resources practices and Ojibwe culture honoring the importance of natural resources in the traditional and contemporary Ojibwe lives and livelihoods and emphasizing the skills that allow these lives and livelihood strategies to endure. Reviewing social, political, economic, and scientific developments through an Ojibwe-Anishinaabe lens enables students to acquire a broader view of knowledge and a deeper appreciation of their American Indian heritage.

The faculty and staff within Anishinaabeg Gikendaasowinan provide course and service delivery that respects Indigenous knowledge in general and the Ojibwe-Anishinaabe worldview and ways of knowing in specific. The majority of the program's faculty practice a traditional way of life that encourages the indigenizing and adaptation of mainstream knowledge. Regardless of the course or program, all courses and programs within Anishinaabeg Gikendaasowinan meet Gidizhitwawinaanin – our cultural standards –and are reviewed and overseen by Dadibaakonigewin. Ojibwe-Anishinaabe epistemology guides all of Gizhitwawinaanin ensuring the delivery of pedagogy/andragogy that is understandable to and reflective of the people it serves while building strong spiritual cores and critical minds.

Below, each of the programs within Anishinaabeg Gikendaasowinan outline their core body of studies – all of which are grounded in Gidizhitwaawinaanin – Our Cultural Standards.

Academic Programs at FDLTCC

DibaaJimowinan: American Indian Studies Associate of Arts program (DAIS AA)

As previously stated, DibaaJimowinan: American Indian Studies program was designed to provide students with the core courses needed for transfer to four-year institutions within related disciplines, such as history, pre-law, American Indian studies, elementary teacher education, or tribal governance and prepares students for general transfer as well.

Like all undergraduate Associate of Arts degree programs within MnSCU system, the DAIS AA meets the Minnesota Transfer Curriculum guidelines, which are general education components meant to:

- ❖ increase students' knowledge and understanding in a field of study or discipline,
- ❖ qualify students for employment in an occupation or range of occupations, and/or
- ❖ prepare students for advanced study.

Unlike other undergraduate Associate of Arts degree programs in Minnesota, FDLTCC's DAIS AA program meets the guidelines of the Minnesota Transfer Curriculum by offering a program curriculum that emphasizes the

language, history, philosophy, concepts, and methodologies of the Ojibwe-Anishinaabe people, and infuses Ojibwe-Anishinaabe Cultural Standards throughout the program. Each course within DAIS has been reviewed and approved by Dadibaakonigewin – the cultural oversight board – as culturally compliant, thus fulfilling the criteria for WINHEC accreditation.

As a program, the DAIS AA has received all permissions necessary to operate, including the approval of FDLTCC's Academic Affairs and Standards Council and MnSCU system approvals, and provides for students all of the advantages that a mainstream associate of arts degree confers

Niindaa'iwedaa o'o gikendaasowin: The American and Anishinaabe Elementary Teacher Education Program

The Niindaa'iwedaa o'o gikendaasowin program introduces students to an Anishinaabe ways of knowing throughout all areas in the curriculum and emphasizes the Ojibwe-Anishinaabe culture. Niindaa'iwedaa o'o gikendaasowin delivers culturally relevant, culturally responsive pedagogy to aspiring elementary education teachers, extending employment possibilities with Ojibwe-serving elementary schools. Niindaa'iwedaa o'o gikendaasowin program taps into the cultural standards and learning outcomes of the current DAIS program at FDLTCC with all courses approved by Dadibaakonigewin. Students who follow this course of study will not only be prepared for the Minnesota Board of Teacher (BOT) exams and licensure but also have an understanding of Ojibwe-Anishinaabe cultural values.

Niindaa'iwedaa o'o gikendaasowin is currently in the process of becoming a Minnesota Board of Teaching Accredited Program with the assistance of Winona State University (WSU). Working with WSU, FDLTCC is currently developing the curriculum to become a stand-alone program.

The following are core courses currently offered in the DAIS AA/AS program. Those courses marked with an asterisk [*] are NAAETEP specific programs:

AMIN: AMERICAN INDIAN STUDIES

AMIN 1050 – Anishinaabeg of Lake Superior:

This course is the *cornerstone* course that all degree-seeking students at FDLTCC take as a requirement for graduation. In this way, FDLTCC guarantees that all students attending FDLTCC are familiarized with the Indigenous people of the region: the Ojibwe Anishinaabe. In this introductory course, students explore the philosophical worldview and rich background of the Ojibwe-Anishinaabe people through direct and indirect means. Course readings and assignments encourage students to develop critical thinking, writing, and technology skills, while community interaction encourages a deeper experiential understanding of the People.

The course acquaints students with the philosophical and social changes that occurred as a result of contact and colonization, with topics ranging from pre-contact to contemporary activism. Out-of-class activities encourage direct interaction and exploration of the local culture, broadening student awareness and increasing contact with tribal members.

AMIN 1060 – Introduction to Digital Storytelling

This course provides students the opportunity to use contemporary digital production tools to present, interpret, and honor stories from an Indigenous perspective. The course includes critical viewing of Indigenous-produced media; technical training in video, photography and music recording; and story creation.

AMIN 1099 – Special Topics

Study of special topics in American Indian studies. Special course topics are announced semester by semester.

AMIN 2001 – Federal Laws and the American Indian

This course provides an historical examination of the United States federal government's relationship with American Indian people as reflected in federal laws. The course examines the integration of tribal, state, and federal laws and the impact this integration has on tribal communities. Issues and topics covered include American Indian tribal law and customs, the unique legal and political status of Indian people, sovereignty, treaties, U.S. Supreme Court case law, and federal statutes. Contemporary issues, recent court decisions and how they affect present day situations are also explored.

AMIN 2030/SOC 2030 – Contemporary Indian Concerns

This course is an overview of contemporary and critical issues affecting the American Indian population and the state of affairs in Indian Country. Among the critical issues analyzed are: Indian education, tribal economies, natural resources, culture and language revitalization, religion, health and welfare, and self-governance.

ANSH: OJIBWE-ANISHINAABE LANGUAGE**ANSH 1001 – Introduction to Ojibwe-Anishinaabe Language**

This course introduces students to the Ojibwe-Anishinaabe language. Conversational and writing skills are learned and lead to an oral presentation. Students analyze sentence structure to attain an understanding of the complexity and beauty of the Ojibwe-Anishinaabe language. In this course students learn to write and speak simple sentences.

ANSH 1002 – Ojibwe-Anishinaabe Language II

This course builds on ANSH 1001 and continues to reinforce conversational and writing skills. New vocabulary, grammatical concepts, and the acquisition of conversational skills are emphasized. (Prerequisite: ANSH 1001)

ANSH 2001 – Ojibwe-Anishinaabe Language III

This course is designed for advanced students of the Ojibwe-Anishinaabe language who wish to increase their knowledge of the Ojibwe-Anishinaabe language and develop greater skill in creating and analyzing complex sentence structure. The goal of this course is to develop oral and written fluency. (Prerequisite: ANSH 1002)

ANSH 2002 – Ojibwe-Anishinaabe Language IV

This course continues to build on the advanced skills presented in ANSH 2001 focusing on the analysis of short stories and the delivery of oral presentations in the Ojibwe-Anishinaabe language. (Prerequisite: ANSH 2001)

ANSH 1099 – Special Topics

Study of special topics in Ojibwe-Anishinaabe language. Special course topics are announced semester by semester.

ANTH: ANTHROPOLOGY**ANTH 1001 – Introduction to American Indian Studies**

This course looks at various American Indian cultures of North America. North American prehistory and the historic period from contact to the present are examined. American Indian history, religions, and philosophies are studied with an emphasis on the Ojibwe-Anishinaabe people of Minnesota.

ANTH 1010 - Native Skywatchers

This course is an interdisciplinary study of the practical and spiritual role of the sky in the indigenous cultures of the continental Americas. Astronomical and meteorological-inspired art, architecture, and mythologies are examined, with special emphasis on the Great Lakes Region.

ART: ART**ART 1060 – American Indian Art**

This course is an investigation of American Indian art-related topics, techniques, and materials that explore the functions and principles of two- and three-dimensional art. This course is best suited for non-art majors fulfilling humanities requirements and/or students with little or no experience in the visual arts.

***Art 2050/Music 1250: Foundations of American and Anishinaabe Arts in Education**

The Anishinaabe culture and traditions will be the basis of the visual and performing arts for a beginning level of the elementary education coursework. These areas of the visual and performing arts are inclusive of art, dance, music, theater, and multimedia with the Anishinaabe emphasis. The personal, social, cultural and historical contexts will be influenced in the creation, interpretation, or performance of the arts including the contributions of Minnesota American Indian tribes and communities.

ART 2040 – Regalia, Traditional Dress, and Arts of the Ojibwe-Anishinaabe People

This course assists students in their development as designers and makers of traditional Native American dance regalia. Ojibwe-Anishinaabe culture, design, pattern making, and handwork skills are emphasized. Students create clothing and regalia suitable for indigenous ceremony, dance, and rituals of celebration. As an advanced art course, it is advantageous for students to have previous experience. (Prerequisite: ART 1060, ART 1070, or consent of instructor)

BUS: BUSINESS**BUS 1058 – Tribal Management**

This course examines basic management and organizational principles of tribal governments. Among topics discussed are the management functions of the Minnesota Chippewa Tribe; various Tribal management systems: Tribal councils, RBC's and RTC's, and the management of Tribal casinos.

BUS 1072 – Topics in Successful American Indian Entrepreneurs

The purpose of this course is to introduce students to successful American Indian entrepreneurs. The course is a study of how American Indian entrepreneurs achieve success combining traditional, tribal values with contemporary business practices. Students demonstrate knowledge by developing a case study of a local American Indian entrepreneur.

BUS 2037 – Topics in Tribal Finance

This course examines basic financial management of tribal organizations. An extensive examination of historical documents, treaties, acts of Congress, etc., are presented to ensure the student's understanding of the unique relationship that exists between Indian tribes and the federal government. Topics of discussion also include a comparison of tribal and non-tribal organizations.

EDU: EDUCATION***EDU 2001 – Historical and Contemporary Issues in American Indian Education**

This course provides a historical overview of the American Indian experience in education. The course examines state and federal laws, acts and policies, boarding schools, and the impact of these policies as they relate to the present state of Indian Education. Family, tribal community, tribal government, and cultural practices and values are used as a foundation for understanding and learning teaching practices that are reflective and appropriate for elementary and middle school children.

***EDU 1020: Foundations of American and Anishinaabe Education**

This course introduces prospective teachers to the profession of education. The major purpose is to help students clarify their thoughts and feelings about becoming a professional educator. An overview of the topics include tools and techniques of teaching, students and classroom management, pedagogy and the history of the U. S. and Anishinaabeg education. An introduction of Minnesota graduation standards, curriculum and incorporating Anishinaabeg curriculum into the classroom will also be covered. This course prepares candidates for the entrance into the Teacher Education Program, including the first stages of the education assessment portfolio, which is referred to as the EdTPA.

***EDU 2300: Culturally Responsive Classrooms**

Students in this course will develop a culturally responsive classroom unit/project for a K-6 classroom. Participation in “cultural standards for educators” assessment, will be used as a tool to assist in the process of self-reflection of their own personal perspective of culturally responsive classrooms. Anishinaabe practices will be introduced throughout the unit. Students will become familiar with the different resources available within the community to enhance the project.

ENGL: ENGLISH/COMPOSITION**ENGL 1040 College Writing IID – American Indian Literature**

This is a course designed to acquaint students with literature written by American Indian people. The course takes an historical approach, tracing American Indian literature from its beginnings to present. It examines stories, poems, novels, etc., from various male and female American Indian authors. The course helps students build skills in literary analysis through critical reading and writing. Students become able to discuss the goals of the writers, the influences on their work, and the literary quality of those works. This course fulfills the second semester of the English requirement. (Prerequisite: ENGL 1001)

***English 2200: American Indian Children’s Literature**

Children’s literature is an essential component when we teach literacy. American Indian children’s literature will be emphasized in this course to allow students to become familiar with the opportunity to incorporate American Indian literature with the state standards for elementary education. The quality of literature with an emphasis on American Indian literature will provide students with instructional materials for literacy education and content areas that will stress the oral and written Anishinaabeg ways also. This course is designed to help students acquire knowledge of the different genres of children’s literature and develop the ability to evaluate, select, and have the opportunity to teach children’s literature in an elementary classroom with an emphasis on multicultural literature specific to the Anishinaabeg.

GEOL: GEOLOGY**GEOL 1001 – Introductory Geology**

This course provides an introduction to the structure and evolution of the earth and its landforms, including the study of minerals and rocks, volcanic activity, and earthquakes. The geology of Minnesota is emphasized.

HLTH: HEALTH**HLTH 1010 – Personal, Tribal and Community Health**

This course examines current health issues affecting today’s society, both as an individual and as a member of a community. Students develop an understanding of the causes and effects of health, analyzing and participating in frank, open discussions of these issues.

***Health 2100: Community Health/Wellness with Anishinaabe Perspective**

The focus of this course is on the overall health and wellness with an Anishinaabe perspective of the community. Development of teaching strategies appropriate for the holistic health and wellness, including

physical education activities, healthy nutritional choices, mental health, and spirituality for a balanced sense of self that will be appropriate for elementary school children. Discussion will be about the prevention of drugs, alcohol, and tobacco use; reduced risk and control of diseases; and the health and wellness in the communities.

HIST: HISTORY

HIST 1050 – American Indian History I

This course examines American Indian history up to 1840. The course includes an examination of traditional American Indian cultures before contact and an examination of the conflict between American Indians and the expanding United States.

HIST 1051 American Indian History II

This course examines American Indian History from 1840 to present. Topics include: Westward expansion and conflict, the reservation system, federal Indian policy, the termination era, and the current movement towards self-governance.

MUSC: MUSIC

MUSC 1035 – American Indian Music

This course is designed to acquaint students with music of various American Indian tribes, with a focus on music of the Ojibwe-Anishinaabe people. The course takes an historical approach examining various musical styles and genres of American Indian music from its earliest recordings through to the present. Students develop an understanding of American Indian music while hearing, discussing, analyzing and participating in the American Indian musical experience.

PHIL: PHILOSOPHY

PHIL 2030 – American Indian Philosophy

This course is an examination of the various philosophies and religions of American Indian peoples. The student evaluates the significance of creation stories to various tribal peoples' worldviews and follows the evolution of traditional American Indian religions.

PHIL 2060 – Ethics of Sustainability

This course addresses the role of ethics in the concept of sustainability. Students are introduced to value-based and virtue-based ethics, looking to the consequences of one's actions seven generations into the future and the development of one's personal ethical perspective.

PE: PHYSICAL EDUCATION

PE 1051 – American Indian Traditional Dance

This course is an introduction to history, songs, etiquette, and cultural awareness of American Indian dance with an emphasis on Ojibwe-Anishinaabe dance.

PE 1052 – American Indian Games

This course is an introduction to history, rules, etiquette, and skills of various American Indian games. Games of skill and games of chance are included.

PSYC: PSYCHOLOGY

PSYC 2002 – Indigenous Psychology

This course is designed to examine the psychology of Indigenous people of North America. Topics of study include Indigenous theories, the impact of historical trauma on Indigenous peoples, intergenerational trauma, the psychology of internalized oppression, and Indigenous healing interventions. Students will participate in class activities to enhance their understanding of indigenous worldview and learn specific counseling strategies to work effectively with indigenous populations.

SCI: SCIENCE***SCI 1080: Investigative Science I**

This course is an introduction to the science areas of life, biology, and engineering for the aspiring elementary education teachers. Basic concepts in chemistry, technology, and biology will be covered with an emphasis on the scientific methods, inquiry-based with hands on exercises in a lab setting. Anishinaabe aspects of science will be explored. Lecture and lab.

***SCI 1085: Investigative Science II**

An exploration of fundamental concepts in earth and space science through inquiry-based, hands-on exercises including the preparation and proper use of equipment and supplies in earth science laboratory. Emphasis will be placed on science education principles and connections to state and national science education standards. This course will incorporate the Anishinaabe perspective throughout the course.

SOC: SOCIOLOGY***Sociology 1020: Human Relations**

A study of the contributions and life-styles of the various racial, cultural, and economic groups in our society; recognizing and dealing with dehumanizing biases, discriminations and prejudices; learning to respect human diversities and personal rights; developing positive feelings toward all humanity.

REFLECTIONS FROM THE “SELF STUDY” PROCESS

In 1997, FDLTCC created the Environmental Institute concept to actively promote the educational and cultural growth of the community in studies covering areas within natural resources and the environment. Following all points of the FDLTCC’s mission, the Environmental Institute coordinates ongoing education, research, outreach, and other activities within the community. The reconceptualization of our accreditation scope to include all Indigenous programming easily broadened to include programming of the Environmental Institute and Ojibwe Language Programs, each of which are outlined below.

Environmental Institute

A variety of related land grant science projects have been successfully completed or are currently ongoing through FDLTCC’s Environmental Institute. These research projects provide hands-on experience for students and graduates in resource-oriented fields.

The Environmental Institute, determined to be a catalyst for positive change in the community, concentrates programming on:

- ❖ Sustainable Food
- ❖ Sustainable Natural Resources
- ❖ Encourage students’ interest in Science Technology Engineering & Math (STEM)
- ❖ Connection with Ojibwe culture
- ❖ Community outreach

This emphasis also allows FDLTCC to fulfill its status as a United States Land Grant Institution by “being a people’s college and solving problems which benefit people.”

A campus team coordinates programs and initiatives of the Environmental Institute and is advised by staff from Fond du Lac Resources Management, University of Minnesota Extension, Dadibaakonigewin members, and community, county (resource managers), and tribal officials, including local science teachers interested individuals, public officials, and citizen-groups.

Currently, the Environmental Institute has four Tribal College Extension programs that serve the Fond du Lac Band and greater regional community: St Louis River watch – the longest running extension program (for more information visit the SLR facebook page: <https://www.facebook.com/pages/St-Louis-River-River-Watch-at-Fond-du-Lac-Tribal-and-Community-College/278478008887826>), *Ashiniswi giizisoog*: Thirteen Moons (for specific workshops please check 13 Moons Face book page at: <https://www.facebook.com/pages/13-Moons-Ashiniswi-giizisoog/118178048248982>), *Bimaaji’idiwin*: Ojibwe Garden Program, and the newest extension program, Building Capacity for Sustainability.

Ojibwe Language Programs

Developers of the Ojibwe language programs at FDLTCC created programs where students could go beyond the classroom of academic language learning to acquire and preserve the Ojibwe language at an advanced level. Funded by FDLTCC and various state and federal grants, the Ojibwe Language programs go beyond the academic courses offered at FDLTCC – and other institutions of instruction – to teach, learn, record, and publish in the Ojibwe language. With the direct involvement of community elders, first language speakers, faculty members, young adults, language teachers, and program staff, the Ojibwe language programs are aimed at the preservation and restoration of the Ojibwe language. There are currently three programs focused on the Ojibwe language other than academic courses:

- ❖ Ojibwemotaadidaa Omaa Gidakiiminaang (let’s speak Ojibwe to one another here on our Earth), an Ojibwe language program created for students who have graduated from other Ojibwe language programs to continue their studies to gain higher degrees of language fluency;
- ❖ the Ojibwe Language Fellowship, a 14-month full-time language study and immersion program participation for three residential language fellows selected for their level of fluency, linguistic aptitude, and commitment to Ojibwe language revitalization; and
- ❖ the Ojibwemowining Resource Center and Digital Arts Studio.

Criterion 11 Community Learning Resources

The institution/program provides community resources and services for students and faculty appropriate to its mission and for all of its educational programs wherever located and however delivered.

Fond du Lac Tribal and Community College makes every attempt to ensure that programs within Anishinaabeg Gikendaasowinan have the necessary community resources and services to facilitate Ojibwe-Anishinaabe students' educational success. Among the community resources available to students are:

Ojibwemowining Resource Center

The Ojibwemowining Resource Center supplements students' cultural and language education with:

- ❖ Library holdings such as books, CDs, and DVDs which supplement cultural studies;
- ❖ Digital Archives, which holds copies of Ojibwe-Anishinaabe songs and oral histories to facilitate deeper language acquisition and epistemological underpinnings; and
- ❖ Audio and video studios that facilitate productions, such as audio recordings for the Ojibwe People's Dictionary (<http://ojibwe.lib.umn.edu/en>), video recording of the Kiwenz Language Camp activities, and digital media for the new age of storytelling.

Anishinaabe Waakaa'igan ("People's House")

Waakaa'igan provides individual support for students by offering services in a home-style environment. The *People's House* provides academic support services such as tutoring and academic advising. Anishinaabe Waakaa'igan is also home to seasonal language seminars and language immersion camps.

Museum and Cultural Learning Center

In a joint effort between FDLTCC and the Fond du Lac Band of Lake Superior Chippewa, a Museum and Cultural Learning Center is located on the Reservation. The establishment of the Museum and Cultural Learning Center is a direct response to the 1990 American Indian Repatriation Bill, which urges the return of sacred ceremonial items to their tribes. The Museum and Cultural Learning Center houses, preserves, and displays any artifacts returned to the tribe. Educational workshops and seminars are also conducted at the Museum.

Ruth A. Myers Library/Ojibwe Archives

The Ruth A. Myers Library/Ojibwe Archives is central to the academic mission of FDLTCC. The library serves a dual capacity as both a tribal college and a community college library, providing library users a full range of services and access to materials supporting FDLTCC's academic curricula and emphasizing Native American history, culture, and sovereignty, especially of the Ojibwe-Anishinaabe people.

Environmental Institute Center

FDLTCC created the Environmental Institute concept on campus to actively promote the educational and cultural growth of the community in studies covering natural resources and the environment. The Environmental Institute Center provides a space to coordinate ongoing education, research, outreach, and other activities.

In addition to the resources and services above, AIS AA students have a wide variety of opportunities to participate in student organizations and events at FDLTCC. These include but are not limited to: TRIO programming for underrepresented students, the Young Student Parents program for those students who are parents of young children, The Write Place writing center, the Center for Academic Achievement tutoring center, the Anishinaabe Student Congress student government body, the Anishinaabe Culture Club, the Drum Group, the Ojibwe Language College Quiz Bowl, the Giving Thanks Feast, Biboon (Winter) Fest, the annual FDLTCC graduation Pow-Wow, American

Indian Business Leaders student group, and the annual student competitions of the American Indian Higher Education Consortium.

As part of the Minnesota State College Faculty collective bargaining unit (see Part 8 of Board Policy 3.32 in Criterion 8 Appendix), all full-time faculty at FDLTCC are eligible to receive faculty development funds each year to support professional development. At FDLTCC, faculty may request up to \$1,000 per year from the faculty development committee for professional development activities. Requests may range in form but common requests concern money for travel, attending conferences, and pursuing graduate coursework. Last year, FDLTCC faculty and staff collectively participated in over 2,000 hours of professional development.

Criterion 12 Academic Freedom

The applicant institution/program subscribes to internationally recognized conventions related to the cultural and intellectual property rights of Indigenous peoples (including the Mataatua Declaration), as well as all locally applicable guidelines for research in Indigenous settings. The institution/program's faculty members and students are free to examine and test established views and present unpopular opinions appropriate to their area of study, as judged by the Indigenous and academic/educational community.

Fond du Lac Tribal and Community College has operated in accordance with the principles of the Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples (MD) and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) since its inception. The central tenant of these landmark declarations is a foundational tenant in FDLTCC's mission – respect. At its very foundation, the college stands on respect for the language, culture, and history of the Indigenous people, as demonstrated by FDLTCC's mission and vision documents and Anishinaabeg Gikendaasowinan's mission and vision (see Criterion 2). The principles of the MD are also evident in the discussions found in preceding criteria, particularly criteria 1, 2, 4, and 5, which discuss relationships and philosophies that formed FDLTCC and Anishinaabeg Gikendaasowinan and that continue today.

By seeking WINHEC accreditation of Anishinaabeg Gikendaasowinan, FDLTCC closely aligns with the MD recognizing that *"Indigenous Peoples are capable of managing their traditional knowledge themselves, but are willing to offer it to all humanity provided their fundamental rights to define and control this knowledge are protected by the international community."*

Commission on Human Rights. "The Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples," June 1993, page 2, <http://www.wipo.int/tk/en/databases/creative_heritage/indigenous/link0002.html> (January 10, 2014).

UNDRIP Articles 11-16 are particularly relevant to FDLTCC's Anishinaabeg Gikendaasowinan program's:

- 11) . . .practice and revitalize their cultural traditions and customs. . . .;
- 12) . . .manifest, practice, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains. . . .;
- 13) . . .revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons. . . .;
- 14) . . .establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. . . .;
- 15) . . .the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information. . . .

United Nations. "United Nations Declaration on the Rights of Indigenous Peoples," September 13, 2007, pages 4-5, <<http://pdba.georgetown.edu/IndigenousPeoples/UNdeclaration.pdf>> (January 10, 2014).

The Ojibwe-Anishinaabe "way of doing things" is integrated and interwoven into the fabric of the campus life

promoting and advocating the respect of all. FDLTCC promotes and advocates the United Nations Declaration on the Rights of Indigenous Peoples and the Mataatua Declaration's recommendations in both the campus community and to the MnSCU system as a member college.

As noted in Criterion 4, in the AIS AA program, the fundamental philosophies of Gidizhitwaawinaanin (our cultural standards) guide all behavioral expectations. Gidizhitwaawinaanin are more than simply competencies by which we evaluate our students; they are the standards by which we assess ourselves. All faculty and staff are expected to adhere to Gidizhitwaawinaanin in that a respectful approach is expected to permeate all activities and interactions. This is not simply an external mandate; it is the way things are inherently done. From the standpoint of leadership and responsibility, the standards are presented as follows:

Anishinaabeg Gikendaasowinan Izhitwaawinan (the way things are done)

Gikendaasowin – Learning/Knowledge

- ❖ Respect the cultural and intellectual property of others
- ❖ Use appropriate protocols when accessing cultural information
- ❖ Respect the rights and views of others and treat them with fairness, courtesy and good faith
- ❖ Accurately represent information

Gwayakwaadiziwin – Living a Balanced Way

- ❖ Act in accordance with the standards of cultural integrity
- ❖ Do not use misuse information to further my own interests or position
- ❖ Do not use information for the purpose of harassment or discrimination

Aangwaamiziwin – Diligence and Caution

- ❖ Continually assess my personal biases and effectiveness as it relates to the cultural integrity, and/or intellectual property of others
- ❖ Continually assess my personal biases and effectiveness as it relates to the way in which I present information
- ❖ Seek advice for any problems that may impair my ability to act in an unbiased way
- ❖ Maintain a professional attitude that is in accordance with the standards of cultural integrity
- ❖ Maintain confidentiality in all situations that call for it

Debwewin – Truth/Honesty

- ❖ Remain committed to providing the highest quality of service
- ❖ Correct, when possible, misleading or inaccurate information and misrepresentations made by myself or others concerning my views
- ❖ Strive to become and remain honest in the performance of all research and related functions

Zaagi' idiwin – Loving/Caring, and Respect

- ❖ Extend respect and cooperation to all
- ❖ Maintain a professional attitude of respect and act in accordance with the standards of cultural integrity
- ❖ Do not discriminate against anyone on the basis of race, color, creed, age, sex, sexual orientation, gender, religion, disability, or nationality

Zhawenindiwin – Compassion/Helping

- ❖ Show genuine interest in all presented topics
- ❖ Act with consideration for the interest, character, and reputation of others
- ❖ When responsible for evaluating topics presented, I will do so in a responsible, fair, considerate, and equitable manner

Zoongide'ewin - Bravery

- ❖ If I know that something violates the cultural and/or ethical standards of Anishinaabeg Gikendaasowinan, I will bring it to the attention of Genawenjiged- the program coordinator. If this fails, I will bring it to the attention of Dadibaakonigewin – the oversight board. If this fails, I will bring it to the attention of the college president.
- ❖ Abide by the college's and program's policies related to cultural intellectual property.

Faculty and staff, both Indigenous and non-Indigenous, are conscious of and continuously engage in practices guided by Anishinaabeg Gikendaasowinan Izhitwaawinan, thereby ensuring the rights of Indigenous people to an education that is not at the expense of the culture or its intellectual property.

Within the larger campus community, the rights of faculty and students are protected in terms of freedom of expression, including “intellectual independence and critical inquiry” by the Master Agreement between the MnSCU Board of Trustees and the Minnesota State College Faculty Article 23 Section 3 (see Appendix); MnSCU Board Policy 3.1 protecting Students' Rights (see Appendix); Minnesota State College Faculty Master Agreement Article 12 regarding the rights to academic freedom and its obligations (see Appendix); and MnSCU Board policy 3.26 regarding Intellectual Property (see Appendix).

In addition to the aforementioned policies and philosophy regarding academic freedom and intellectual property, FDLTCC also reviews requests of others to conduct research on campus. The review process is carried by committee according to the following process:

Forms to be provided:

- 1) Copies of the host university/institution's IRB application
- 2) Approval letter from the host institution
- 3) Modification requests, including subsequent action taken
- 4) Copies or examples of the survey instruments to be used
- 5) Data protection/usage policy

The committee may consider the following questions in reviewing a request. Other questions may also be added, as needed, that are specific to the particular protocol.

- 1) What is the nature of the research?
- 2) What are the goals and objectives of the research?
- 3) What do they want to prove or disprove?
- 4) Is it or can it be stated in terms that are understandable?
- 5) What specific kind of information are they seeking?
- 6) How will the information be obtained?
- 7) What are the expected benefits of the research?
- 8) What are the risks associated with the research?
- 9) What steps will be taken to minimize the risks?
- 10) Are human subjects fully informed of the risks and their rights?
- 11) Are there protocols in place for subsequent use of data by other researchers?
- 12) What are the assurances of confidentiality?
- 13) Will the participants be identifiable through the research?
- 14) Who owns the data collected?

Criterion 13 Student Achievement

The institution/program identifies and publishes the expected learning outcomes for each of its credentialing programs and provides the appropriate instruction, guidance and support necessary to insure that students achieve these outcomes.

Anishinaabeg Gikendaasowinan programs adhere to MnSCU Board policy regarding the publication of expected learning outcomes for credentialed programs, which are listed in the Board Policies 3.22.1 (see Appendix) and complies with Federal policy regarding Gainful Employment Disclosure.

In addition, all Anishinaabeg Gikendaasowinan programs use Gidizhitwaawinaanin (our cultural standards) to guide all expected learning outcomes within their individual program, which is overseen by Dadibaakonigewin (the cultural oversight board). All course outlines within the Anishinaabeg Gikendaasowinan's academic programs clearly state the learning outcomes as mandated by MnSCU Board Policy 3.22 (see Appendix), and these are restated on course syllabi and/or discussed in classrooms as instructors deem necessary.

According to MnSCU policy (System Procedure 3.22) each course offered in the academic programs at FDLTCC must have on record a course outline that guides the content of the course.

Part 3. Course Outlines.

Subpart A. Purpose. Course outlines communicate information about system college and university courses to both internal and external stakeholders and align the courses with applicable accreditation requirements.

Subpart B. Creation. Administrators and faculty contribute procedurally and substantively to the development of course outlines, which are approved through the appropriate college or university process.

Subpart C. Content. Course outlines contain elements of the courses, including the subject, course number, course title, course description, credits, lecture hours, lab hours, prerequisites, co-requisites, Minnesota transfer curriculum goals, outline of learning outcomes, and revision histories.

Subpart D. Uses. For college and university purposes, course outlines are used to advise students, to determine course equivalencies for student transfers, for accreditation purposes, to communicate the essential elements of a course to faculty members teaching the course, to develop new curriculum or courses, for program and course reviews, for licensure applications and updates, and for grant applications. Students use course outlines for course selection, course transfers, and other purposes.

Faculty members use course outlines to develop course syllabi, communicate the essential elements of a course to other faculty members, develop new curriculum or courses, and for program and course review.

Subpart E. Ownership. Pursuant to Board Policy 3.26 Intellectual Property, course outlines are considered institutional works and owned by the colleges and universities. "The course outline is the document approved by the college or university committee to communicate information about system college and university courses.

Although each instructor/professor has academic freedom in *how* they teach the course and reach the course outcomes, course outlines are meant to maintain fundamental course uniformity between instructors and ensure teaching to foundational outcomes.

At the time of this writing, the *Dibaajimowinan* (telling our story): The American Indian Studies AA program (DAIS) website has been developed as well as the official brochure for the program. All other program documents

for Anishinaabeg Gikendaasowinan are currently being modified to include learning outcomes and information regarding the guidance and support students may use to ensure successful completion in their respective programs.

REFLECTIONS FROM THE “SELF STUDY” PROCESS

Although each program within Anishinaabeg Gikendaasowinan must meet the seven cultural standards, each individual course within the academic programs must meet, minimally, three cultural standards and provide two measurable outcomes to insure that all seven of the cultural standards are fulfilled with completion of the program.

Dibaajimowinan (telling our story): The American Indian Studies AA program (DAIS) needed to develop new course outlines to reflect the centrality of the Cultural Standards within each course. Initially, course outlines were created to mirror all other FDLTCC course outlines. It was thought that the Cultural Standards could simply be inserted into the existing, course outline form. In this way, faculty would already be familiar with the form and uniformity would make the process of changing the course outlines and approving course easier for both faculty and for Dadibaakonigewin. This proved to be wrong. Within Anishinaabeg Gikendaasowinan, course outlines detail the cultural standard's outcomes; however, because specific assessment measures are not detailed in the course outline forms, Dadibaakonigewin could not make an adequate determination whether and/or how cultural standards were being assessed and/or met. Although the course outlines did maintain familiarity for faculty members, the course outlines did not provide enough information for Dadibaakonigewin to adequately evaluate how courses were meeting the cultural standards. To address this oversight, a modified course outline form was created that included greater detail in course description as well as assessment measures.

Course outlines can be found on FDLTCC's website at <<http://fdltcc.edu/academics/degree-and-certificate-programs/degree-programs/american-indian-studies/course-outlines/>>.

Criterion 14 Admissions

The institution/program publishes its student admission policy, which specifies the characteristics and qualifications appropriate for its programs, and it adheres to that policy in its admission procedure and practices.

FDLTCC follows a mandate to make higher education and related services widely accessible. As such, the college maintains an open door admission policy, provides placement testing for students, and provides developmental coursework and other programs of assistance to support student success. All students who seek admission must have completed a high school curriculum either in a traditional manner or by GED. To continue attending FDLTCC, students must perform at an acceptable academic level to continue enrollment and to receive financial aid, specifically maintaining a 2.0 GPA and at least a sixty-seven percent credit completion rate each semester.

The FDLTCC website (<http://www.fdltec.edu/prospective/admissions/procedures.shtml>) details procedures for: first-year, transfer, non-resident, and part-time students. It also explains placement/assessment testing and other necessary requirements of enrollment such as immunization and orientation. This information is also widely available in hard copy form in program brochures, the college catalog, and in information sheets located at the admissions office, records and registration, advising and faculty offices, and department offices across the campus.

The course catalogue, available in hard copy or online, details the courses and requirements of the Anishinaabeg Gikendaasowinan programs. Students wishing to enroll in the programs can apply online or in person.

Criterion 15 Public Information

The institution/program publishes in appropriate publications and/or electronic sources, accurate and current information that describes purposes and objectives, admission requirements and procedures, academic rules and regulations directly affecting students, program and course requirements, costs, and refund policies, student rights and responsibilities, academic credentials of faculty and administrators, and other items relative to the relationships of the institution/program to the students and Indigenous populations being served.

FDLTCC publishes and keeps current all information relative to the relationship of Anishinaabeg Gikendaasowinan programs to the students and the Indigenous population it serves. Policies, procedures, programs, courses, codes, faculty credentials, rights and responsibilities, transfer information, and a variety of other rules, regulations, and pertinent facts are provided to students and the public in both electronic and hard-copy formats. These include information required to be posted under Federal law, such as the Net Cost Calculator, Gainful Employment Disclosure, and the Campus Security Report. For documentation, please see the following:

- ❖ Mission, History, Regional Accreditation: <<http://fdltcc.edu/about-us/>>
- ❖ Collection of Institutional Policies: <<http://fdltcc.edu/about-us/policies-reports/>>
- ❖ Transfer: <<http://fdltcc.edu/current-students/graduation-transfer/transfer-information/>>
- ❖ Net Cost Calculator: <<http://fdltcc.edu/faculty-staff/business-services/tuition-and-fee-payments/>>
- ❖ Gainful Employment Disclosure: <<http://fdltcc.edu/academics/degree-and-certificate-programs/>> (select individual programs for gainful employment specifics)
- ❖ Campus Security: <<http://fdltcc.edu/about-us/policies-reports/campus-security-policies-reports/>>

Criterion 16 Financial Resources

The institution/program verifies a funding base, financial resources, and plans for financial development adequate to achieve its mission and meet its goals within an annual balanced operating budget, under the jurisdiction of the appropriate oversight board.

Fond du Lac Tribal and Community College is a member of the Minnesota State Colleges and Universities (MnSCU) system and operates in accordance with the policies set forth by its Board of Trustees. The legislature approves a state appropriation for each biennium to MnSCU, and through an allocation framework, FDLTCC receives a share of the appropriation. This amounts to approximately 40% of the college's revenue stream. Other major sources of revenue are student tuition and fees and grant funds.

In 2009, the college adopted a “broad-based, participatory budget process,” which emphasizes transparency. The college’s operating budget is posted for the public in the hallway near the business office. A budget committee, composed of staff, faculty, and administrators meet regularly throughout the academic year and review the status of the budget and discuss items of concern and any ideas related to improvement. Since 2009, the college has been recognized twice by the MnSCU system for excellence in financial management.

Annually, FDLTCC faculty and staff are asked to submit budget requests that will fund their needs for the new fiscal year. As part of the request, they are asked to state how the expenditure will help meet the college’s mission as well as what would suffer if the funding request was not granted. Budget requests are reviewed by the college's budget committee and the President’s cabinet, and the final budget is issued prior to the start of the academic year.

The college’s budget process is outlined in the attached “budget wheel” (see Appendix). Budget status reports are issued to the campus community on a quarterly basis. Over the course of the year, enrollment is monitored and the budget may be revised due to enrollment fluctuations or if emergencies arise. The college’s annual budget is also submitted to MnSCU’s Finance Division, which collects budget information from all campuses in the system and submits it the Board of Trustees for approval.

The Chief Financial Officer regularly collects and analyzes data that measure financial performance. For example, the college calculates and monitors a Composite Financial Index (CFI). The CFI is the sum of four ratios and measures the college’s overall financial health. The four ratios are: Primary Reserve Ratio, Return on Net Assets Ratio, Viability Ratio, and Operating Margin. These figures, along with other financial data, are also monitored by MnSCU’s Finance Division. The college uses this and other financial data in short-and long-term planning and decision making. The college’s CFI is currently +3.43, among the highest in the MnSCU system.

Criterion 17 Financial Accountability

The Institution/program's financial records are externally audited annually by an independent certified public accountant or on a regular schedule by an authorized audit agency.

The Minnesota State Colleges and Universities system (MnSCU) contracts for an external audit of the system financial statements. During the review, MnSCU's Office of Internal Auditing is obligated to provide staffing support for the system-wide financial statement and Federal financial assistance audits. FDLTCC responds to all inquiries during the audit process by providing documentation and answering any questions that may arise. Currently, FDLTCC does not have any outstanding audit findings.

The Minnesota Office of Higher Education conducts periodic reviews of State financial aid programs administered by FDLTCC. Most MnSCU institutions are audited once every three years. The United States Department of Education also conducts ad-hoc program reviews of Federal financial aid programs. Specific grant-funding agencies may also conduct specific reviews and audits of grants awarded to the college.

The Office of Internal Auditing within MnSCU reports directly to the chair of Board of Trustees' Audit Committee. They spend time on assurance services and also focus on quality and reliability of information, legal and policy compliance, and operational efficiency and effectiveness. Internal Audit will also follow up on existing audit findings and issues with status reports to the college president twice a year. The MnSCU Chancellor is informed about any unresolved findings as part of the annual presidential performance evaluation process.

Criterion 18 Institutional Effectiveness

The institution/program systematically applies clearly defined evaluation and planning procedures (involving Indigenous participation), assesses the extent to which it fulfills its mission and achieves its goals, and periodically publishes the results to its constituencies, including the principal Indigenous people being served.

FDLTCC engages in planning and evaluation in a variety of ways, from institutional strategic planning to program planning and evaluation. The mission of the colleges plays a central role in all aspects of planning. The institution completed its most recent strategic plan in spring 2016. Following the initial strategic analysis and brainstorming retreat with Indigenous Collaborations, Inc., in fall 2015, FDLTCC's Institutional Planning and Effectiveness defined and established goals, strategies, and measurable outcomes for four strategic directions. Budget figures were then assigned to the work plans for each strategic direction, and the plan was finalized in May 2016 and kicked-off slated in August 2016. The goals, strategies, measurable outcomes, and budget figures cover 2017 – 2019, during which time the committees attached to each direction will work toward their goals and report their progress at regular intervals; changes and adjustments will be made as necessary based on the results and related discussions. The college will evaluate the overall progress on the plan in 2019. A new set of strategies and measurable outcomes will be established based on the evaluation of overall results and any pertinent changes to the institutional context.

Although Dadibaakonigewin is charged with safeguarding the cultural integrity of Anishinaabeg Gikendaasowinan (see Criterion 5), the review process for academic programs is conducted by FDLTCC as mandated by MnSCU Board Policies 3.36 regarding Academic Programs (see Appendix). The program review process is intended to ensure that the college maintains high quality academic programs that are consistent with the institutional mission, that are meeting stated goals and outcomes, and that are serving the needs of the students. Program review is completed on a three-year rotational basis.

All FDLTCC programs are expected to address the criteria outlined below. The program must satisfy the review criteria to be considered a viable program. FDLTCC's AIS AA program is not yet three years old and has not yet undergone program review.

Program Review Criteria include:

- ❖ The program will demonstrate consistency with the mission of FDLTCC.
- ❖ The program will demonstrate that it is meeting its own mission and goals.
- ❖ The program will demonstrate assessment of student academic achievement consistent with its goals and outcomes and with FDLTCC's assessment processes. Performance measures include the program's goals and outcomes, student success measures (retention, transfer, and completion), job placement if applicable, and performance rates on mandatory professional competency assessment, if applicable. The program is encouraged to submit additional performance data as it deems appropriate for the review.
- ❖ The program will address the resources and benefits, financial and otherwise, that it brings to the college, including, but not limited to, student academic success, enrollment, affiliations that are beneficial to the college and its students, and professional expertise of the program's faculty.
- ❖ The program will satisfy all applicable requirements of state and federal law and applicable requirements of Board Policy 3.36, Part 7, of the Minnesota State Colleges and Universities system (available at <http://www.mnscu.edu/board/policy/336.html>).

The steps in the Program Review Process are as follows:

- ❖ Program personnel provide the vice president of academic affairs with completed program review forms for distribution to review committee and, if appropriate, suggest an outside evaluator.
- ❖ If an outside evaluator is suggested, the vice president of academic affairs consults with and provides the outside evaluator with the program's completed forms.
- ❖ Program personnel meet with the review committee, and if applicable, the outside evaluator presents findings to the review committee.
- ❖ Review committee submits written recommendations and findings of outside evaluator to program personnel.
- ❖ Program personnel submit response to findings and an action plan to review committee, which will forward recommendations to the vice president of affairs.
- ❖ If necessary, additional meetings with the review committee are held. If not necessary, the final report is filed in the vice president of academic affairs office.

REFLECTIONS FROM THE "SELF STUDY" PROCESS

Within the outreach and extension programs, strategic planning feedback and individual project evaluations are the determinants of program efficacy. The outreach and extension programs rely largely on participant surveys and participant evaluations that measure a change in knowledge, skills, and confidence within workshops and/or events. Participatory research methods, such as Ripple Mapping and/or Community Capitals, evaluate activities as well as program. Program evaluation consists of stakeholders and staff reviewing whether the program mission is being met by program outreach, research, and structure. These regularly-facilitated strategic planning meetings with staff, University of Minnesota Extension, and community stakeholders help guide the direction of the outreach and extension programs as well as provide scaffolding for activities within each program.

Criterion 19 Operational Status

The institution/program will have completed at least one year of its principal educational programs and is operational with students actively pursuing its programs at the time of consideration as an Applicant for Accreditation.

The AIS AA program was completed in 2012 and drew from existing curriculum to create a transfer degree compliant with the Minnesota State Colleges and Universities (MnSCU) system (see Appendix for the American Indian Studies Program (DAIS) Planner). Because the program's curriculum was composed of existing courses, the program was able to graduate its first student with an American Indian Studies AA in spring 2013.

The newly renamed program - Dibaajimowinan: American Indian Studies Associate of Arts program (DAIS) has expanded its objectives to meet the *cultural standards* of the primary people it serves, the Ojibwe-Anishinaabe, thereby fulfilling the criteria for WINHEC accreditation. All courses within the AIS AA program are now fully compliant with WINHEC criteria for accreditation and are offered in their expanded form.

The following American Indian emphasis courses are being offered during 2016-2017 along with the general education courses necessary to complete the DAIS program:

AMIN

- 1050 Anishinaabeg of Lake Superior
- 1060 Introduction to Digital Storytelling
- 2001 Federal Laws and the American Indian
- 2030 Contemporary Indian Concerns

ANSH

- 1001 Introduction to Anishinaabe Language
- 1002 Anishinaabe Language II
- 2001 Anishinaabe Language III
- 2002 Anishinaabe Language IV

ANTH

- 1001 Introduction to American Indian Studies
- 1010 Native Sky Watchers

ART

- 1060 American Indian Art
- 2040 Regalia: Traditional Dress and the Arts of the Ojibwe Culture

HIST

- 1050 American Indian History
- 1051 American Indian History II

MUSC

- 1035 American Indian Music

PE

- 1051 American Indian Dance
- 1052 American Indian Games

PSYC

- 2002 Indigenous Psychology

Criterion 20 Disclosure

The institution/program discloses to the WINHEC Accreditation Authority any and all such information as the Authority may require to carry out its review and accreditation functions, within the scope of applicable cultural protocols and legal privacy requirements.

The Anishinaabeg Gikendaasowinan programs of Fond du Lac Tribal and Community College will disclose, in confidence, to the WINHEC Accreditation Authority any and all such information as the Authority may require to carry out its review and accreditation functions, within the scope of applicable cultural protocols and legal privacy requirements.

Criterion 21 Relationship with to Accreditation Authority

The institution/program accepts these eligibility conditions and related policies of the WINHEC Accreditation Authority and agrees to comply with these conditions and policies as currently stated or as modified in accordance with Authority policy. Further, the institution/program agrees that the Accreditation Authority may, at its discretion, make known to any agency or members of the public that may request such information, the nature of any action, positive or negative, regarding its status with the Authority. The Authority treats institutional self-study reports and evaluation committee reports as confidential. The institution, however, may choose to release the documents.

The Anishinaabeg Gikendaasowinan programs of Fond du Lac Tribal and Community College accepts these eligibility conditions and related policies of the WINHEC Accreditation Authority and agrees to comply with these conditions and policies as currently stated or as modified in accordance with Authority policy. The Anishinaabeg Gikendaasowinan programs of Fond du Lac Tribal and Community College agrees that the Accreditation Authority may, at its discretion, make known to any agency or members of the public that may request such information regarding its status with the Authority. The Anishinaabeg Gikendaasowinan programs understand that the Authority will treat the self-study reports and evaluation committee reports as confidential, and that the Anishinaabeg Gikendaasowinan programs may choose to release these documents.

APPENDICES

Criterion 1 Authority

Minnesota Transfer Curriculum (www.mntransfer.org)

Description of MnTC Goal Areas

This sample program will help you guide students through the Minnesota Transfer Curriculum (MnTC). Each institution within the Minnesota State Colleges and Universities (MnSCU) system certifies the courses for the ten goal areas within the MnTC; their MnTC requirements may deviate from this sample program. Students choose courses in each goal area as required by the institution where they are intending to complete the MnTC. To complete the entire MnTC, students must earn a minimum of 40 credits in the ten goal areas, as well as the requirements for each of the goal areas. Passing grades (A-D) for MnTC courses apply including transfer courses; however, a cumulative MnTC GPA of 2.0 is required to complete the entire 40 credit package. There may be specific MnTC courses that require a minimum grade. Note: Beginning January 1, 2002, all MnTC courses, goal areas, and completed MnTC (40 credits) offered by the MNSCU institutions must transfer to other MNSCU institutions into the goal areas as designated by original sending institution. The University of Minnesota honors completion of the entire MnTC package; however, if the entire MnTC package is not completed, MnTC courses are evaluated on a course-by-course basis. . . .

Core Goal Areas

Goal 1: Communication English Composition: One or two courses (4-8 credits) Speech/Communication: One course (3 credits) **Total: 7-11 credits**

Goal 2: Critical Thinking This goal is often fulfilled automatically when all of the goal areas are completed. However, some institutions may require completion of one or more courses in this goal area.

Goal 3: Natural Sciences Institutions require two science courses (e.g., one biological and one physical science). One course must have a traditional lab and the other must have a traditional lab or lab-like experience. Biological Science: One course (3-4 credits) Physical Science: One course (3-4 credits) **Total: Two courses (7-8 credits)**

Goal 4: Mathematical/Logical Reasoning A college-level math or logical reasoning course is usually required depending on the student's long-term major. Math: One course (3-5 credits) or Logic: One course (3 credits) **Total: One course (3-5 credits)**

Goal 5: History and the Social and Behavioral Sciences Three courses are typically required. Some institutions require courses from three different subject areas or they may require at least one social and one behavioral science course. Common subjects are Anthropology, Economics, Geography, History, Political Science, Sociology, and Psychology. **Total: Three courses (6-9 credits)**

Goal 6: The Humanities and Fine Arts Three courses are typically required. Some institutions require courses from three different subject areas or they may require at least one fine arts and one humanities course. Common courses are Art, English (literature), Humanities, Music, Philosophy (except logic), and Theatre. **Total: Three courses (6-9 credits)**

Theme Goal Areas

Goal 7: Human Diversity **Total: One course (3 credits)**

Goal 8: Global Perspective **Total: One course (3 credits)**

Goal 9: Ethical and Civic Responsibility **Total: One course (3 credits)**

Goal 10: People and the Environment **Total: One course (3 credits)**

Total credits to complete the MnTC ten goal areas: 40 credits

Minnesota State Statute 136F.12 (<https://www.revisor.mn.gov/statutes/?id=136F.12>)**136F.12 FOND DU LAC CAMPUS.**

Subdivision 1. **Unique missions.** The Fond du Lac campus has a unique mission among two-year colleges to serve the lower division general education needs in Carlton and south St. Louis Counties, and the education needs of American Indians throughout the state and especially in northern Minnesota. The campus has a further unique mission to provide programs in support of its federal land grant status. Accordingly, while the college is governed by the Board of Trustees, its governance is accomplished in conjunction with the board of directors of Fond du Lac Tribal College.

Subd. 2. **Selected programs.** Notwithstanding section 135A.052, subdivision 1, to better meet the education needs of Minnesota's American Indian students, and in furtherance of the unique missions provided in subdivision 1, Fond du Lac Tribal and Community College may offer a baccalaureate program in elementary education, as approved by the Board of Trustees of the Minnesota State Colleges and Universities, and the board of directors of Fond du Lac Tribal and Community College.

Subd. 3. **Bargaining unit assignment.** Notwithstanding section 179A.10, subdivision 2, the state university instructional unit shall include faculty who teach upper division courses at the Fond du Lac Tribal and Community College.

Criterion 2 Mission and Goals

Minnesota State Statute 135A.052 Postsecondary Missions

(<https://www.revisor.mn.gov/statutes/?id=135A.052>)

135A.052 POSTSECONDARY MISSIONS.

Subdivision 1. Statement of missions. (a) The legislature recognizes each type of public postsecondary institution to have a distinctive mission within the overall provision of public higher education in the state and a responsibility to cooperate with each other. These missions are as follows:

- (1) the technical colleges shall offer vocational training and education to prepare students for skilled occupations that do not require a baccalaureate degree;
 - (2) the community colleges shall offer lower division instruction in academic programs, occupational programs in which all credits earned will be accepted for transfer to a baccalaureate degree in the same field of study, and remedial studies, for students transferring to baccalaureate institutions and for those seeking associate degrees;
 - (3) consolidated community technical colleges shall offer the same types of instruction, programs, certificates, diplomas, and degrees as the technical colleges and community colleges offer;
 - (4) the state universities shall offer undergraduate and graduate instruction through the master's degree, including specialist certificates, in the liberal arts and sciences and professional education, and may offer applied doctoral degrees in education, business, psychology, physical therapy, audiology, and nursing; and
 - (5) the University of Minnesota shall offer undergraduate, graduate, and professional instruction through the doctoral degree, and shall be the primary state supported academic agency for research and extension services.
- (b) It is part of the mission of each system that within the system's resources the system's governing board and chancellor or president shall endeavor to:
- (1) prevent the waste or unnecessary spending of public money;
 - (2) use innovative fiscal and human resource practices to manage the state's resources and operate the system as efficiently as possible;
 - (3) coordinate the system's activities wherever appropriate with the activities of the other system and governmental agencies;
 - (4) use technology where appropriate to increase system productivity, improve customer service, increase public access to information about the system, and increase public participation in the business of the system;
 - (5) utilize constructive and cooperative labor-management practices to the extent otherwise required by chapters 43A and 179A; and
 - (6) recommend to the legislature appropriate changes in law necessary to carry out the mission of the system

MnSCU Board Policy 3.24 Missions

(<http://www.mnscu.edu/board/procedure/324p1.html>)

Procedures 3.24.1 Institution Type and Mission, and System Mission

Part 1. Purpose. This procedure establishes processes and conditions that implement Policy 3.24, in accordance with Minnesota Statutes § 136F.05 Missions.

Part 2: Review and Approval of Change in Institution Type. A request for a change in institution type and an analysis shall be submitted to the vice chancellor for academic and student affairs. The college or university analysis shall describe:

1. the alignment of the proposed mission, vision, and purposes with the mission and vision of the Minnesota State Colleges and Universities system;
2. the market demand for the award authority leading to the change in institution type;

3. the comprehensive planning process undertaken to address the need;
4. the partnership opportunities and options and related risks that were explored as an alternative to the change in institution type;
5. the current and future capacity to support the proposed change in award authority; and
6. the consultation with stakeholders including faculty, students, and employers.

Part 3. Approval of College or University Mission Statement. A college or university shall submit its mission, vision, and purposes to the vice chancellor for academic and student affairs. The chancellor may approve minor revisions to a college or university mission statement. For revisions requiring board approval, the college or university analysis shall describe:

1. the alignment of the proposed mission with the system mission and statewide needs;
2. the extent to which the college or university will meet expectations of law and how it relates to other institutions of higher education;
3. the array of awards it offers;
4. the compliance of the college or university mission with statute, policy, and regional accreditation requirements; and
5. the consultation with faculty, students, employers and other essential stakeholders.

The vice chancellor for academic and student affairs shall provide an analysis of the college or university submission.

Part 4. Review and Approval of System Mission and Vision. Upon request of the Board of Trustees, the vice chancellor for academic and student affairs shall prepare a plan to review and, as appropriate, revise the system mission and vision. The Board of Trustees shall approve the plan. After review with faculty, students, employers and other essential stakeholders, the chancellor shall submit the proposed mission and vision to the Board of Trustees for their approval.

MISSION AND VISION STATEMENTS

Dibaajimowinan: The American Indian Studies AA Program

As the flagship academic program within Anishinaasbeg Ginendaasowinan, *Dibaajimowinan's* (American Indian Studies) program's mission is clearly defined and appropriate to a degree program within a postsecondary institution. Moreover, the mission of the DAIS program is consistent with the vision and the overarching mission of FDLTCC.

Dibaajimowinan's program fulfills every aspect of the college's mission and fully serves the program's vision:

Dibaajimowinan's Vision

Dibaajimowinan seeks to be a doorway for students – particularly American Indian students – to explore their future in a welcoming community of learners that honors and values the language, history, worldview, and methodologies of the Ojibwe-Anishinaabe people.

Here too *Dibaajimowinan's* program vision and mission build off of FDLTCCs to specifically address the indigenous focus of the college's mission in providing curriculum dedicated to the indigenous people served by the institution:

Dibaajimowinan: American Indian Studies AA Program's Mission

The American Indian Studies program's mission is to provide professional and educational opportunities that deliver meaningful learning experiences where students can broaden their awareness of self and others.

Criterion 5: Oversight Board

Dadibaakonigewin Izhitwaawinan (*Code of Behavior Policy*)

Gikendaasowin – *Knowing knowledge*

- I will accurately represent my education, experience, and competencies as they relate to my Dadibaakonigewin service
- I will respect the rights and views of my colleagues and treat them with fairness, courtesy and good faith
- I will not advise on problems outside the boundaries of my competence

Gwayakwaadiziwin – *Living a balanced way*

- I will not use my Dadibaakonigewin service to further my own interests or for the benefit of friends or family
- I will act in accordance with the standards of professional integrity
- I will not engage in or condone any forms of harassment or discrimination

Aangwaamiziwin – *Diligence and caution*

- I will maintain a professional attitude that upholds confidentiality toward students, colleagues, and others, as well as FDLTCC
- I will continually assess my personal strengths, limitations, biases and effectiveness as it relates to my Dadibaakonigewin service
- I am willing to seek advice for any problems that may impair my service as a Dadibaakonigewin member

Debwewin – *Honesty and integrity*

- I have total commitment to providing the highest quality of service to Dadibaakonigewin
- I will correct, when possible, misleading or inaccurate information and misrepresentations made by others concerning my views as expressed during my service as a Dadibaakonigewin member
- I will strive to become and remain proficient in my Dadibaakonigewin service and the performance of all related functions

Zaagi' idiwin – *Loving, Caring, and Respect*

- I will not discriminate against anyone on the basis of race, color, creed, age, sex, religion, disability, or nationality in my service as a Dadibaakonigewin member
- I will extend respect and cooperation to FDLTCC colleagues
- I will maintain a professional attitude of respect for the privacy of students, and hold in confidence all information obtained during Dadibaakonigewin service

Zhawenindiwin – *Compassion/Helping*

- I will show genuine interest in all presented topics
- When I replace a colleague or am replaced I will act with consideration for the interest, character and reputation of the other professional
- In my responsibility for evaluating topics presented, I will do so in a responsible, fair, considerate and equitable manner

Zoongide'ewin – *Bravery*

- If I know that something violates the cultural and/or ethical standards of Dadibaakonigewin, I will bring it to the attention of my board colleagues. If this fails I will bring it to the attention of the college president
- I will abide by FDLTCC's policies related to public statements
- Upon termination I will maintain Dadibaakonigewin confidentiality and will hold as confidential any information concerning FDLTCC.

Dadibaakonigewin Current Members

Vernon Mike Zacher Jr. (Aazhawegishik)

Contact Details: 1781 Big Lake Road, Cloquet, MN 55720 [(218) 879-7041]

Band Affiliation/Membership: Fond du Lac Band of Lake Superior Chippewa

Title/Position: Retired Educator; Chair person for the Fond du Lac Tribal and Community College Board of Directors

Why did you agree to be on the board? I agreed to be a member of Dadibaakonigewin to help ensure that the traditions of the Ojibwe-Anishinaabe are visible in FDLTCC'S American Indian Studies program and to help advise in establishing the cultural standards for the AIS AA programs course work.

What other culturally relevant or similar work have you been involved in? For the past 11 years I have served on the Fond du Lac Tribal College Board of Directors. For the last couple years I have served as the Chairperson.

Before retirement, I was employed by the Cloquet Public School District, which neighbors the Fond du Lac Reservation as the Director of American Indian Education Programs. In addition to my administrative and program duties, I also took on a teaching role, teaching 7th and 8th graders. This required that I develop curriculum and the accompanying assessments. Prior to working for the K-12 Public School, I worked for the Minnesota Department of Education for 27 years in the office of Indian Education. As an Indian Education Specialist and Master Teacher my commitment, whether regional or statewide, has always been in Indian Education.

Education/ board experience: I received my B.S. at the University of Minnesota-Duluth. Where I later received teaching licenses for Adult Education and American Indian Language and Culture. I later completed additional coursework toward my Masters degree with an emphasis in Social Development. I served on the St. Louis County Historical Society's Board of Governors for 12 years and was the chairperson for 2 of those years. I also served on the Society's American Indian Advisory Committee.

During my tenure with the Department of Education, my office participated with a statewide initiative to develop American Indian learner outcomes for the K-12 schools across the state of Minnesota.

Philosophy/point of view/vision/mission: My goal is to work to bring various aspects of community together for the betterment of services to Indian people and the broader community.

Dawn LaPrairie

Contact details: dawnlaprairie@fdlrez.com

Band Affiliation/Membership: Fond du Lac Band member

Title/Position: Ojibwe language teacher, elder

Why did you agree to be on the board? I've been a lifelong educator and want to design a program that recognizes an indigenous perspective.

What other culturally relevant or similar work have you been involved in? Participant of Language camp as a continued learned of the language; Domestic Abuse Intervention Programs

How are you recognized in the community? (e.g. areas of cultural expertise, pipe carrier, ceremony conductor)? I lead by example, I'm not one to advertise my cultural expertise however if (native) people need help I do what I can. I also am not opposed to teaching and creating an atmosphere of providing new knowledge for people to better understand Anishinaabe people and ways.

What cultural/spiritual groups are you affiliated with? (e.g. Mide [degree], societies, big drum) I don't prescribe to the philosophy of this being something to put on public display. However, I am when approached in a respectful meaningful way, eager and willing to share my cultural knowledge and gifts.

Education/ board experience: Bachelors Degree in Elementary Education K-8- The University of Minnesota Duluth; Masters Degree in Education-University of Minnesota Duluth

Philosophy/point of view/vision/mission: I am committed to the philosophy of life long learning and development

Edye Howes

Contact Details: edith.howes@isd709.org [(218) 213-7188]

Band Affiliation/Membership: Leech Lake Nation

Title/Position: American Indian Education Coordinator for Duluth Public Schools

Why did you agree to be on the board? I agreed to be a member of Dadibaakonigewin to help the FDLTCC community and I believe in their efforts.

What other culturally relevant or similar work have you been involved in? I currently sit on the GLIFWC Elder and Language board working towards developing more of an Anishinaabe perspective when it comes to policy and procedure. I am also working on developing an Ojibwe Language Immersion School for Duluth Public Schools.

How are you recognized in the community (e.g. areas of cultural expertise, pipe carrier, ceremony conductor)? I am recognized as a community organizer, mentor, and role model for our American Indian youth.

What cultural/spiritual groups are you affiliated with? (e.g. Mide [degree], societies, big drum)? I am a first degree Mide of the Waasegaming (White Earth) lodge.

Education/ board experience: BS in Education and Ojibwe Language and Culture from The College of Saint Scholastica (CSS). I currently serve on the Education Board at CSS, and the Great Lakes Indian Fish and Wild life Commission Elder and Language board. I am Co-chair for the United Way Education Delegation Board, and the Enweyaang Language Nest board.

Michael D. Munnell (Ozhaawashko-aanakwad)

Contact Details: Cell Phone: (218) 341-1098

Band Affiliation/Membership: Fond du Lac Band of Lake Superior Chippewa Tribe

Title/Position: State of MN Licensed Alcohol & Drug Counselor (LADC); employed by Fond du Lac Human Services Division @ Tagwii Recovery Center, 61 Marigold Lane, Cloquet, MN 55720 Office Phone: (218) 878-3873

Why did you agree to be on the board? To help my people by ensuring the highest quality education in American Indian Studies.

What other culturally relevant or similar work have you been involved in? May 1995, first student to graduate with new 4-year BA degree in American Indian Studies at UM-Duluth; 1989-1995 UMD American Indian Advisory Board member; 1990-1995 UMD American Indian Studies Faculty Screening Committee; Current board member, Upper Midwest Indian Council on Addictive Disorders, Inc. (UMICAD).

How are you recognized in the community (e.g. areas of cultural expertise, pipe carrier, ceremony conductor)? Drum Keeper, Singer, MA-IIN-GAN, traditional Bad River (WI) Reservation Ojibwe drum, kept at my home on Fond du Lac Reservation.

What cultural/spiritual groups are you affiliated with? (e.g. Mide [degree], societies, big drum): Traditional Drum Group, MA-IIN-GAN Singers.

Education/ board experience: 1995, U of M – Duluth, BA degree in American Indian Studies, double major in American Indian Studies and Psychology; 1989-1995 Board member of UMD American Indian Advisory Board; 1990-1995, UMD American Indian Studies Faculty Search/Screening Committee; 1993-1994, Board member (student), Human Development Center in Duluth, MN; 2006-Current, board member, Upper Midwest Indian Council on Addictive Disorders (UMICAD), a certifying body for alcohol and drug counselors working in American Indian Programs within the States of MN, WI, MI and Northern IL.

Philosophy/point of view/vision/mission: To help ensure the highest quality education in American Indian Studies.

Thomas Ethan Howes

Contact Details: 11609 Perch Lake Drive, Duluth, MN 55808

Band Affiliation/Membership: Enrolled member of the Fond du Lac Band of Lake Superior Chippewa

Title/Position: Natural Resources Program Manager, Fond du Lac Band of Lake Superior Chippewa

Why did you agree to be on the board? To ensure that what is being taught at an institution related to Fond du Lac is reflective of our local values.

What other culturally relevant or similar work have you been involved in? Development of the Fond du Lac 13 Moons Program, a tribal “Extension” education program focused on natural resource related issues of importance to tribal members.

How are you recognized in the community (e.g. areas of cultural expertise, pipe carrier, ceremony conductor)? I am a young man, and I am still learning many things. I am a member of our newly formed language revitalization workgroup/advisory committee for Fond du Lac. I share of my time and energy for sweat ceremonies as a fire keeper on occasion. Much of my contribution to our ways is thru the work that I do professionally to protect resources and ensure continued access to harvest opportunities and information for our people. I am a bow hunter, fisherman, ricer, woodworker, laborer in the sugar camp. I operate this way to provide healthy food for my extended family and to inform and enrich myself.

What cultural/spiritual groups are you affiliated with? (e.g. Mide [degree], societies, big drum) I am a first degree Mide at Waasegaming (White Earth)...but this doesn't need to be told to anyone, I was told to not “advertise” this about myself. For this purpose I guess its fine since you have asked directly.

Education/ board experience: I have a nearly completed American Indian studies degree at the University of Minnesota Duluth that is in need of completion...numerous on the job trainings in various scientific disciplines; botany, soils, hydrology, grant writing, geographic information systems, limnology, paleolimnology.

Philosophy/point of view/vision/mission: I believe in a quiet way, leading by example thru action versus words.



Fond du Lac Tribal & Community College

DADIBA AKONIGWIN

(They make judgment in a good way)

*American Indian Studies Associate of Arts Program
Cultural Standards Oversight Board Resource Guide*



TABLE OF CONTENTS

Table of Contents	2
History of Fond du Lac Tribal and Community College	3
Organizational Structure	4
FDLTCC's Mission and Vision	6
Introduction	7
American Indian Studies AA Program.....	7
AIS Vision and Mission	7
WINHEC Accreditation	7
Gidizhitwaawinaanin: Competencies Across the Curriculum	6
Gikendaasowin – Knowing Knowledge	9
Gwayakwaadiziwin – Living a Balanced Way	10
Zoongide'ewin – To be of Strong Heart	11
AAngwaamiziwin – Diligence and Caution	12
Debwewin – Truth and Honesty	13
Zaagi' idiwin – Loving and Caring	14
Zhawenindiwin – Compassion.....	14
Dadibaakonigewin	15
Dadibaakonigewin Odanookiwiniiwaa (Norms)	15
Membership, Position, Meetings	16
Dadibaakonigewin Izhitwaawinan (Code of Conduct)	17
Drug/Alcohol Policies.....	18
Smoking Regulations.....	18
Appendix.....	
A. Memorandum of Understanding	19
B. Approval Letter	23
C. TC Charter and Articles of Incorporation	24
D. AIS AA Program Planner	29
E. Procedure for Proposing a Course	30
F. Course Proposal Form	31

History of FDLTCC

1982

- The tribal community college idea gained momentum as the Fond du Lac Band of Lake Superior Chippewa (Fond du Lac Band) documented a need for higher educational opportunities among the residents of both Carlton and St. Louis counties in Minnesota.

1985

- Mesabi Community College accepted the Fond du Lac Band's invitation to hold college classes at the Ojibwe School site on the Fond du Lac Reservation. The collaboration was immediately successful

1986

- The Minnesota legislature funded a feasibility study for a community college operated as a joint venture between the Fond du Lac Band and the Arrowhead Community College Region

1987

- The Fond du Lac Band chartered Fond du Lac Community College in partnership with the Arrowhead Community College Region (ACCR) to serve the higher education needs of both Native and non-Native communities in the region.

1994

- Granted full college status with the dual governance of tribe and state, the college becomes Fond du Lac Tribal and Community College (FDLTCC)
- FDLTCC becomes a land-grant institution
- FDLTCC is accredited by the North Central Association of Colleges and Schools

1997

- The Minnesota Community College Board merged with the Minnesota State College and University (MnSCU) system. MnSCU continues to be the college's state governing board.

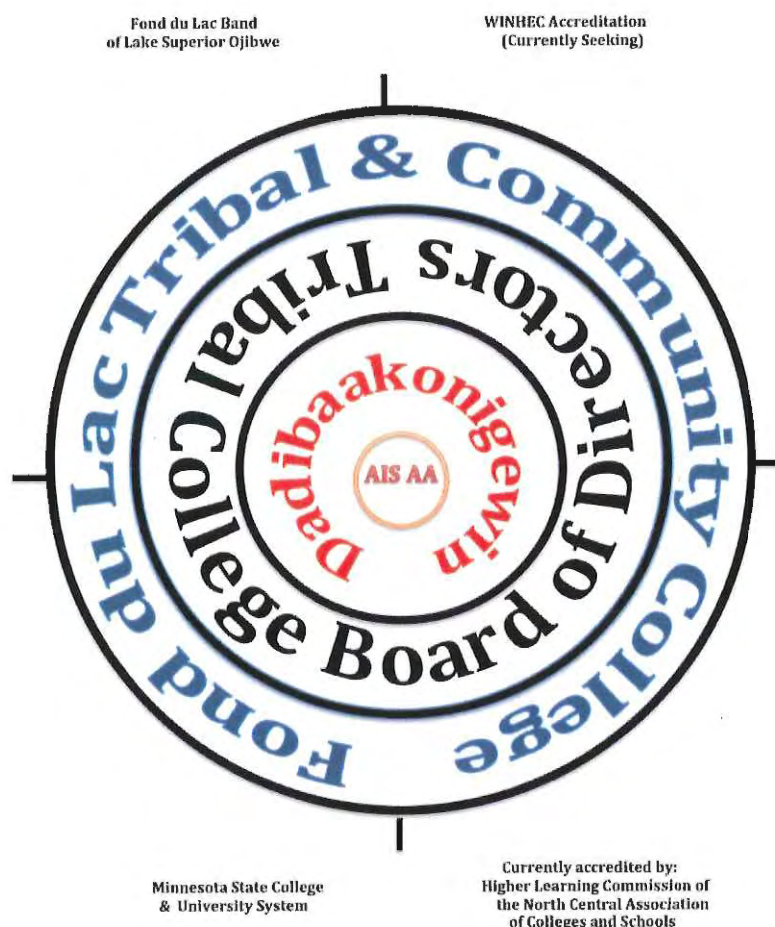
1999

- FDLTCC was awarded full accreditation by the North Central Association and has maintained its accreditation status since

Current

- The college continues to be known as Fond du Lac Tribal and Community College reflecting both the dual-governance structures and the communities it serves.
- FDLTCC serves approximately 2,500 full- and part-time students with the largest American Indian student population in the state of Minnesota

ORGANIZATIONAL STRUCTURE



Starting at the innermost circle on the diagram, the American Indian Studies Program is an Associate of Arts degree program with an emphasis in American Indian Studies. *Dadibaakonigewin* (Making judgment or decisions/ Revisiting a judgment or decision) oversees the cultural integrity of the program fulfilling Criteria 5. *Dadibaakonigewin* was established as a cultural oversight board to insure the educational quality and cultural applicability of the American Indian Studies AA Program, further ensuring that both the college and the program's Indigenous missions are achieved.

Reflective of the cultural histories, traditions and worldview of Ojibwe people, *Dadibaakonigewin* serves the cultural and educational needs of the student ensuring that the epistemological core of the Ojibwe-Anishinaabe people are both visible and valued. *Anishinaabe Dibaajimowin*: the American Indian Studies program promotes Indigenous pedagogy/andragogy that is respectful of cultural and intellectual property rights, and remains closely connected to the communities being served

In serving it's function, *Dadibaakonigewin* members review and suggest courses for the program that further the educational and cultural needs of the Ojibwe-Anishinabe students being served.

Moving outward from the inner circle, Dadibaakonigewin works in close collaboration with and is responsible to the Fond du Lac Tribal College Board. According to its charter, the Fond du Lac Reservation established the Tribal College Board of Directors to:

“work in partnership with the MNSCU board of trustees to provide post-secondary educational services to members of the Fond du Lac Band, and to other eligible Indians and non-Indian residents of the community through the administration and operation of FDLTCC in a manner that is consistent and reflective of the traditions, customs and values of the Ojibwe people and responsive to the social and economic needs of the greater Fond du Lac community.”

Dadibaakonigewin is directly responsible to the Tribal College Board of Directors and is held accountable to them.

Represented on the outermost circle, Fond Du Lac Tribal and Community College (FDLTCC) is the institution that the *Anishinaabe Dibaajimowin*: AIS AA program is housed within. FDLTCC is a higher education institution unlike any other college in the United States in that it operates within a Tribal and State partnership that role models a central tenant of the Ojibwe-Anishinaabe philosophy: interdependent yet autonomous.

FDLTCC is a unique institution, created by the Minnesota Legislature in 1987 and chartered as a tribal college by the Fond du Lac Reservation that same year. Couched within other institutions, FDLTCC was borne of collaborative partnerships and continues to operate from of a collaborative model.

Per the collaborative state partnership, FDLTCC is one of 32 institutions that make up the Minnesota State Colleges and Universities system (MnSCU) which is a statewide system of community colleges, state universities, and technical colleges governed by a Board of Trustees.

FDLTCC is also a chartered member of the American Indian Higher Education Consortium (AIHEC), which is a consortium of Tribal Colleges founded by American Indian people to meet the needs of American Indian people for an educational environment that respects both American Indian people as individuals and the Tribal culture. AIHEC's underlying philosophy is that American Indian people have the right to control their own resources and education. 35 Tribal colleges combine to form the American Indian Higher Education Consortium. The consortium provides a united voice for Tribal colleges and acts as a clearinghouse for sharing resources for member colleges. Fond du Lac Tribal and Community College became a full voting member of the American Indian Higher Education Consortium in 1989.

This relationship is depicted by the top and bottom positioning of governing bodies each associated with an accrediting authority. On the one hand, MnSCU and the regional accreditor – the Higher Learning Commission of the North Central Association of Colleges and Schools – is foundational to the state and national credibility of the college. On the other hand, the Tribe and college's Indigenous, mission are most fully served through WINHEC accreditation, which is currently being sought.

MISSION OF FDLTCC

The mission of Fond du Lac Tribal and Community College is to provide higher education opportunities for its communities in a welcoming, culturally diverse environment.

Goals

To achieve this mission we will:

- Promote scholarship and academic excellence through transfer and career education, and provide access to higher education by offering developmental education.
- Respectfully promote the language, culture and history of the Anishinaabeg.
- Provide programs, which will celebrate the cultural diversity of our community and promote global understanding.
- Promote a sense of personal respect and wellness.
- Provide technological opportunities and experiences, preparing students for the future.
- Provide programs and baccalaureate degrees that fulfill our commitment to American Indian communities, our land grant status, and the union of cultures.

The mission and goals of the college are posted throughout the campus facility, including hallways, classrooms, and offices. In addition, they are posted at the college's website, are included in all major publications of the institution, and inform the decision-making and planning processes of the college.

FDLTCC's Vision

Fond du Lac Tribal and Community College offers a postsecondary education to honor the past, for those living in the present and dreaming the future, through a spirit of respect, cooperation, and unity.

FDLTCC's vision recognizes that the past, present and future dimensions of time are central to the unfolding of a human experience. This is particularly true in the Ojibwe-Anishinabe worldview, which emphasizes the interdependent, circular nature of events and their occurrence in time. For only a brief moment in the lives of our students, we engage a mission that "provide[s] higher education opportunities for its communities in a welcoming, culturally diverse environment;" we learn together how we are shaped by the complex histories, immediate needs, and future possibilities of each other and our communities. Finally, the vision statement echoes the mission and goals with reference to doing our work in a spirit of respect, cooperation, and unity.

Fond du Lac Tribal and Community College's mission, values and priorities are clearly expressed within, and as part of its strategic plan, which also flows from the Minnesota State Colleges and Universities system mission and strategic plan.

INTRODUCTION

In 2011 the American Indian Studies AA Program (AIS AA) was formalized in response to a history of curriculum dedicated to the indigenous people served at the institution. Finalized in 2012, the AA in American Indian Studies drew from existing curriculum collecting course offerings into the 10 Minnesota Transfer Curriculum goal areas, creating a transfer degree that allowed students to transfer to a 4-year institution, yet retain an American Indian focus. (See AA in American Indian Studies Program Planner, Appendix D, p. 20)

American Indian Studies Vision

The American Indian Studies AA program seeks to be a doorway for students – particularly American Indian students – to explore their future in a welcoming community of learners that honors and values the language, history, worldview, and methodologies of the Ojibwe-Anishinaabe people.

The American Indian Studies AA program's vision and mission build off of FDLTCC's vision. Moreover, the AIS AA program specifically addresses the indigenous focus of the college's mission in providing curriculum dedicated to the indigenous people served by the institution:

American Indian Studies Mission

The American Indian Studies Program Mission is to provide professional and educational opportunities that deliver meaningful learning experiences where students can broaden their awareness of self and others

WINHEC Accreditation

On August 5, 2013 Fond du Lac Tribal and Community College (FDLTCC) applied for additional accreditation of the American Indian Studies AA (AIS AA) Program through the World Indigenous Nations Higher Education Consortium (WINHEC). Recognized as an accrediting authority, WINHEC Accreditation strengthens and validates Indigenous higher education institutions and programs by promoting and acknowledging indigenous epistemology and pedagogy.

Submitting a *Letter of Intent*, and presenting it to the WINHEC Board of Accreditation, FDLTCC's *Letter of Intent* was approved as submitted. At that time, the WINHEC Accreditation Board encouraged FDLTCC to proceed to develop their Eligibility Application in preparation for a WINHEC Self-Study the following year. (See Approval Letter, Appendix B, p.14)

WINHEC Accreditation focuses on the internal congruence and cultural integrity of the institutions and/or programs under review. As such, the criteria for accreditation review are founded upon the Indigenous populations served by the institution or program; in the case of FDLTCC, the Indigenous populations served are Ojibwe-Anishinaabe. As such, the Ojibwe language, cultural beliefs, protocols, laws, and practices provide the epistemological and pedagogical basis of accreditation for the AIS AA program under review. Because the accreditation review process promotes Indigenous pedagogy that is respectful of cultural and intellectual property rights, the institution or program must be closely integrated with the communities being served. Thus the accreditation review recognizes the role of locally respected Elders and recognized cultural practitioners, further promoting the heritage language of the communities being served.

As a pre-condition for WINHEC Accreditation the institution or program under review – in this case the American Indian Studies AA Program – must identify locally appropriate and accepted *Cultural Standards* against which the cultural integrity of the program can be reviewed and assessed. “Cultural Standards” refers to a locally defined set of guidelines, principles and/or values that reflect the cultural essence to which the goals of the program are directed and under which the program operates. As an underlying consideration in the accreditation process, the cultural histories, traditions and world views, must not only be acknowledged, but must be recognized and celebrated as a valued asset and serve as one of the fundamental premises on which the AIS AA program rests.

The WINHEC Accreditation self-study process will be guided by *Gidizhitwaawinaanin* (Our Cultural Standards) which are recognized and approved by the Ojibwe communities being served. Thus, WINHEC accreditation of the AIS AA program will provide international recognition and validation of the Ojibwe worldview, knowledge system, and ways of knowing.

***Gidizhitwaawinaanin*¹**

FDLTCC and the AIS program identified a locally accepted set of *Cultural Standards* – *Gidizhitwaawinaanin* representing the local cultural knowledge, beliefs, protocols, and practices against which the AIS AA program will be reviewed and evaluated:

Gikendaasowin – Knowing Knowledge

Gwayakwaadiziwin – Living a Balanced Way

Zoongide'ewin – To be of Strong Heart

AAngwaamiziwin – Diligence and Caution

Debwewin – Truth/Honesty

Zaagi' idiwin – Loving/Caring, and Respect

Zhawenindiwin – Compassion/Helping

¹ *Our Cultural Standards*

COMPETENCIES ACROSS THE CURRICULUM

Gidizhitwaawinaanin

Special Note: Goals within the AIS AA program are highly interdependent and interrelated. No one goal is meant to stand alone; each is best fulfilled when in concert with one another.

Goal 1: **GIKENDAASOWIN** – *Knowing knowledge*

Correlates with MTC Goals 1 & 2: Communication & Critical Thinking

To develop human beings that value knowledge, learning and critical thinking, and are able to make effective use of the language, knowledge, and skills central to an Ojibwe-Anishinaabe way of knowing. The Ojibwe-Anishinaabe language is at the heart of its worldview and so the program seeks to develop speakers who use Ojibwe-Anishinaabe language and knowledge effectively to speak, listen and act in culturally appropriate ways.

As a secondary focus, the development of critical thinking unifies factual, logical, rational, and value-sensitive thought, with culturally appropriate knowledge. Students are encouraged to develop awareness of their own thinking, reasoning, problem solving and decision making processes. Value for language, knowledge, learning and critical thinking occurs through reinforcement with multiple opportunities to hear, speak and participate in discussion and public discourse across and throughout the American Indian Studies Associate of Arts program.

The American Indian Studies program encourages students to initiate the building of gikendaasowin – their educational foundation – through the *Introduction to Indian Studies* and *Introduction to the Ojibwe-Anishinaabe Language* courses. As a foundation to the program, students are encouraged to complete the intro courses early in their collegiate studies.

Student should be well grounded in the Ojibwe-Anishinaabe perspective, which strengthen each students understanding, and standing in the American Indian Studies program.

Outcomes: Students will be able to...

- a. Understand and demonstrate the speaking process o
Select appropriate communication
choice
- o Construct logical, appropriate and coherent sentences/phrases
- b. Recognize and articulate the value assumptions which underlie and affect
perception, interpretation, analysis, evaluation and decisions made by ourselves
and others
- c. Gather information and apply it to a given problem in a manner that is relevant,
clear, comprehensive
- d. Identify a culturally appropriate course of action
- o Recognize, observe and apply culturally appropriate protocols
- o Participate in cultural activities
- e. Critically analyze and evaluate information
- f. Locate, evaluate and synthesize culturally relevant knowledge
- o Access culturally appropriate resources (e.g. elders, literature,
camps, etc.)

Goal 2: GWAYAKWAADIZIWIN – *Living a balanced way*

Correlates with MTC Goals 3 & 10: Natural Sciences & People and the Environment

To develop balanced human beings that are reflective, informed learners that understand the interrelatedness of human society and the natural environment, recognize the importance of living in harmony with creation, and are able to apply a systems approach to understanding and deciding on a course of action.

Students learn to appreciate the importance of balance in their lives and in the broader community by understanding natural science principles, biophysical principles, socio-cultural systems, and the long-term consequences of actions.

Gwayakwaadiziwin is an integral piece to lifelong learning. In the American Indian Studies program, gwayakwaadiziwin is an ongoing learning process that is reinforced throughout and across the curriculum.

Outcomes: Students will be able to...

- a. Understand the importance of and demonstrate the reflective process.
 - o Engage in informed, realistic assessments to identify strengths, and needs
 - o Make appropriate decisions based on reflection
- b. Formulate and test hypothesis
 - o Engage in simulations or field experiments
 - o Collect, analyze and/or evaluate data
 - o Communicate findings and interpretations both orally and in writing
- c. Recognize the interrelated systems within creation
 - o Discern patterns and interrelationships of biophysical and socio-cultural systems
 - o Evaluate self and or societal issues from a "system" perspective
 - o Demonstrate analyze and/or evaluate how various disparate pieces apply to, or contribute to an experiment or situation
- d. Analyze, evaluate and articulate the consequences of action
- e. Explain the structure and function of various natural ecosystems and the adaptive human strategies within those systems
 - o Evaluate critical environmental and natural resource issues in light of understanding about interrelationships, ecosystems, and institutions

Goal 3: ZOONGIDE'EWIN – Strong hearted

Correlates with MTC Goal 5: History and the Social and Behavioral Sciences

To increase the students' capacity to live and walk with a strong heart – to be humble and open to new ideas and courageous enough to confront the accepted truths of history and society. Students increase their understanding of how historians and social and behavioral scientists discover, describe and explain the interactions among individuals, groups, institutions events and ideas. Students are encouraged to talk about and see the interrelated dynamics (historical, social, political, and economic) of multiple interpretations of facts. By researching and listening to the rich oral and written history from local communities, students recognize the value and applicability of cultural knowledge. Such knowledge builds personal strength and better equips students to understand themselves and their community in relation to the issues facing Tribal Nations.

Zoongide'ewin is the foundation on which we build and strengthen each student's resilience, tenacity and determination. The American Indian Studies program encourages students to develop a strong sense of self, strong in their personal beliefs.

Outcomes: Students will be able to...

- a. Employ, evaluate and analyze the methods and data that historians and social and behavioral scientists have used to investigate the human condition
 - o Differentiate and articulate various cultural/social views
 - o Determine how cultural values and beliefs influence the interpretation of information when examining people from different cultural backgrounds
- b. Identify and utilize appropriate sources of Ojibwe-Anishinaabe cultural, historical, social and political knowledge
- c. Examine social institutions and processes across a range of historical periods
- d. Use and critique explanatory systems or theories
 - o Compare contrast Ojibwe-Anishinaabe social institutions and processes to that of the mainstream society
- e. Develop articulate and communicate culturally specific and culturally appropriate (Ojibwe-Anishinaabe) explanations or solutions for contemporary social issues

Goal 4: AANGWAAMIZIWIN – Diligence and caution

Correlates with MTC Goal 4 & 9: Mathematical/Logical Reasoning & Ethical and Civic Responsibility

To develop students' capacity to proceed carefully, after identifying, discussing and reflecting on the logical and ethical dimensions of political, social, and personal life. Students develop the capacity to evaluate arguments and detect fallacious reasoning using mathematical, logical and/or statistical information to inform their lives and careers. Responsible citizenship requires that students develop the knowledge necessary to understand tribal sovereignty, as well as treaty rights and obligations.

AAngwaamiziwin requires thought before action, but also that action follows thought. As ethical informed citizens, students are able to more fully participate in their communities and Nations and see the implications/challenges of a Nation-to-Nation relationship as it exists today.

Outcomes: Students will be able to...

- a. Examine, analyze and articulate their own ethical views
 - o Identify family and community values
- b. Clearly express mathematical/logical ideas in writing
 - o Explain what constitutes a valid mathematical/logical argument (proof)
- c. Understand and apply core culturally relevant – Ojibwe-Anishinaabe – concepts (e.g. sovereignty, treaty rights, obligations, ethics) to specific issues
- d. Analyze and reflect on ethical dimensions of personal, legal, social, environmental, political and scientific issues
 - o Articulate ethical challenges apparent in decision making
 - o Make appropriate choices regarding the long-term consequences of actions (to detect fallacious reasoning)
- e. Apply and articulate a process of “thought before action” and “action following thought”
 - o Apply higher order problem solving and or modeling strategies
- f. Recognize the diversity of political motivations and interest of others
- g. Identify ways to exercise the rights and responsibilities of sovereignty in its many manifested forms

Goal 5: **DEBWEWIN** – *Honesty and integrity*

Correlates with MTC Goal 8: Global Perspective

To increase students' capacity to think and act with honesty and integrity as they understand and face the realities of increasingly interdependent nations and people. Utilizing the available technologies, students develop their capacity to see other individuals, communities and Nations realistically while contrasting with their own social, cultural, economic and political identity. Students are encouraged to use Ojibwe-Anishinabe gikendaasowin as a baseline to learn about the social, cultural and political views of self and others as a benchmark from which students to learn

Debwewin encourages students to develop a deeper appreciation for their own worldview and the worldviews of others, and to see the similarities and differences that exist.

Outcomes: Students will be able to...

- a. Describe and analyze political, technological, economic, and cultural elements which influence relations of tribe, state, and societies in their historical and contemporary dimensions
 - o Identify the various forms of technology used and the consequences of their use for improving the quality of life
- b. Demonstrate knowledge of cultural, social, religious, and linguistic differences
 - o Determine how ideas and concepts from one knowledge system relate to those derived from another knowledge system
 - o Acquire insights from other cultures without diminishing the integrity of their own
- c. Analyze specific intra-national and international problems, illustrating the cultural, economic, and political differences that effect their solution
 - o Make effective use of the knowledge, skills and ways of knowing from the Ojibwe-Anishinaabe traditions to learn about the larger world in which they live
- d. Understand the role of world citizenship and the responsibilities of a common global future

Goal 6: ZAAGI' IDIWIN – Loving and Caring

Correlates with MTC Goal 7: Human Diversity

To encourage students acceptance of the diversity within their school, community, and environment by developing healthy, caring relationships built on respect for all.

Students increase their understanding of individual, tribal and group differences (e.g. tribe, race, gender, class) and develop their knowledge of the traditions and values of various groups in the United States.

When we care for others and ourselves in everything we do, we are living the value of zaagi'idiwin.

Outcomes: Students will ...

- a. Identify and define values and patterns of change within basic family units and the greater world community
- b. Demonstrate an awareness of the individual and institutional dynamics between groups in contemporary society
- c. Analyze attitudes, behavior, concepts and beliefs regarding diversity, racism, and bigotry
- d. Describe and discuss the experiences and contributions (individual, political, social, economic, etc.) of the many Indigenous groups of Turtle Island [North America] and the world
- e. Demonstrate various communication skills necessary for living and working in a diverse society

Goal 7: ZHAWENINDIWIN – Compassion

Correlates with MTC Goal 6: The Humanities and Fine Arts

To expand the student's knowledge of the human condition and human cultures, and the importance of compassion especially in relation to behavior, ideas and values expressed in the works of human imagination and thought. Through study in literature, oral traditions, philosophy, and various cultural art forms, students are encouraged to develop an empathetic appreciation for the arts and humanities. Students will be able to discern the significance of arts and humanities to the health and survival of society.

Zhawenindiwin is developed by understanding the human experience.

Outcomes: Students will be able to...

- a. Demonstrate an awareness of the scope and variety of expressions in the arts and humanities
 - o Demonstrate an understanding of the various art forms within the Ojibwe-Anishinaabe culture
- b. Identify these art forms as expressions of individual and human values within a historical and social context
- c. Demonstrate an understanding of typical Ojibwe-Anishinaabe traditions and their purposes
- d. Participate in an Indigenous creative process and/or interpretive performance
- e. Articulate an informed personal reaction to works in the arts and humanities

DADIBAakonigewin²

Reflective of the cultural histories, traditions and worldview of Ojibwe people, *Dadibaakonigewin* serves as the oversight board for the AIS AA program fulfilling another of the criteria for WINHEC Accreditation. Dadibaakonigewin is responsible for the quality and integrity of the American Indian Studies AA Program ensuring that the FDLTCC and the AIS AA program's Indigenous mission are achieved.

Dadibaakonigewin's primary functions are to insure that the AIS AA program:

- serves the cultural and educational needs of the student ensuring that the values and traditions of the Anishinaabeg are visible in the American Indian Studies program
- promote Indigenous pedagogy that is respectful of cultural and intellectual property rights,
- remain closely integrated with the communities being served
- fulfill the Indigenous focus of the mission of the AIS program.

In serving its function, Dadibaakonigewin members will both review and suggest courses for the AIS AA program. In addition Dadibaakonigewin members will promote the College, the American Indian Studies program, and the value of WINHEC accreditation.

Dadibaakonigewin Odanokiiwiniwaa³ (Dadibaakonigewin Norms):

Gwayakochigewin⁴

Dadibaakonigewin members are expected to oversee and advise the AIS AA program making sound and informed judgments.

Niigaaninenjigewin⁵

When acting on behalf of the AIS AA Program, Dadibaakonigewin members must put the interests of the College and Program before any personal or professional concerns and avoid potential conflicts of interest.

Wiidooko-Nakwetaagewin⁶

Dadibaakonigewin members must ensure that the AIS AA Program complies with all WINHEC regulations, and that members remain committed to the AIS AA Program's established mission and Cultural Standards.

²To make a decision or judgment in a good way/ Revisiting a decision or judgment

³ Odanokiiwiniwaa - their job

⁴ To do it the right way

⁵ Think of others first as you think ahead

⁶ Answer the call

Membership:

Dadibaakonigewin members shall be representative of the Ojibwe communities being served and have no contractual, employment, or personal financial interest in FDLTCC or the AIS AA program.

Selection of members:

Dadibaakonigewin shall be composed of at least five (5) voting members, appointed by a committee composed of FDLTCC American Indian faculty, and reviewed by the Fond du Lac Band.

The majority of Dadibaakonigewin members seated will be enrolled members of the Fond du Lac Band.

Terms of membership

Members of Dadibaakonigewin shall serve four-year terms.

Positions within Dadibaakonigewin shall be selected annually by members and from among the membership.

No member may hold a position for more than 2 consecutive terms.

Positions

*Naagaanizid*⁷

*Wezhibii'iged*⁸

*Waadookaazod*⁹

Meetings

Time Commitments:

4 hours once a season to attend meetings

Time assisting the College in answering questions, or clarifying practices

Attendance at one American Indian Studies /College cultural event

Committee and task force meetings as necessary

Regular Meetings: Dadibaakonigewin shall hold seasonal meetings, no less than once each semester. ***Naagaanizid*** shall provide a seasonal report to the FDLTCC President and the Tribal College President at the beginning of each new school year.

Missed Meetings: 2 consecutive unexcused meetings shall be grounds for removal. Members shall be asked step back from Dadibaakonigewin and to resign their position.

Quorum: A quorum for any meeting of Dadibaakonigewin shall require four (4) members, two (2) of which must be Fond du Lac Band members.

⁷ The one in front; leader; chair/lead person

⁸ The one who writes; the writing person; secretary/treasurer

⁹ The one who helps; the helper

Dadibaakonigewin Izhitwaawinan¹⁰ (Code of Conduct Policy)

Gikendaasowin – Learning/Knowledge

- I will accurately represent my education, experience, and competencies as they relate to my Dadibaakonigewin service
- I will respect the rights and views of my colleagues and treat them with fairness, courtesy and good faith
- I will not advise on problems outside the boundaries of my competence

Gwayakwaadiziwin – Living a Balanced Way

- I will not use my Dadibaakonigewin service to further my own interests or for the benefit of friends or family
- I will act in accordance with the standards of professional integrity
- I will not engage in or condone any forms of harassment or discrimination

AAngwaamiziwin – Diligence and Caution

- I will maintain a professional attitude that upholds confidentiality toward students, colleagues, and others, as well as FDLTCC
- I will continually assess my personal strengths, limitations, biases and effectiveness as it relates to my Dadibaakonigewin service
- I am willing to seek advice for any problems that may impair my service as a Dadibaakonigewin member

Debwewin – Truth/Honesty

- I have total commitment to providing the highest quality of service to Dadibaakonigewin
- I will correct, when possible, misleading or inaccurate information and misrepresentations made by others concerning my views as expressed during my service as a Dadibaakonigewin member
- I will strive to become and remain proficient in my Dadibaakonigewin service and the performance of all related functions

Zaagi' idiwin – Loving/Caring, and Respect

- I will not discriminate against anyone on the basis of race, color, creed, age, sex, religion, disability, or nationality in my service as a Dadibaakonigewin member
- I will extend respect and cooperation to FDLTCC colleagues
- I will maintain a professional attitude of respect for the privacy of students, and hold in confidence all information obtained during Dadibaakonigewin service

Zhawenindiwin – Compassion/Helping

- I will show genuine interest in all presented topics
- When I replace a colleague or am replaced I will act with consideration for the interest, character and reputation of the other professional
- In my responsibility for evaluating topics presented, I will do so in a responsible, fair, considerate and equitable manner

Zoongide'ewin – Bravery

- If I know that something violates the cultural and/or ethical standards of Dadibaakonigewin, I will bring it to the attention of my board colleagues. If this fails I will bring it to the attention of the college president
- I will abide by FDLTCC's policies related to public statements
- Upon termination I will maintain Dadibaakonigewin confidentiality and will hold as confidential any information concerning FDLTCC.

¹⁰ The way things are done

FDLTCC's Drug and Alcohol Policy

FDLTCC promotes an alcohol and drug free environment and prohibit the use and/or possession of alcohol and other drugs on campus. The standards of conduct, as outlined below, apply to all Dadibaakonigewin members.

1. No Dadibaakonigewin member will use, manufacture, sell, give away, barter, exchange, or distribute a controlled substance or drug paraphernalia as defined in Minnesota Statutes, Chapter 152, while on campus or while involved in college activity, service, project, program, or work situation off campus.
2. No Dadibaakonigewin member will possess a controlled substance 1) while on campus, or 2) while involved in a college activity, service project, program, or work situation off campus except when the possession is for the person's own use and is authorized by law.
3. Except as allowed by Minnesota Statute 624.701, no Dadibaakonigewin member shall introduce upon or have possession upon any college campus or while involved in a college activity, service project program, or work situation any alcoholic beverage as defined in Minnesota Statute 340.101.
4. No Dadibaakonigewin member will report for service and no member will report to campus while under the influence of alcohol or a controlled substance that affects alertness, coordination, reaction, response, judgment, decision-making, or safety, except as prescribed by a physician.

Any Dadibaakonigewin member who violates this policy shall be removed from membership to Dadibaakonigewin.

Smoking Regulations

The use of tobacco, sage, sweetgrass and the smoking of the pipe for ceremonial purpose is permitted and will remain exempt from the policy below:

On August 1, 1979, Chapter 211, Sessions Laws of 1975, known as the Minnesota Clean Indoor Air Act, became effective. The act prohibits smoking or use of other tobacco products in public places and at public meetings except in designated smoking areas. This law has been interpreted to apply to FDLTCC as follows: smoking or use of other tobacco products, including e-cigarettes, is not permitted in any college building used by the public or classroom, hallways, lounges, auditorium, reception areas, entrances, and any portion of college closer than 25 feet of the buildings.

APPENDIX

A.

Addendum No. 2 to the Memorandum of Understanding between the
Fond du Lac Tribal College Board of Directors and the
Board of Trustees of Minnesota State Colleges and Universities

This Addendum is made between the Fond du Lac Tribal College Board of Directors (Tribal College) and the Board of Trustees of Minnesota State College and Universities to address certain administrative matters relating to the operations of the Fond du Lac Tribal and Community College (Community College).

WHEREAS, the Parties entered into a Memorandum of Understanding effective July 1, 1995 ("Memorandwn" or "MOU"), to define the governing relationship between the Parties over the institution now known as Fond du Lac Tribal and Community College (formerly known as Fond du Lac Community College); and

WHEREAS, the parties entered into an Addendum to the Memorandum effective March 9, 2009; and

WHEREAS, over the years, the Fond du Lac Tribal College and Minnesota State Colleges and Universities (MnSCU), through its Community College in Cloquet, Minnesota, have worked collaboratively to provide post-secondary educational services and opportunities through a shared institution known as the Fond du Lac Tribal and Community College, in Cloquet, Minnesota; and

WHEREAS, the Fond du Lac Tribal College and Community College share an ongoing commitment to meet the educational needs of members of the Fond du Lac Band of Lake Superior Chippewa and American Indian and Native American students; and

WHEREAS, the Tribal College is considering establishing a technical college which will be accredited separately from the Community College; and

WHEREAS, students enrolled at the Tribal College are also eligible to be enrolled at the Community College and have dual enrollment status; and

WHEREAS, the Parties recognize that the process for obtaining separate accreditation for a new Tribal technical college will take a number of years to complete and that while separate accreditation is pursued, it is in the best interests of the students to continue to maintain shared accreditation with Fond du Lac Tribal and Community College by coordinating programs, functions, operations and activities and sharing resources and facilities; and

WHEREAS, the Parties have determined that in this transition, it is also in their interests to restate and confirm the administrative procedures that have been applied by the Tribal College and the Community College to their operation of the Fond du Lac Tribal and Community College.

NOW THEREFORE, the parties agree to the following:

1. Grants, Accounting, Financial Reporting and Recordkeeping

a. General requirements. Accounting and reporting of all funds and expenditures related to any collaborative or jointly operated program funded in whole or in part by the other Party, or as required by the grantor, will meet the applicable standards and requirements of the Fond du Lac Band of Lake Superior Chippewa, the United States, and Minnesota State Colleges and Universities, as well as the terms and conditions set out in this Addendum. Each Party shall be subject to and cooperate with the audit requirements of the other Party for all accounting and financial records relating to the Parties' joint or shared operations.

b. Grant applications. Each Party shall consult with the other Party prior to making application for grants or other funds for programs or other activities to be operated in conjunction or partnership with the other Party. All applications for grants or other funds to be used in conjunction with the Community College and made available to the Tribal College by virtue of its status as a tribal college must be approved in writing by the Tribal College Board Designee (Chief Executive Officer), who will act as contract officer, co-sign the award document and oversee the grant implementation in consultation with the Minnesota State Colleges and Universities, Designee. The parties recognize and agree that to maintain status as a tribal college, the Tribal College must be an institution of higher education that is formally controlled or formally sanctioned or chartered by the governing body of the Indian tribe, and the parties intend to maintain the Tribal College's status as a tribal college.

c. Land Grant Institution. Fond du Lac Tribal College, in partnership with the Fond du Lac Tribal and Community College, is recognized as a 1994 Land Grant institution. Land Grant institutions have a mission to serve their communities through higher education programs involving teaching, community outreach, and research. As a 1994 Land Grant institution, the goal of Fond du Lac Tribal and Community College is to serve American Indian/Native American populations located on and near the Fond du Lac Reservation.

d. Separate Agreements. For any joint program, service or other activity under the MOU and this Addendum, the Parties shall enter into a signed, written agreement in accordance with the policies and procedures applicable to each, specifying the duties, responsibilities and financial obligations of each Party under the agreement.

e. Budgets. The Tribal College and the Community College shall coordinate and collaborate on the development of budgets for collaborative programs and services provided through the Fond du Lac Tribal and Community College, especially those programs funded under the Tribal College's Land-Grant Programs. The Parties agree that

every effort will be made to establish academic program plans, enrollment forecasts and the related faculty requirements.

2. Student Records.

In addition to the financial records, all other student records shall clearly identify those students who are enrolled members of federally-recognized Indian tribes or the biological children of enrolled members of federally-recognized tribes, and who, therefore, are eligible for programs, services and funding made available to the student based on tribal enrollment. In the admissions process, formal verification from the tribe that a student is an enrolled tribal member or the biological child of an enrolled tribal member shall be required before the student is counted as an Indian student. The Parties additionally acknowledge that the Family Educational Rights and Privacy Act, 20 U.S.C. § 1232g and 34 C.F.R. Part 99 and Minn. Stat. § 13.32 apply to the use and disclosure of education records that are created or maintained under the MOU and this Addendum.

3. Transition to Separate Accreditation.

The parties recognize that the development and separate accreditation of a Tribal Technical College will require the coordination and cooperation of both parties. MnSCU and the Community College agree to work cooperatively and in good faith with the Tribal College on the tasks required to pursue separate accreditation and in the transition to separate services, and programs.

4. Continued Cooperation

a. Regular meetings. Designees of the Fond du Lac Tribal College Board and the Minnesota State Colleges and Universities Board of Trustees, and the Chief Executive Officers of the Tribal College and Community College, agree to meet with their respective counterparts on a regular basis to facilitate strategic planning and the successful operation of Fond du Lac Tribal and Community College, and in support of the Tribal College's development of a separately accredited technical college.

b. Grant and program cooperation. A major objective of this agreement is to include culturally relevant curriculum and programs at the Tribal College and Community College to foster pride and gain a deeper understanding by American Indian and Native American students and tribal communities in their cultural and historical identity. To this end, the Tribal College and Community College agree to work together in the planning and submission of grants and programs that will assist in obtaining these objectives and fulfilling colleges' missions.

c. WINHEC accreditation. The Tribal College and Community College agree to work together to secure accreditation by the World Indigenous Nations Education Consortium (WINHEC) for the College's Associate Degree in American Indian Studies, the newly approved

sophomore level Ojibwe language program, and any other programs identified by the Colleges, and to ensure that standards for the American Indian studies program are founded on local indigenous language and cultural beliefs and practices that provide the epistemological and pedagogical basis of the colleges' programs.

d. Office space. In order to help strengthen and maintain this relationship, the Tribal College Chief Executive Officer and designated staff shall be provided appropriate executive office space within the Fond du Lac Tribal and Community College campus to facilitate the goals of this agreement.

5. Effective Date, Duration, Amendment, Termination

This Addendum shall be effective upon execution by the Fond du Lac Tribal College Board of Directors and the Board of Trustees of Minnesota State Colleges and Universities. The MOU and Addendum may be amended or modified at the initiation of either Party upon mutual written agreement of the parties. The MOU and Addendum may be terminated by either Party upon one year's written notice of termination, provided, however, that the MOU and Addendum may be terminated upon less than one year's notice if an earlier termination date is mutually agreed to by the Parties.

The Addendum to the Memorandum dated March 9, 2009, is revoked and deleted in its entirety and replaced with this Addendum No. 2.

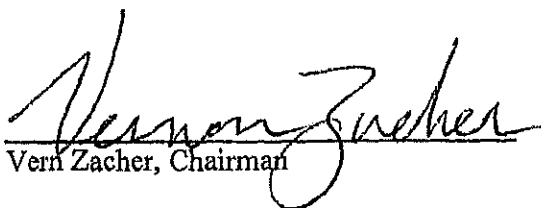
Except as provided in this Addendum No. 2, the terms and conditions of the Memorandum of Understanding of 1995 remain in full force and effect.

IN WITNESS WHEREOF, the parties have caused this Addendum to be duly executed intending to be bound thereby.

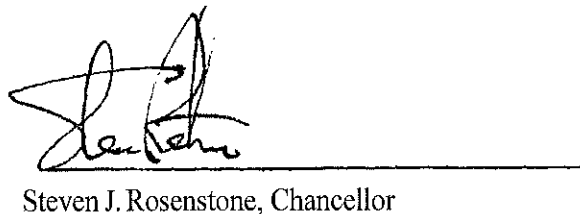
APPROVED:

FOND DU LAC TRIBAL COLLEGE
BOARD OF DIRECTORS

BOARD OF TRUSTEES, MINNESOTA STATE
COLLEGES AND
UNIVERSITIES

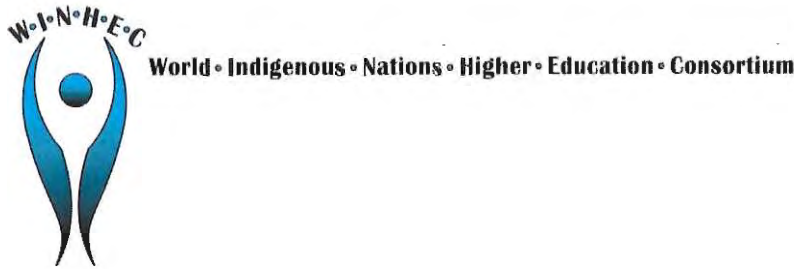

Vern Zacher, Chairman

October 9, 2013


Steven J. Rosenstone, Chancellor

October 14, 2013

B



August 5, 2013

To: Larry Anderson, President
Fond du Lac Tribal College

From: Ray Barnhardt, Chair, Board of Affirmation/Accreditation
World Indigenous Nations Higher Education Consortium

Subj: WINHEC Accreditation Letter of Intent Approval
Fond du Lac Tribal College

On August 5, 2013 the WINHEC Board of Accreditation/Affirmation met in Crown Point New Mexico to consider applications from potential candidates for WINHEC accreditation, per the criteria outlined in the WINHEC Higher Education Accreditation Handbook (3rd Edition). Based on the review and report of the WINHEC Board of Accreditation and your team's presentation to the Board, we are pleased to inform you that the following actions were taken by the Board of Affirmation/Accreditation:

BoA action:

The WINHEC Board of Accreditation hereby approves the Fond du Lac Tribal College Letter of Intent as submitted to the WINHEC Board of Affirmation/Accreditation, and that the Fond du Lac Tribal College is encouraged to proceed to develop their Eligibility Application in preparation for a WINHEC Self-Study the following year.

We commend you and your team for the high degree of cultural and professional integrity reflected in your presentation to the WINHEC Board. Please let us know if we can be of assistance as you move forward with your programs.

Sincerely,



cc: Trevor Moeke, WINHEC Executive Chair

C

FOND DU LAC ORDINANCE #15/93, as amended

CHARTER AND ARTICLES OF INCORPORATION OF THE FOND DU LAC TRIBAL COLLEGE

Pursuant to the authority granted by Article VI of the Revised Constitution of the Minnesota Chippewa Tribe, and as recognized under Section 16 of the Indian Reorganization Act, 25 U.S.C. § 476, the Fond du Lac Reservation Business Committee, as the Governing Body of the Fond du Lac Band of Lake Superior Chippewa, does hereby charter and incorporate the Fond du Lac Tribal College as a nonprofit educational institution wholly owned by the Fond du Lac Band and authorized to engage in those activities prescribed herein.

I . ESTABLISHMENT: CHARTER

The Fond du Lac Tribal College is hereby established, chartered and incorporated as a nonprofit educational institution wholly owned and operated by the Fond du Lac Band of Lake Superior Chippewa. This Charter replaces the Charter, which was previously granted by the Reservation Business Committee on June 6, 1989.

II . STATUS

The Corporation is an agency of the Fond du Lac Band, and shall be imbued with all privileges and immunities of the Band consistent with the provisions of this Charter.

III . DURATION

The duration of the Corporation is perpetual.

IV . STOCK

The Corporation shall have no capital stock.

V . PURPOSE

The purpose for which the Corporation is organized is to provide post-secondary educational services to members of the Fond du Lac Band, and to other eligible Indians and non-Indian residents of the community through the administration and operation of the Fond du Lac Tribal College in a manner which is consistent and reflective of the traditions, customs and values of the Ojibwe people and responsive to the social and economic needs of the greater Fond du Lac community.

VI . GOVERNANCE AND AUTHORITY OF THE BOARD OF DIRECTORS

The Reservation Business Committee hereby establishes the Fond du Lac Tribal College Board of Directors as the governing body of the Corporation and delegates the authority to the Board of Directors to establish all rules and regulations, consistent with the provisions of this Charter, as are necessary to achieve the purposes of the Corporation, which shall include the following specific powers:

1. To enter into agreements and to incur liabilities appropriate to the purposes of the Corporation, including contracts for services with any public or private entities in connection with, or incidental to, the accomplishment of any one or more of the purposes of the Corporation, in accordance with the laws of the Fond du Lac Band and other applicable law.
2. To acquire and hold, real or personal property by purchase, lease, gift, devise, bequest, or otherwise; and to sell, convey, pledge, encumber, lease or otherwise dispose of all or any part of its assets, in accordance with the laws of the Fond du Lac Band and other applicable law.
3. To establish and maintain such bank accounts as may be necessary and proper to the purposes of the Corporation.
4. To promulgate such rules and regulations as necessary and proper to the purposes of the Corporation.
5. To establish standards for admission, attendance and graduation and to prescribe the course of study to be followed, to charge tuition, board charges, rents, student organization fees or other such fees and charges as necessary to operate the Corporation.
6. To issue, upon the recommendation of the faculty, diplomas to such persons as have satisfactorily completed the required courses of study at the College and to confer the appropriate degrees.
7. To acquire, construct, lease, improve, equip, complete, control, maintain and operate any property suitable for use as an educational facility, including but not limited to classrooms, dormitories, dining halls or offices.
8. Without limitation or restriction upon any of the specified powers and purposes of the Corporation, to engage in the permitted and lawful activity in furtherance of the purposes of the Corporation and as may be incidental, necessary, or convenient in connection with its purposes and which may reasonably be determined by the Board of Directors to further the intention and purposes of the Corporation.

VII . MEMBERSHIP IN THE BOARD OF DIRECTORS.

1. Selection; Officers. The Fond du Lac Tribal College Board of Directors shall be composed of seven (7) members, appointed by the Reservation Business Committee, at least six (6) of whom shall be enrolled members of the Fond du Lac Band. The members shall serve four (4) year terms.
The Chairperson and Secretary/Treasurer of the Board shall be selected annually from among the Board membership. In addition, the Reservation Business Committee shall appoint one of its own members to serve as an ex officio member of the Tribal College Board.
2. Removal of Board Members. A member of the Board of Directors may be removed by the Reservation Business Committee from the Board, with or without cause, whenever such removal is in the best interests of the Corporation.

VIII . RESPONSIBILITIES OF THE BOARD OF DIRECTORS

The Board of Directors shall have the overall responsibility for the operations of the Corporation, which shall include the following specific responsibilities:

1. To report and be responsible to the Reservation Business Committee for the fulfillment of the purposes of the Corporation and of the Corporation. The Board of Directors shall prepare and submit a written Annual Report to the Reservation Business Committee, or as otherwise requested by the Reservation Business Committee, which shall also be delivered verbally by the Chairman of the Board or such other representative as is designated by the Board.
2. To maintain and safeguard the funds of the Corporation in accordance with reasonable and prudent financial accounting standards and practices, and utilize such funds solely for the purposes of the Corporation. The Reservation Business Committee shall notify the Board of Directors as to what accounting firm shall be engaged to perform the annual examination and audit in accordance with the Single Audit Act.
3. To determine the policies and procedures to be followed by the Corporation in accordance with, and in pursuit of, the purposes set forth in this Charter, and to employ or to retain the appropriate, qualified personnel or outside assistance as necessary to define or recommend proper and effective policies and procedures.
4. To administer the routine and special affairs of the Corporation through the employment of qualified and competent educational and administrative personnel, and to extend preference in such employment to qualified Indians in accordance with the requirements of the Indian Self-Determination and Education Assistance Act of 1975, 25 U.S.C. § 450e.
5. To conduct the Corporation's business in an authorized and lawful manner, and to retain qualified and competent legal counsel for consultation and for the representation and promotion of the Corporation's legal positions.
6. To communicate with appropriate committees and representatives of the Reservation Business Committee, United States Congress, and all federal, state and local agencies towards the promotion of the interests and objectives of the Corporation.
7. To hire, evaluate and dismiss the President of the Tribal College.

IX. MEETINGS.

The following procedures shall apply to meetings of the Board of Directors:

1. Regular Meetings: The Board of Directors shall hold a regular meeting on the first Tuesday of each month or as otherwise scheduled by a majority of Board members. The Board shall meet no less than once each quarter. The President of the College shall be required to provide a report to the Board at each Regular meeting.
2. Notice of Meetings: Notice is not required for regular meetings and may be waived by any Board member for special meetings. The physical presence of a Director at a meeting shall constitute a waiver of notice.
3. Quorum: A quorum for any meeting of the Board of Director shall require four (4) members.
4. Executive Session: The Board of Directors may, following the conclusion of regular business at a duly convened meeting, hold an executive session for the discussion of matters of a confidential or sensitive nature. The Board may require the attendance of the Tribal College President and/or its legal counsel at the executive session. The subject of executive sessions will not be generally disclosed.

X. LIMITATIONS

1. Inurement of Income: No part of the net income of the Corporation shall inure to the benefit of, or be distributable to, any member of the Board of Directors, officers, trustees or other private persons except that the Board of Directors shall be empowered, consistent with the provisions of Article VI herein, be empowered to pay reasonable compensation for services rendered.
2. Operational Limitations: Notwithstanding any other provision of this Charter, the Corporation shall not conduct any activity which is itself not permitted to be carried on by (1) a corporation which is exempt from federal income tax under Section 501(c) (3) of the Internal Revenue Code of 1954 or corresponding provisions of future applicable tax laws.
3. Dissolution: Upon the dissolution of the Corporation, the Board of Directors shall, after paying or making provisions for the payment of all of the liabilities of the Corporation, dispose of any assets still held by the Corporation in a manner consistent with the purposes and responsibilities set forth in this Charter, or to such organization or organizations which are organized and operated exclusively for the charitable, educational, religious or scientific purposes as shall at the time qualify as an exempt organization or organizations under Section 501(c) (3) of the Internal Revenue Code of 1954 or corresponding provisions of future applicable tax laws.
4. Conflicts of Interest: No member of the Board shall use his or her membership on the Board for personal gain or to benefit members of his or her immediate family. Use of one's membership on the Board in such a manner shall constitute misconduct, and shall be sufficient grounds for removal as provided under Section VII(2).

XI. SOVEREIGN IMMUNITY

The sovereign immunity of the Fond du Lac Band of Lake Superior Chippewa shall extend to all official actions of the Corporation, the Board of Directors, and all agents and employees of the Corporation during the course of their official duties. No Director shall be held personally liable, and shall be indemnified against liability by the Corporation, for any action or decision made by that Director in good faith belief that the action or decision was in the best interests of the Corporation and within the scope of their responsibility and authority.

XII. AMENDMENT OR REVOCATION

This Charter may be amended or revoked by Resolution of the Reservation Business Committee.

CERTIFICATION

We do hereby certify that the foregoing Ordinance was duly adopted by Resolution #1302/93 of the Fond du Lac Reservation Business Committee, by a vote of 2 for, 0 against, with a quorum of 3 being present at a Special Meeting of the Fond du Lac Reservation Business Committee held on September 28, 1993 on the Fond du Lac Reservation, and subsequently amended by Resolution #1380/93 on December 9, 1993; by Resolution #1097/94 on March 16, 1994; by Resolution #1007/96 on January 9, 1996; by Resolution #1237/04 on September 21, 2004; by Resolution #1099/06 on April 10, 2006; and by Resolution #1127/06 on May 17, 2006.



Peter J. Defoe Sec./Treas.



American Indian Studies

Associate of Arts Degree Course Requirements Program Planner Checklist

Student _____ ID _____



Course Number	Course Title	Credits	Semester offered	Semester completed	Grade
American Indian Studies Emphasis Courses (Required):					
AMIN 2001	Federal Laws and the American Indian	3	S	_____	_____
ANSH 1001	Intro to Anishinaabe Language	4	F/S	_____	_____
ANSH 1002	Anishinaabe Language II	4	F/S	_____	_____
ANTH 1001	Intro to American Indian Studies	3	F	_____	_____
HIST 1050	American Indian History I	4	F	_____	_____
HIST 1051	American Indian History II	4	S	_____	_____
General Education Requirements:					
MTC Goal 1: Communication					
ENGL 1001	College Writing I: Composition & Research	4	F/S/SS	_____	_____
ENGL 1004	College Writing II: American Indian Literature	3		_____	_____
SPCH 1020	Interpersonal Communication	3	F/S/SS	_____	_____
MTC Goal 2: Critical Thinking: Completed when 40 credits of MTC requirements are met.					
MTC Goal 3: Natural Sciences: (2 courses, one of which must have a lab)					
BIOL 1060	Environmental Science	4	F/S/SS	_____	_____
	and one other course, at least 4 credits	4	F/S/SS	_____	_____
MTC Goal 4: Mathematical/Logical Reasoning: (1 course)					
	Complete one course, at least 3 credits	3	F/S/SS	_____	_____
MTC Goal 5: History and the Social and Behavioral Science: (1 course)					
AMIN 2030	Contemporary American Indian Concerns	3	S	_____	_____
OR PSY 2002	Indigenous Psychology	3	F	_____	_____
MTC Goal 6: Humanities and Fine Arts: (2 courses from 2 different disciplines)					
ART 1060	American Indian Art	3	F	_____	_____
MUSC 1035	American Indian Music	3	F	_____	_____
MTC Goal 7: Human Diversity:					
AMIN 1050	Anishinaabeg of Lake Superior	3	F/S/SS	_____	_____
MTC Goal 8: Global Perspective: (1 course)					
SPCH 1030	Intercultural Communications	3	F/s	_____	_____
MTC Goal 9: Ethical and Civic Responsibility: (1 course)					
Completed with AMIN 1050					
MTC Goal 10: People and the Environment: (1 course)					
Completed with BIOL 1060					
Physical Education (2 courses)					
PE 1051	American Indian Traditional Dance	1	F/S	_____	_____
PE 1052	American Indian Games	1	S	_____	_____
Total Credits required: 60					

Fond du Lac Tribal and Community College reserves the right to change when courses are offered. Program requirements are subject to annual review and revision. Students should use this program plan as a guide when selecting courses to complete a degree in a major. It is important that students consult with an advisor/counselor prior to registering for courses each semester.

This document is available in alternative formats to students with disabilities by calling 218-879-0805 (voice and TTY).

**PROCEDURE FOR PROPOSING A COURSE TO THE
AMERICAN INDIAN STUDIES AA PROGRAM**
Fond du Lac Tribal & Community College

1. Faculty member obtains electronic copy of the Course Proposal form from Google Docs.
2. Complete the form in its entirety and submit it to Naagaanizid (chair/lead person who will serve as the contact person) of Dadibaakonigewin. Faculty member will deliver both a hard copy of the form and in electronic form for review and endorsement by Dadibaakonigewin.
3. Dadibaakonigewin will review the submitted form, giving particular attention to "16B. Cultural Standards, Goals, Outcomes and Assessments."

The proposer is strongly advised to attend the Dadibaakonigewin meeting to answer questions concerning the proposed courses in order to expedite the process

4. Once endorsed, the faculty member will retrieve the hard copy from Naagaanizid (chair/lead person) of Dadibaakonigewin and forwards form to the chair of the Academic Affairs & Standards Council (AASC). **Section 16B is removed from form before forwarding.**

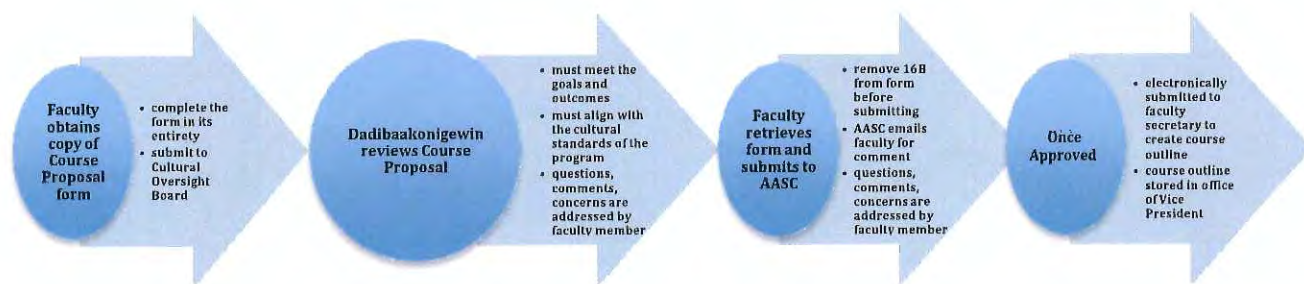
The chair of the AASC will serve as the contact person.

5. The AASC emails copy of course proposal form to faculty for review and comment. AASC reviews the submitted form and any faculty comments. If the proposer is in attendance members of AASC will direct questions to the proposer.

The proposer is strongly advised to attend the AASC meeting to answer questions concerning the proposed courses in order to expedite the process.

6. Once questions, comments, or concerns are addressed (if any) the course is approved by the AASC, the Vice President for Academic Affairs will assign a course number.
7. The approved Course Proposal Form is then electronically submitted to the faculty secretary who will create the Course Outline.

The course outline is filed in the faculty office, in the office of the Vice President for Academic Affairs and is electronically stored.



Course proposals must be submitted and approved at least one semester prior to the intended offering of the course.

F



**Fond du Lac Tribal and Community College
COURSE OUTLINE FORM for**

Please return this form to the college vice president of academic affairs and the chairperson of the Academic Affairs and Standards Council (AASC).



1. Prepared by: _

2. Date submitted: _

3. Date approved: _____ Date revised _

4. **Dibaakonigewin endorsement(s): (Signatures
of the person(s) providing the endorsement are required.)**

6. Course Title: _
Abbreviated course title (25 characters or less): _

7. Course Designator: _____ 8. Course Level: 1XXX _____ 9. 2XXX _____

10. Number of Credits: Lecture _____ Lab _

11. Control Number (on site) _____ Control Number (online) _

12. Catalog/Course description:

13. **Course prerequisite(s)** or co-requisite(s): Accuplacer scores/ Other courses
Prerequisite(s):
Co-requisite:

14. **Course Materials** (Recommended course materials and resources. List all that apply, e.g. textbooks, workbooks, study guides, lab manuals, videos, guest lecturers).

15. **Course Content** (Provide an outline of major topics covered in course)

16A. **Learning Goals, Outcomes, and Assessment** Minimum of one goal and two measurable learning outcomes in each competency. *If your course does not meet one of the Competencies Across the Curriculum, please justify your rationale.* Include a minimum of two assessment measures for each outcome. **Add other goals and outcomes as needed.** If this course is part of the Minnesota Transfer Curriculum (MTC), attach the MTC goals, outcomes, and assessment measures.

Information/Technology Literacy (the ability to use print and/or non-print tools effectively for the discovery, acquisition, and evaluation of information as well as core computer tools for the manipulation and presentation of information.)

Goal:

A. Outcome

1. Assessment

2. Assessment

B. Outcome

1. Assessment

2. Assessment

Ability to Communicate (the ability to listen, read, comprehend, and/or deliver information in a variety of formats.)

Goal:

A. Outcome

1. Assessment

2. Assessment

B. Outcome

1. Assessment

2. Assessment

Problem Solving (the ability to conceptualize, apply, analyze, synthesize, and/or evaluate information to formulate and solve problems.)

Goal:

A. Outcome

1. Assessment

2. Assessment

B. Outcome

1. Assessment

2. Assessment

Culture (knowledge of Anishinaabe traditions and culture, knowledge of one's own traditions and culture, knowledge of others' traditions and cultures, culture of work, culture of academic disciplines and/or respect for global diversity.)

Goal:

A. Outcome

1. Assessment

2. Assessment

B. Outcome

1. Assessment

2. Assessment

16B. Cultural Compliance

Each course in the AIS AA program must meet a minimum of 2 measurable learning outcomes for 3 different **Cultural Standards**. If your course does not meet the Cultural Standards, please justify your rationale. Each outcome must have a minimum of two assessment measures for each outcome.

I. Gikendaasowin

The goal of gikendaasowin is to develop human beings that value knowledge, learning and critical thinking, and are able to make effective use of the language, knowledge, and skills central to an Ojibwe-Anishinaabe way of knowing.

As a secondary focus, the development of critical thinking unifies factual, logical, rational, and value-sensitive thought, with culturally appropriate knowledge.

Student should be well grounded in the Ojibwe-Anishinaabe perspective, which strengthen each students understanding, and standing in the American Indian Studies program.

Outcome

1. Assessment
2. Assessment

Outcome

1. Assessment
2. Assessment

II. Gwayakwaadizin

The goal of gwayakwaadizin is to develop balanced human beings that are reflective, informed learners that understand the interrelatedness of human society and the natural environment, recognize the importance of living in harmony with creation, and are able to apply a systems approach to understanding and deciding on a course of action.

Gwayakwaadiziwin is an integral piece to lifelong learning. In the American Indian Studies program, gwayakwaadiziwin is an ongoing learning process that is reinforced throughout and across the curriculum.

Outcome

1. Assessment
2. Assessment

Outcome

1. Assessment
2. Assessment

III. Zoongide'e'win

The goal of Zoongide'e'win is to increase the students' capacity to live and walk with a strong heart – to be humble and open to new ideas and courageous enough to confront the accepted truths of history and society. Students increase their understanding of how historians and social and behavioral scientists discover, describe and explain the interactions among individuals, groups, institutions events and ideas.

Zoongide'ewin is the foundation on which we build and strengthen each student's resilience, tenacity and determination. The American Indian Studies program encourages students to develop a strong sense of self.

Outcome

1. Assessment
2. Assessment

Outcome

1. Assessment
2. Assessment

IV. AAngwaamiziwin

The goal of aangwaamiziwin is to develop students' capacity to proceed carefully, after identifying, discussing and reflecting on the logical and ethical dimensions of political, social, and personal life. Students develop the capacity to evaluate arguments and detect fallacious reasoning using mathematical, logical and/or statistical information to inform their lives and careers.

AAngwaamiziwin requires thought before action, but also that action follows thought.

Outcome

1. Assessment
2. Assessment

Outcome

1. Assessment
2. Assessment

V. Debwewin

The goal of debwewin is to increase students' capacity to think and act with honesty and integrity as they understand and face the realities of increasingly interdependent nations and people. Utilizing the available technologies, students develop their capacity to see other individuals, communities and Nations realistically while contrasting with their own social, cultural, economic and political identity.

Debwewin encourages students to develop a deeper appreciation for their own worldview and the worldviews of others, and to see the similarities and differences that exist.

Outcome

1. Assessment
2. Assessment

Outcome

1. Assessment
2. Assessment

VI. Zaagi' idiwin

The goal of Zhawenindiwin is to encourage students acceptance of the diversity within their school, community, and environment by developing healthy, caring relationships built on respect for all.

When we care for others and ourselves in everything we do, we are living the value of zaagi'idiwin.

Outcome

1. Assessment
2. Assessment

Outcome

1. Assessment
2. Assessment

VII. Zhawenindiwin

To expand the student's knowledge of the human condition and human cultures, and the importance of compassion especially in relation to behavior, ideas and values expressed in the works of human imagination and thought.

Zhawenindiwin is built upon understanding the human experience.

A. Outcome

1. Assessment
2. Assessment

B. Outcome

1. Assessment
2. Assessment

17. Minnesota Transfer Curriculum (MnTC): If this course fulfills an MnTC goal area, state the goal area and list the goals and outcomes below:

See www.mntransfer.org

Goal Area(s): _

Goal and Outcomes:

Complete the following only if you are proposing a new course:

1. Planned pattern of offering: Fall Spring Summer Alternate Years _
2. Rationale for course: If this course is an ADDITION or replacement to current offerings, add a detailed explanation of the necessity for the change.
3. Does this course overlap with any course(s) offered at FDLTCC? If so, justify such duplication or indicate other adjustments to be made. Obtain signatures from affected departments.
4. What is the apparent or expressed student need for this course?
5. If this course includes a Native American or specifically Anishinaabe component list campus resource person/s—i.e., campus cultural/spiritual resource person/s and, if necessary, elder/s—consulted and include specific comments and written responses as appropriate.
6. Are there any additional licensing/certification requirements involved?
_ Yes No
 - a) Provide a copy of the required licensing/certification standards to the AASC chair and to the vice president of academic affairs.
 - b) Attach the required documentation to show course meets required licensing/certification standards.

7. What types of tutoring will be made available through the CAA to students taking this course?

8. How will the course be evaluated?

- | | |
|-----------------------------|----------------------------------|
| - student evaluation | - administrative evaluation |
| - colleague/peer evaluation | - instructor prepared evaluation |
| - other (please explain) | |

9. Special resources—e.g. faculty, space, equipment, library, etc.

10. Special course fees:

11. Relationship of course to the college mission statement and goals.

12. Relationship of course to the department's mission statement and goals.

13. Relationship of course to colleges/university offerings (include tribal colleges).

College or University	Course Number & Title	Credits Awarded	General Education	Program
Hibbing CC				
Itasca CC				
Mesabi CC				
Lake Superior				
Leech Lake				
LCO CC				
Bemidji State University				
College of St. Scholastica				
University of Minnesota-Duluth				
University of Wisconsin-Superior				
TRIBAL COLLEGES (identify institution)				
Other				

Criterion 6: Person in Charge

Master Agreement between the Minnesota State Colleges and Universities Board of Trustees and the Minnesota State College Faculty:

ARTICLE 11: Section 2, Subd. 6. Department, Program and/or Division Coordinators.

The college president may establish, through the Shared Governance Council at each college, department and/or division coordinator positions as needed. If such positions are established they shall be based upon the faculty members' community of interest and shall be done in accordance with the following:

Selection Process.

The faculty members in each department and/or division may annually submit to the college president a list of at least two (2) acceptable candidates for the position of department and/or division coordinator. The college president shall appoint the department and/or division coordinator from among the acceptable candidates. However, if none of these will voluntarily accept the appointment, or if no list is submitted, then the college president may select and appoint no later than May 15 a department and/or division coordinator from the department for a one (1) year term for the following year.

Criterion 8 Academic Appointees

MnSCU Board policy 4.9 Employee Evaluation

Part 1. Responsibility. Each Minnesota State Colleges and Universities institution and the system office shall have in place a procedure for evaluating employees, including faculty and administrators, on an annual basis. Supervisors have the responsibility and authority for evaluation of employees under their supervision unless the college or university procedure provides for another process. This is consistent with requirements in Minnesota Statutes, Chapter 43A.20 (see related documents below).

Part 2. Process. Evaluations are to be completed in a manner consistent with any requirements found in Minnesota Statutes and the applicable collective bargaining agreements or personnel plan. A procedure may provide for evaluations of a limited scope in certain years if that is consistent with the language of a collective bargaining agreement.

AIS AA Faculty

American Indian Faculty

- David (Niib) Aubid, Mille Lacs Band of Ojibwe. BA American Indian Studies/Anishinaabe Language, University of Minnesota
- Jonah Braxton-Brown, Turtle Mountain. MA History/Political Science, Washington State University and Eastern Washington University
- Roxanne DeLille, Bad River Band of Lake Superior Chippewa. MA/ABD Communication Studies with Intercultural Communication focus, University of Minnesota
- Tara Dupuis, Fond du Lac Band of Lake Superior Chippewa. M.Ed Education/American Indian Studies, University of Minnesota Duluth
- Wayne Dupuis, Fond du Lac Band of Lake Superior Chippewa. Masters in Management, College of St. Scholastica
- Candi Giles-Aubid, White Earth. MSW LICSW Human Services/American Indian Studies, University of Minnesota Duluth
- Cynthia Holmes, Leech Lake. MAE Art, Rhode Island School of Design
- Elizabeth (aka Lyz) Jaakola, Fond du Lac Band of Lake Superior Chippewa. MM Music/American Indian Studies, University of Minnesota Duluth
- Dan Jones, Nigigoosiminikaaning First Nation, Fort Frances, Ontario, Canada. BS Anishinaabe Language, Bemidji State University. Masters candidate Indigenous Philosophy/Anishinaabe Language, Seven Generations Education Institute Anishinaabe Undaa Wiinijigewin, Ontario, Canada.
- Glen Langhorst, Mayan. MEd Geology/Physics, University of Minnesota Duluth
- Bryan Jon Maciewski Fond du Lac Band of Lake Superior Chippewa. MBA Business/Marketing, Embry Riddle Aeronautical University
- Victor Makes Room for Them, Lakota/Apache. AA, Fond du Lac Tribal and Community College
- Holly Pellerin, Alaska. AA, Fond du Lac Tribal and Community College
- Karen Savage Blue, Fond du Lac Band of Lake Superior Chippewa. MA Education, College of Santa Fe
- Jeff Tibbetts, Fond du Lac Band of Lake Superior Chippewa. M.Ed Education/American Indian Studies, University of Minnesota Duluth.

Non-American Indian Faculty

- Marla Algren MA English/Literature, University of Minnesota
- Maglina Lubovich PhD English/Literature, State University, Buffalo NY
- Kristin Roslansky MA Health/Nursing, Winona State University, Winona MN
- Connie Wappes MA Math/Statistics, University of Phoenix
- Ted Weatherbee MS Math, Ohio University
- Andy Wold MS Natural Sciences/Biology, University of Minnesota

MnSCU Board Policy 3.32.1 Credentialing Policy**Procedures 3.32.1 College Faculty Credentialing**

Part 1. Authority. Policy 3.32 College Faculty Credentialing, delegates to the chancellor authority to develop and implement system procedures to credential college faculty and to assure compliance with Policy 3.32 and Procedure 3.32.1.

Part 2. Definitions.

Subpart A. College faculty or college faculty member. College faculty or college faculty member means individuals teaching credit-based courses and counselors and librarians at system community, technical, and combined community and technical colleges. This definition includes unlimited faculty and other college faculty as specified below.

1. **Unlimited college faculty.** Unlimited college faculty means individuals employed by a college in unlimited full-time or part-time positions as defined in the Employment Contract between the Board and the Minnesota State College Faculty.

2. **Other college faculty.** Other college faculty means individuals defined as temporary or adjunct faculty, or external instructors as follows:

a. **Temporary faculty.** Temporary faculty means individuals assigned full-time or part-time to teach credit-based courses or to work as counselors or librarians on a temporary basis as defined in the Employment Contract between the Board and the Minnesota State College Faculty.

b. **Adjunct faculty.** Adjunct faculty means individuals assigned to teach credit-based courses totaling fewer than five (5) credits in a term or to perform an equivalent amount of non-teaching work as defined in the Employment Contract between the Board and the Minnesota State College Faculty.

c. **External instructors.** For purposes of this procedure, external instructors means individuals not holding faculty positions as defined in the Employment Contract between the Board and the Minnesota State College Faculty who are assigned to teach college credit-based courses.

Subpart B. College faculty credentialing. College faculty credentialing means the process for evaluating an individual's education and experience in accordance with system-established minimum qualifications for individuals teaching credit-based courses and for counselors and librarians.

Subpart C. Fields. Fields refers to assigned fields, license fields, and credential fields.

1. **Assigned field.** Assigned field means a defined area of knowledge and skill that is specifically related to a program, service, or academic discipline and for which system-established minimum faculty qualifications exist. The assigned field is associated with faculty positions formerly governed by the Minnesota Community College Faculty Association bargaining agreement.

2. **License field.** License field means a defined area of knowledge and skill that is specifically related to a program, service, or academic discipline and for which system-established minimum faculty qualifications exist. The license field is associated with faculty positions formerly governed by the United Technical College Educators bargaining agreement.

3. Credential field. Credential field means a defined area of knowledge and skill that is specifically related to a program, service, or academic discipline and for which system-established minimum faculty qualifications are created under Board Policy 3.32. and Procedure 3.32.1.

Subpart D. Minimum qualifications. Minimum qualifications mean system-established minimum requirements used to evaluate the credentials of an individual considered for college faculty work. Minimum qualifications shall include the educational requirement and the teaching and learning competency requirement; they may also include related occupational experience, state and/or national industry licensure/certification, and other requirements as appropriate for each assigned field, license field, or credential field.

Subpart E. Joint committee on credential fields. The Joint Committee on Credential Fields (or Joint Committee) is established under the Employment Contract between the Board and the Minnesota State College Faculty. The Joint Committee shall provide recommendations to the chancellor on assigned fields, license fields, and credential fields and their respective minimum qualifications; recommendations from the Joint Committee shall be considered as input to the credentialing policy and procedure development processes. Membership of the Joint Committee shall be established in accordance with the Employment Contract between the Board and the Minnesota State College Faculty.

Part 3. Applicability. This procedure applies to faculty at community, technical, and combined community and technical colleges and to other individuals assigned to perform faculty work. An individual offered employment as a college faculty member or any individual assigned to perform faculty work shall meet system-established faculty minimum qualifications for the appropriate field except as provided under Part 4. Subpart A. and Subpart B.; and Part 7. Subpart C. and Subpart D. of this procedure. An individual credentialed under Policy 3.32 and Procedure 3.32.1 shall be deemed to satisfy the licensure requirement pursuant to Minnesota Statutes §136F.49, as applicable.

Subpart A. Unlimited college faculty. Unlimited college faculty must hold an assigned field, license field, and/or credential field.

Subpart B. Other college faculty. Other college faculty (temporary and adjunct faculty, and external instructors) are assigned to perform faculty work in a specific and shall not be granted an assigned field, license field, and/or credential field.

Part 4. Provisions for Current Faculty.

Subpart A. Faculty in unlimited positions.

1. Current faculty who are employed in unlimited positions on June 30, 2006 shall continue to hold previously granted assigned fields/license fields until the conversion of the specified assigned field/license field to a credential field. Upon conversion, faculty shall hold the equivalent credential field(s). Current faculty shall not be required to meet current or future changes in the minimum qualifications unless the revised minimum qualifications state that current faculty must comply. If the minimum qualifications change in such a way that the faculty member must retrain, the employer will bear all costs for the retraining as stipulated in the Employment Contract between the Board and the Minnesota State College Faculty.

2. Current faculty members in unlimited positions may be assigned available work outside of their granted assigned field/license field/credential field(s) and shall meet the system-established minimum qualifications except as provided under the following conditions:

- a. The college determines the faculty member possesses educational and/or occupational experience(s) appropriate to the assignment; and
- b. The assignment is essential to meet unexpected and/or sudden staffing needs, to provide a full workload, or to meet other employment contract obligations; and
- c. Written documentation providing the rationale for the assignment of the faculty member is on file at the college.

3. Current faculty members in unlimited positions completing the teacher education series (TES) under Policy 3.9 and Procedure 3.9.1 shall have the option to complete the TES series or to complete the teaching and learning competency requirement under Part 5. Subpart B. of this procedure.

Subpart B. Temporary part-time and adjunct faculty, and external instructors.

1. Temporary part-time and adjunct faculty, and external instructors who performed faculty work during academic years 2004-05 and/or 2005-06 and who currently do not meet the system-established minimum qualifications or do not meet one of the exception conditions under Part 7, Subpart C., may be offered available semester by semester faculty assignments during academic years 2006-07 and/or 2007-08.
2. After June 30, 2008, to be eligible for available faculty work, temporary part-time and adjunct faculty, and external instructors shall meet the system-established minimum qualifications or meet one of the exception conditions under part 7, Subpart C.

Part 5. Guidelines for Establishment of Credential Fields and Minimum Qualifications.

Subpart A. Credential fields and minimum qualifications. Credential fields shall be established to align with the system-approved college programs and college-approved disciplines. Each credential field shall be based on system-established minimum qualifications that include educational requirements and teaching and learning competency requirements and may also include related occupational experience, state and/or national industry licensure/certification, and other requirements as appropriate for each credential field.

Subpart B. Teaching and learning competency requirement. The teaching and learning competency requirement applies to faculty in unlimited positions including counselors and librarians.

1. Prior to being granted unlimited status, a faculty member shall successfully complete courses in the following content areas focused on the post-secondary student learning environment:

- a. course construction (credit course),
- b. teaching/instructional methods (credit course),
- c. student outcomes assessment/evaluation (credit course), and
- d. philosophy of community and technical college education (credit or non-credit course).

Required course content shall be specified in guidelines pursuant to this procedure.

2. The teaching and learning competency requirements in course construction, teaching/instructional methods, and student outcomes assessment/evaluation set forth at Part 5, Subpart B.1.a-c of this procedure shall be waived for individuals who at the time of hire have:

- a. a degree in education, or have documented evidence of successful completion of equivalent coursework in the specified teaching and learning content areas, or
- b. three years of successful, full-time (or equivalent) secondary, postsecondary, industry, or trade apprenticeship teaching experience in the field for which they are being hired.

3. The teaching and learning competency requirement in Part 5, Subpart B.1.d, philosophy of community and technical college education, shall be waived for individuals who, at the time of hire, have documented evidence of successful completion of equivalent coursework.

4. The teaching and learning competency requirement shall apply to credential fields established under Policy 3.32 and to assigned fields and license fields granted after the implementation date of Policy 3.32.

Subpart C. Liberal arts and sciences credential fields minimum qualifications. The following minimum qualifications for liberal arts and sciences credential fields must be met:

1. **Educational requirement.** A master's degree in the credential field or a master's degree in any field with a minimum of 16 graduate semester credits (24 graduate quarter credits) in the credential field.
2. **Teaching and learning competency requirement.** The requirement established at Part 5, Subpart B of this procedure.

Subpart D. Career, technical, and professional credential fields minimum qualifications. The following minimum qualifications for career, technical, and professional credential fields must be met:

1. Educational requirement. The minimum educational requirement for career, technical, and professional credential fields shall be based on established industry standards and accepted higher education standards. This educational requirement shall be established at a level that accommodates all academic awards offered throughout the system in a specific program area aligned with a specific credential field. The educational criteria for this requirement shall comply with the following except as provided for in item 1.a.

a. At the time the minimum qualifications are established or revised, exceptions to the educational criteria for designated credential fields under this subpart may be approved by the chancellor upon recommendation of the Joint Committee on Credential Fields.

b. For credential fields aligned with programs that offer an Associate in Science (AS) degree (transfer degree), the minimum educational requirement for faculty shall be a master's degree.

c. For credential fields aligned with programs that offer an Associate in Applied Science (AAS) degree or a diploma as the predominant highest academic award in the system's colleges, the minimum educational requirement for faculty who teach the technical content in the AAS or diploma program shall be an associate degree (e.g. AA, AS, or AAS), with the preferred standard being an appropriate baccalaureate degree and/or additional career or technical training in an appropriately related content area.

d. For credential fields aligned with programs that offer a certificate as the highest academic award at any college in the system, the minimum educational requirement shall be two years of related education and training culminating in a diploma or associate degree; the educational requirement shall be determined based on state and national industry standards and available educational and training opportunities.

e. For credential fields aligned with programs that have a certificate or diploma as part of a career-laddered program structure where each program articulates into the next higher level program and culminates in an associate degree or diploma, the minimum educational requirement for faculty shall be established at a level that accommodates all academic awards offered in the specific program area throughout the system.

2. Teaching and learning competency requirement. The requirement established at Part 5, Subpart B of this procedure.

3. Occupational experience requirement. In order to establish recency of experience, the minimum occupational experience requirement for career, technical, and professional credential fields shall be two full-time years (or equivalent) of verified related paid work experience in the specific credential field; more than two full-time years (or equivalent) may be required for a particular field. In order to assure recent occupational experience in the field, one year of this work experience shall be within the five years immediately preceding the date of application for the credential field. The recency requirement shall be waived if the individual has two years of successful full-time (or equivalent) postsecondary teaching experience in the credential field within the last five years. This requirement also shall apply to assigned fields and license fields granted after the implementation date of Policy 3.32.

4. State and/or national industry licensure/certification requirement. Industry licensure/certification or other credential required or considered essential for practice in

the industry directly related to the credential field shall be incorporated into the minimum qualifications. (Examples: The state/industry licensure requirement for the existing assigned field of Registered Nurse is a Minnesota Registered Nurse license; the state/industry requirement for the existing license field of Law Enforcement is Minnesota POST certification.) The state and/or national industry licensure/certification requirement shall apply only to fields specified during the minimum qualifications establishment or revision process.

5. Program Accreditation Requirement. Standards for faculty credentials established by state or national program accreditation bodies may be incorporated into the minimum qualifications.

Subpart E. Counselor and librarian credential fields and minimum qualifications. The following minimum qualifications must be met for counselor and librarian credential fields.

1. **Educational requirement.** A master's degree in the credential field.
2. **Teaching and learning competency requirement.** The requirement established at Part 5, Subpart B. of this procedure.

Part 6. Process for Establishment of Credential Fields and Minimum Qualifications, and Revision of Existing Assigned Fields, License Fields, and Credential Fields.

Subpart A. Establishment of a new credential field. When the system office approves a certificate, diploma, or associate degree program that does not currently exist within the system's colleges, the Joint Committee shall review the program and make a recommendation regarding an appropriate credential field.

Subpart B. Process for establishment of minimum qualifications for a new credential field. The process to establish the minimum qualifications for a new credential field requires that the system office conduct an analysis of system-wide disciplines/programs, national standards, and other pertinent background information and shall consider input from the state colleges. The process shall include consultation with faculty, administrators, industry representatives, and others as appropriate and culminates in a recommendation regarding required minimum qualifications by the Joint Committee on Credential Fields to the system office.

Subpart C. Conversion of existing assigned fields and license fields to credential fields. The process to convert an existing assigned field or license field to a credential field requires that the system office conduct a review of the minimum qualifications of the existing assigned field or license field and conduct an analysis of system-wide disciplines/programs, national standards, and other pertinent background information and shall consider input from the system's colleges. The process includes consultation with faculty, administrators, industry representatives, and others, as appropriate, and culminates in a recommendation regarding required minimum qualifications by the Joint Committee on Credential Fields to the system office.

Subpart D. Revision of existing credential fields and associated minimum qualifications. The process for periodic review and revision of existing credential fields and their associated minimum qualifications requires that the system office conduct a review of the minimum qualifications of the existing credential field and conduct an analysis of system-wide disciplines/programs, national standards, and other pertinent background information and shall consider input from the system's colleges. The process includes consultation with faculty, administrators, industry representatives, and others as appropriate and culminates in a recommendation regarding required minimum qualifications by the Joint Committee on Credential Fields to the system office.

Subpart E. List of credential fields and existing assigned fields and license fields. A list of credential fields with their minimum qualifications shall be maintained by the system office. A list of existing assigned fields and license fields with their minimum qualifications shall be maintained until they are reviewed and converted to credential fields; new assigned fields and license fields shall not be established after the approval date of Policy 3.32.

Part 7. Credentialing Responsibilities.

Subpart A. System office and college responsibility for credentialing unlimited faculty. Each college shall complete the credentialing process prior to an offer of employment for an unlimited faculty position and for current unlimited faculty applying for additional field(s) subsequent to initial hire in unlimited positions. The system office maintains the responsibility for the evaluation of the teaching and learning requirement.

1. The college shall review the individual's completed application, including official transcripts and verified related work experience, state and/or national industry licensure/certification, and other requirements, and determine if the applicant meets system-established minimum qualifications for the requested credential field.
2. An application for an initial or additional field shall include the signature of the authorized college administrator verifying that there is employment in the requested field.

3. Notification that the individual does or does not meet the minimum qualifications for the field shall be sent by the college to the applicant, the system office, and the Minnesota State College Faculty.

4. If a processing error results in the approval of a field for an individual who does not meet the system-established minimum qualifications for that field, the granting of that field is not valid.

Subpart B. College responsibility for credentialing temporary full-time faculty. Each college shall establish policy to manage the credentialing process for temporary full-time faculty in accordance with system policy and procedure(s).

1. Temporary full-time faculty shall meet the system-established minimum qualifications for the assigned field/license field/credential field(s) aligned with the position assigned with the exception of the teaching and learning requirement established at Part 5. Subpart B. of this procedure.

2. The college shall review the individual's completed application (including official transcripts, verified related occupational experience, state and/or national industry licensure/certification, and other requirements), and determine if the applicant meets the system-established minimum qualifications for the field applicable to the requested sections immediately prior to start of a term; or

5. immediate deployment in the armed services.

An individual may be hired for no more than two consecutive semesters under this exception.

b. Pending credentials: Individuals who are close to meeting the minimum qualifications may be hired for no more than two consecutive semesters under this exception.

c. Special expertise: An individual with special expertise may be hired to teach specialized courses. There is no time limit on this exception.

d. Renowned qualifications: An individual who has achieved exceptional status or recognition may be hired to teach appropriate courses in the field of recognition. There is no time limit on this exception.

e. Emerging fields: An exception may be made in instances where the program area is so new that the educational preparation requirements and the occupational experience requirements are not yet clearly defined. This exception shall terminate when the system minimum qualifications are established.

3. The college shall develop a process, mutually agreed to by faculty and administration, to implement the consistent application of the exception conditions under this subpart.

4. The college shall maintain appropriate credentialing documentation on temporary part-time and adjunct faculty, and external instructors who are assigned to teach credit-based college courses and for faculty who are assigned to perform work as counselors and librarians.

Subpart D. College responsibility regarding assignment of unlimited faculty. Faculty members in unlimited positions may be assigned available work outside of their granted assigned field/license field/credential field(s) and shall meet the system-established minimum qualifications except as provided under the following conditions:

1. The college determines the faculty member possesses educational and/or occupational experience(s) appropriate to the assignment; and

2. The assignment is essential to meet unexpected and/or sudden staffing needs, to provide a full workload, or to meet other employment contract obligations; and

3. Written documentation providing the rationale for the assignment of the faculty member is on file at the college.

Part 8. College Faculty Professional Development. Professional development includes continuing improvement in: teaching and learning skills and methods, discipline and program content, student interactions, service to the college and the greater community, and personal growth related to the faculty member's employment responsibilities.

Subpart A. College policy. Each college shall establish a policy to implement the faculty development process which shall include the development of faculty professional development plans. College faculty and administration shall work together to establish the college policy on faculty professional development.

Subpart B. Individual professional development plan. Faculty in unlimited positions shall prepare an individual professional development plan according to the timelines and criteria specified in the college professional development policy. The purpose of the professional development plan is to identify activities and/or strategies to be used by the faculty member to maintain currency in the faculty member's credential field(s) and in teaching and learning skills and may include activities that go beyond maintaining currency. The plan shall be developed by the faculty member in consultation with the faculty member's supervisor and shall address specific objectives and expected outcomes with respect to the following components, as appropriate to the faculty member's needs:

1. content knowledge and skill in the discipline/program;
2. teaching methods and instructional strategies;
3. related work experience;
4. study appropriate to the higher education environment;
5. service to the college and the greater community; and
6. other components, as appropriate.

Part 9. Termination of Employment of Unlimited Faculty.

Subpart A. A faculty member's assigned field, license field, or credential field ceases upon termination of employment unless otherwise provided for in board policy and system procedure.

Subpart B. A former faculty member who subsequent to termination of employment receives an offer of employment that requires an assigned field, license field, or credential field(s), shall submit a new completed application for the requested field(s) to the college human resource office for submission to the system office. To be eligible for the field, the individual shall meet the system-established minimum qualifications in effect at the time of hire. This provision does not apply to faculty on layoff with recall rights or to faculty with approved unpaid leaves of absence.

Part 10. Accountability. Each college shall submit an annual report addressing the college's compliance with Policy 3.32, Procedure 3.32.1, and the college's credentialing policy, in accordance with reporting requirements determined by the system office.

Criterion 12: Academic Freedom

Minnesota State College Faculty Master Agreement: Article 23 Section 3

The Employer shall maintain and encourage full freedom, within the law, of inquiry, teaching and research. Each faculty member shall have the right to teach in an atmosphere of free intellectual inquiry and shall not be subjected to restraints or harassment that would impair teaching. In the exercise of academic freedom, the faculty member may, without limitation, discuss his/her own subject in the classroom. The faculty member may not, however, claim as a right the privilege of persistently discussing in the classroom any matter that has no relation to the course subject. There is an obligation to respect the dignity of others, to acknowledge their right to express differing opinions to foster and defend intellectual honesty, freedom of inquiry and instruction.

A faculty member must follow course outlines as developed by and with colleagues in the department(s). The faculty member shall have the right to freely discuss the faculty member's subject in teaching, to choose teaching methods consistent with available resources, to evaluate student performance, to select library and other educational materials consistent with available resources, and to research and publish. The faculty member is entitled to freedom in research and in the publication of the results, subject to adequate performance of other academic duties.

MnSCU Board Policy 3.1 Students' Rights

Part 1. Freedom to Learn. In addition to the basic constitutional rights enjoyed by all citizens, students in colleges and universities have specific rights related to academic freedom and their status as students. Freedom to teach and freedom to learn are inseparable facets of academic freedom. The freedom to learn depends upon appropriate opportunities and conditions in the classroom, on the campus, and in the larger community. Students are expected to exercise their freedom with responsibility.

Part 2. Freedom of Expression. Individual students and student organizations shall be free to examine and to discuss all questions of interest to them and to express opinions publicly and privately. They shall be free to support causes by orderly means that do not substantially disrupt the regular and essential operation of the institution. Students shall be free to take reasoned exception to the data or views offered in any course of study and to reserve judgment about matters of opinion, but they are responsible for learning the content of any course of study for which they are enrolled.

Part 3. Freedom of Association. Students shall be free to organize and join organizations to promote their common and lawful interests, subject to institutional policies or regulations. Registration or recognition may be withheld or withdrawn from organizations that violate institutional regulations.

Part 4. Student-Sponsored Forums. Students shall have the right to assemble, to select speakers, and to discuss issues of their choice. The college or university shall establish reasonable time, place and manner restrictions to assure that the assembly does not substantially disrupt the work of the institution or does not interfere with the opportunity of other students to obtain an education or otherwise infringe upon the rights of others. Such regulations shall not be used as a means of censorship. The president or designee may prohibit any forum when there is a likelihood of harm to individuals or damage to property if the event is held. Prior to any such prohibition, the president shall make his or her best effort to consult with the student association.

Part 5. Student Publications. Student-funded publications shall be free of censorship and advance approval of copy, and their editors and managers shall be free to develop their own editorial and news coverage policies. Editors and managers of student publications shall be protected from arbitrary suspension and removal because of student, faculty, administrative, or public disapproval of editorial policy or content. The student fee allocation process shall not be used as a means of editorial control of student-funded publications. All student publications shall explicitly state on the editorial page that the opinions there expressed are not necessarily those of the college, university, system, or student body.

Minnesota State Colleges Faculty Master Agreement ARTICLE 12: Academic Freedom

Section 1. Policy. It shall be the policy of MnSCU to maintain and encourage full freedom, within the law, of inquiry, teaching and occupational research. The Employer shall not discriminate against a faculty member for engaging in political activities or holding or voicing political views so long as the exercise of this right does not interfere with her/his responsibility as a faculty member.

Section 2. Prohibition. The Employer shall not use any video, listening or recording devices except with the expressed written consent of the faculty member. The parties agree that the faculty member has the right to representation by UTCE prior to signing the written consent. Nothing herein shall be construed to preclude the recording of formal proceedings where a record or minutes are customarily maintained.

Section 3. Faculty Rights and Obligations. In the exercise of academic freedom, the faculty member may, without limitation, discuss her/his own subject in the classroom, but s/he should not introduce into her/his teaching controversial matter which is not related to her/his subject. The faculty member may not, however, claim as her/his right the privilege of persistently discussing in the classroom any matter which has no relation to the course subject. There is an obligation to respect the dignity of others, to acknowledge their right to express differing opinions and to foster and defend intellectual honesty, freedom of inquiry and instruction. A faculty member must follow course outlines as developed by and with her/his colleagues in the department(s). The faculty member shall have the right to freely discuss the faculty member's subject in teaching, to choose teaching methods consistent with available resources, to evaluate student performance, to select library and other educational materials consistent with available resources and to research results, subject to adequate performance of her/his academic duties. When a faculty member speaks, writes or endorses products or candidates as a citizen, s/he is obligated to make certain that such endorsements or statements imply no endorsement by the College.

Section 4. Teaching Materials. A single coordinated set of teaching materials to be purchased by students shall be collectively selected by the faculty members teaching the course at that campus.

The rights of Intellectual Property are protected by MnSCU policy 3.26

Subpart J. Intellectual Property. Intellectual property is any work of authorship, invention, discovery, or other original creation that may be protected by copyright, patent, trademark, or other category of law.

Subpart K. Intellectual Property Rights. Intellectual Property Rights means all the protections afforded the owner or owners of an original work under law, including all rights associated with patent, copyright, and trademark registration.

Subpart L. Jointly Created Work. A jointly created work is one where two or more creators contribute to the work and intend that it result in a unified, single work.

MnSCU Board Policy 3.26

Part 4. Ownership of Intellectual Property Rights.

Subpart A. Basic Ownership Rights of the Various Types of Creative Works. The ownership rights to a creation shall be determined generally by the provisions in Subpart A below, but ownership may be modified by an agreement, sponsorship agreement, or other condition described in Subpart B or Subpart C below.

- **Institutional Works.** Intellectual property rights in institutional works belong to the college or university. Institutional works are works made for hire in the course and scope of employment by employees or by any person with the use of college or university resources, unless the resources were available to the public without charge or the creator had paid the requisite fee to utilize the resources. A course outline is an institutional work. A college, university or the system office may enter into a written agreement with a non-faculty employee granting the employee ownership of a work

that the parties agree is of a scholarly nature as described in Subpart A.2. For the purposes of this policy, scholarly works are not considered institutional works.

- **Scholarly Works.** Intellectual property rights in scholarly works belong to the faculty member or student who created the work, unless an agreement, sponsorship agreement, or other condition described in Subpart B or C below provides otherwise. Scholarly works are creations that reflect research, creativity, and/or academic effort. Scholarly works include course syllabi, instructional materials (such as textbooks and course materials), distance learning works, journal articles, research bulletins, lectures, monographs, plays, poems, literary works, works of art (whether pictorial, graphic, sculptural, or other artistic creation), computer software/programs, electronic works, sound recordings, musical compositions, and similar creations.
- **Personal Works.** Intellectual property rights in personal works belong to the creator of the work. A personal work is a work created by an employee or student outside his or her scope of employment and without the use of college or university resources other than resources that are available to the public or resources for which the creator has paid the requisite fee to utilize.
- **Student Works.** a) Intellectual property rights in student works belong to the student who created the work. b) A creative work by a student to meet course requirements using college or university resources for which the student has paid tuition and fees to access courses/programs or using resources available to the public, is the property of the student. c) A work created by a student employee during the course and scope of employment is an institutional work and intellectual property rights to such creation belong to the college or university unless an agreement, sponsorship agreement, or other condition described in Subpart B or C below provides otherwise.

Subpart B. Modification of Basic Ownership Rights. The general provisions for ownership of intellectual property rights set forth in Subpart A may be modified by the entering into a signed written agreement as provided in this subpart, following collaborative discussion among the affected parties, or through the substantial use of resources.

- **Sponsorship Agreement.** The ownership of intellectual property rights in a work created under a sponsorship agreement shall be determined by the terms of the sponsorship agreement. If the sponsorship agreement is silent on the issue of ownership of intellectual property rights, ownership will be determined under applicable law.
- **Collaborative Agreement.** A college, university or the system may participate in projects with persons, corporations, and businesses to meet identified student, citizen, community and industry needs. Ownership rights pursuant to any collaboration shall be addressed pursuant to this policy.
- **Specially Commissioned Work Agreements.** Intellectual property rights to a work specially ordered or commissioned by the college or university from a faculty member or other employee, and identified by the college or university, as a specially commissioned work at the time the work was commissioned, is a work made for hire and shall belong to the college or university. The college or university, and the employee shall enter into a written agreement for creation of the specially commissioned work.
- **Substantial Use of Resources.** In the event a college, university or the system office provides substantial resources to a faculty member for creation of a work that is not an institutional work created under a sponsorship agreement, individual agreement, or special commission, the college university and/or the system office and the creator shall own the intellectual property rights jointly in proportion to the respective contributions made. Use of resources is considered substantial when the additional support received is beyond the normal support level made available by a college, university and/or the system office to the individual in his or her position.

Subpart C. Other ownership factors.

- 4. Collective Bargaining Agreement.** In the event the provisions of this Policy and the provisions of any effective collective bargaining agreement conflict, the collective bargaining agreement shall take precedence.

- 5. Jointly Created Works.** Ownership of jointly created works shall be determined by separately assessing which of the above categories applies to each creator, respectively. Jointly created works involving the contributions of students and/or student employees must be assessed considering this and other relevant categories of ownership rights as set forth above.
- 6. Sabbatical Works.** Intellectual property created during a sabbatical is defined as a scholarly work. Typical sabbatical plans do not require the use of substantial college/university resources as defined in Part 2. Subpart S. of this policy. If the work created as part of an approved sabbatical plan requires resources beyond those normal for a sabbatical, the parties may enter into one of the applicable arrangements as set forth in Part 4. Subparts B. and C. of this policy.
- 7. System, College or University Name.** Intellectual property rights associated with the system's identity, the identities of its colleges and universities, logos, and other indices of identity belong to the respective entity. Such rights may be licensed pursuant to reasonable terms and conditions approved by the Chancellor, presidents or their designees, respectively. System employees may identify themselves with such title of their position as is usual and customary in the academic community; but any user of the system's or a college's or university's name, logo, or indicia of identity shall take reasonable steps to avoid any confusing, misleading, or false impression of particular sponsorship or endorsement by the system, its colleges or universities. When necessary, specific disclaimers shall be included.
- 8. Works Owned Jointly by Colleges, Universities and the system.** Colleges, universities and system ownership interests in jointly owned intellectual property shall be determined by the relative contributions made by each contributor - unless otherwise provided in a written agreement. The ownership interests may be expressed in percentages of ownership or an unbundling of the rights associated with the work, whatever the parties agree to. This paragraph applies only to allocation of ownership interests among a college, university or the system. The ownership of any other joint owner shall be determined in accordance with applicable policy, collective bargaining agreement, or personnel plan provisions, or as negotiated among the parties.
- Equitable Distributions.** In any instance in which the system and/or its colleges or universities execute an agreement with an individual, corporation, business or other entity for economic gain using intellectual property in which the colleges, universities, or the system has an ownership interest, the colleges, universities or the system shall receive an equitable distribution. The proceeds of the equitable distribution shall be shared among the creators of the work as determined by agreement in accordance with this policy.

Criterion 13 Student Achievement

MnSCU Board Policy 3.22

Part 1. Purpose.

The purpose of this policy is to define and govern dissemination of course syllabi and course outlines.

Part 2. Definitions.

Subpart A. Course Outline. The course outline is the document approved by the college or university committee to communicate information about system college and university courses.

Subpart B. Course Syllabus. The course syllabus is a document that contains the elements of the corresponding course outline, standards for evaluation of student learning, and additional information which reflects the creative work of the faculty member.

Part. 3. Dissemination to Students.

Each college and university shall establish institutional procedures which assure that each student enrolled in a course shall be provided a course syllabus within a maximum of one week after the first class meeting. When courses are offered in a condensed format, the time frame for distribution of the syllabus shall be adjusted accordingly.

Part 4. Dissemination to College or University Administration.

The faculty member shall, upon request, provide a copy of the current course syllabus to the college or university administration according to institutional procedures.

Part 5. Course Outlines.

Subpart A. Course outline dissemination. Each system college and university shall post course outlines for all courses on its institutional website.

Subpart B. Student transfer. Course outlines shall be the official system document used to determine course equivalencies for student transfers. For additional guidance, see Board Policy 3.21 Undergraduate Course Credit transfer, Part 4. Course Outlines.

MnSCU Board Policy 3.22.1

Part 1. Purpose.

Subpart A. This procedure identifies the characteristics of course outlines and course syllabi and the important roles they serve within Minnesota State Colleges and Universities.

Subpart B. Nothing in this procedure shall be interpreted to expand, diminish or alter the academic freedom provided under Board policy and System collective bargaining agreements.

Part 2. Course Syllabi.

Subpart A. Purpose. Course syllabi communicate the specific details of courses taught by individual instructors.

Subpart B. Creation. Course syllabi are created by faculty members.

Subpart C. Content. Course syllabi include the pertinent information from the corresponding course outline and the details of the course as determined by each individual instructor. The details may include meeting dates, times, locations, instructor contact information, grading policies, required materials, course requirements, statements or references to college/university/System policies, accommodation requests, etc.

Subpart D. Uses. Faculty members use course syllabi to organize class information and communicate the instructor's plan

for conducting the course. A course syllabus helps clarify course goals and objectives, assessment and evaluation standards, grading policies, and student responsibilities associated with the course. Students use course syllabi as guides to student learning and course expectations. Course syllabi may be used for accreditation purposes, program review, curriculum development and review, licensure applications/updates, performance evaluations, student grade appeals, or other similar institutional uses that respect the intellectual property rights of faculty members. A course syllabus may be used for other purposes if the owner of the intellectual property rights to the syllabus grants permission.

Subpart E. Ownership. Pursuant to Board Policy 3.26 Intellectual Property and the applicable System collective bargaining agreements, course syllabi are considered scholarly works and owned by the faculty members who create them, unless other circumstances apply.

Part 3. Course Outlines.

Subpart A. Purpose. Course outlines communicate information about system college and university courses to both internal and external stakeholders and align the courses with applicable accreditation requirements.

Subpart B. Creation. Administrators and faculty contribute procedurally and substantively to the development of course outlines, which are approved through the appropriate college or university process.

Subpart C. Content. Course outlines contain elements of the courses, including the subject, course number, course title, course description, credits, lecture hours, lab hours, prerequisites, co-requisites, Minnesota transfer curriculum goals, outline of learning outcomes, and revision histories.

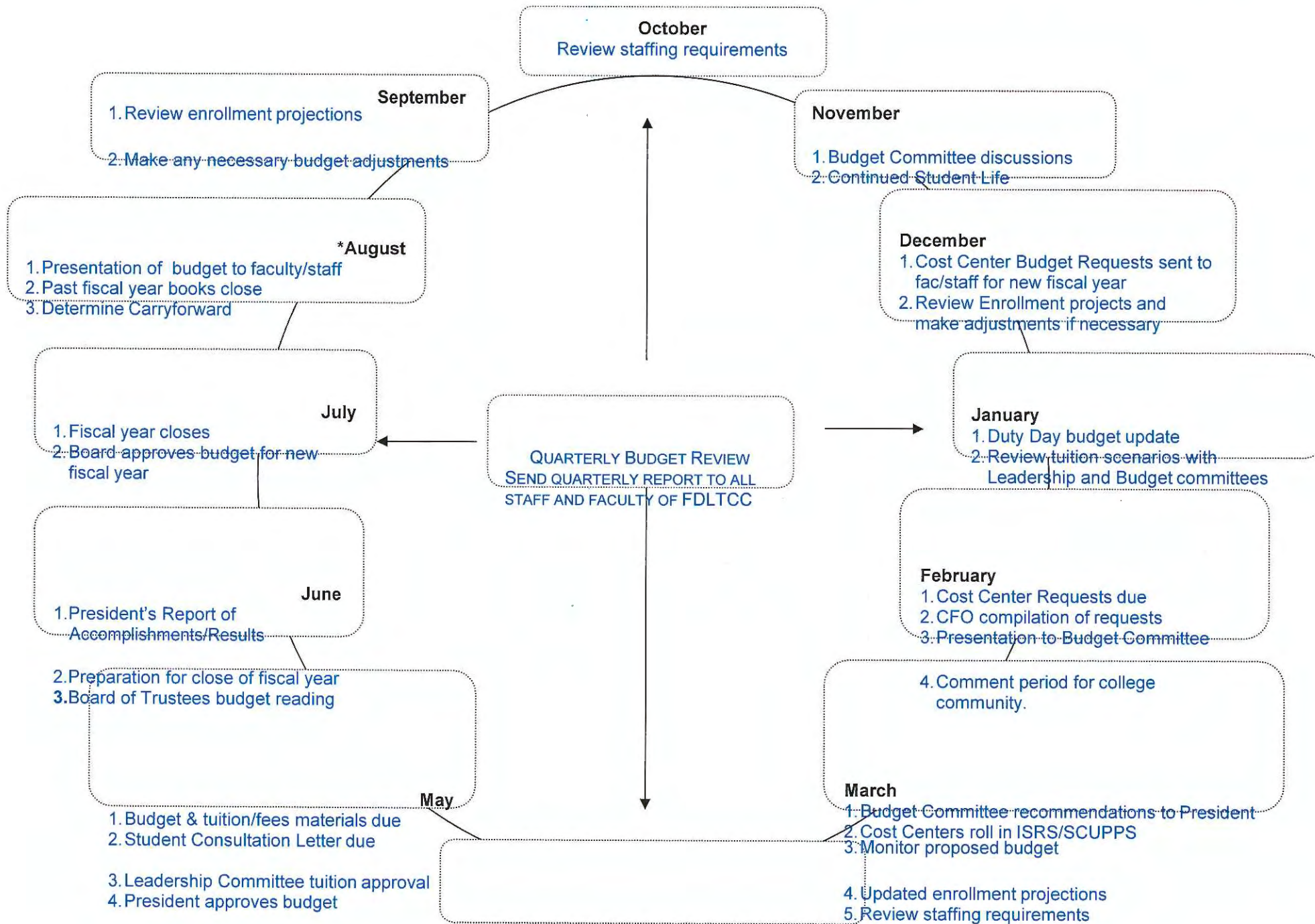
Subpart D. Uses. For college and university purposes, course outlines are used to advise students, to determine course equivalencies for student transfers, for accreditation purposes, to communicate the essential elements of a course to faculty members teaching the course, to develop new curriculum or courses, for program and course reviews, for licensure applications and updates, and for grant applications. Students use course outlines for course selection, course transfers, and other purposes. Faculty members use course outlines to develop course syllabi, communicate the essential elements of a course to other faculty members, develop new curriculum or courses, and for program and course review.

Subpart E. Ownership. Pursuant to Board Policy 3.26 Intellectual Property, course outlines are considered institutional works and owned by the colleges and universities.

Subpart F. Entering course outlines into the Integrated Statewide Record System (ISRS). Guidance on where to find and enter data in the ISRS curriculum module can be found at http://www.its.mnscu.edu/isrs/navigation/course_building/curricweb.html.

Criterion 16 Financial Resources

FDLTCC Budget Wheel



Anishinaabeg Gikendaasowinan

Fond du Lac Tribal and Community College

April

1. Prelim. salary/fringe loaded to ISRS/SCUPPS
2. Review for accuracy

Criterion 18 Institutional Effectiveness

MnSCU Board Policy 3.36 Academic Programs

Part 1. Purpose and Applicability. The purpose of the Academic Programs policy is to direct decision-making regarding the development, approval and management of credit-based academic programs.

The academic programs of the Minnesota State Colleges and Universities should prepare graduates for work, life, and citizenship. Academic programs should create graduates who are creative, innovative, and able to respond with agility to new ideas, new technologies, and new global relationships. Graduates should be able to lead their professions and adapt to the multiple careers they will have over their lifetimes. Graduates should have the ability to think independently and critically; be able to resourcefully apply knowledge to new problems; proactively expect the unexpected, embrace change and be comfortable with ambiguity; and be able to communicate and work effectively across cultural and geographic boundaries.

In order to meet Minnesota's educational needs, the Minnesota State Colleges and Universities shall endeavor to:

- Ensure quality and excellence that is competitive on a national and international level in meeting the needs of students for occupational, general, undergraduate, and graduate education;
- Facilitate ease of transfer among schools and programs, integrate course credit, and coordinate degree programs;
- Give highest priority to meeting the needs of Minnesota employers for a highly skilled and adaptable workforce;
- Enhance Minnesota's quality of life by developing understanding and appreciation of a free and diverse society; and
- Eliminate unnecessary duplication and achieve efficient and streamlined operations.

Part 2. Definitions. The following definitions have the meanings indicated for all Board policies unless the text clearly indicates otherwise.

Subpart A. Academic award. Academic award means a certificate, diploma or degree.

Subpart B. Academic program. Academic program means a cohesive arrangement of college-level credit courses and experiences designed to accomplish predetermined objectives leading to the awarding of a degree, diploma, or certificate. Undergraduate degree programs shall include a general education component. The purpose of an academic program is to:

- increase students' knowledge and understanding in a field of study or discipline,
- qualify students for employment in an occupation or range of occupations, and/or
- prepare students for advanced study.

Subpart C. Academic program inventory. Academic program inventory means the official list of academic programs offered by system colleges and universities.

Subpart D. Credit. Credit means a quantitative measure assigned to a system college or university course offering or an equivalent learning experience that takes into consideration achieved student learning outcomes and instructional time.

Subpart E. General education. General education means a cohesive curriculum defined by faculty through system college or university procedures to develop reasoning ability and breadth of knowledge through an integration of learning experiences in the liberal arts and sciences.

Part 3. Authorized Academic Awards.

Subpart A. System college and university award authority. System colleges and universities have authority to confer academic awards only as specified below.

9. Community colleges. Community colleges have the authority to confer undergraduate certificates, diplomas, associate in arts, associate in fine arts, associate in science, and associate in applied science degrees.

10. Consolidated colleges. Consolidated colleges have the authority to confer undergraduate certificates, diplomas, associate in arts, associate in fine arts, associate in science, and associate in applied science degrees.
11. Technical colleges. Technical colleges have the authority to confer undergraduate certificates, diplomas, associate in science, and associate in applied science degrees.
12. Universities. Universities have the authority to confer undergraduate and graduate certificates and associate in arts, associate in fine arts, associate in science, baccalaureate, and graduate degrees.

Approval by the Board of Trustees is required for a system college or university to confer an academic award type for which specific authority is not granted in this policy.

Subpart B. Academic award characteristics. The chancellor shall specify the characteristics of academic awards.

Subpart C. Academic program credit length limits. Academic programs that lead to an associate degree shall be limited to 60 credits and academic programs that lead to a baccalaureate degree shall be limited to 120 credits unless the chancellor grants a waiver based on industry or professional accreditation standards that require a greater number of credits.

The chancellor shall set program credit length requirements and waiver criteria for undergraduate certificates, diplomas and graduate level awards.

Part 4. Authority to Establish Academic Program Locations. Approval of the chancellor is required for establishment of a location at which an academic program may be offered.

Part 5. Academic Program Approval. Approval of the chancellor is required for new academic programs, changes to existing academic programs, suspension of academic programs, and closure of academic programs at system colleges and universities.

An approved academic program shall include curricular requirements for earning an academic award, such as credits in general education, a major and/or minor, and all prerequisite courses. The chancellor shall maintain the academic program inventory and annually report to the Board of Trustees on the status of the inventory. The annual report to the Board will include data and analysis of programs measured against program goals established by the Chancellor. The goals will be based on aligning program offerings to workforce needs statewide, regionally and locally in collaboration with the Department of Employment and Economic Development and the Governor's Workforce Development Council (GWDC), and including data from the State Demographer. Only academic programs approved by the chancellor as recorded in the academic program inventory may be offered by system colleges and universities.

Part 6. Student Options when Academic Programs are Suspended, Closed, or Changed. A system college or university shall provide a student admitted to an academic program an opportunity, consistent with system college or university policy, to complete the academic program when it is suspended or closed or when the requirements have changed.

Part 7. Academic Review. Each system college and university shall regularly review its academic programs for the purpose of academic planning and improvement.

The chancellor, as appropriate, may conduct statewide or regional reviews of academic programs or program clusters, report findings to the Board of Trustees and, when necessary, impose conditions on academic programs.



Criterion 19: Operational Status

American Indian Studies

Associate of Arts Degree Course Requirements Program Planner Checklist

Student _____ ID _____



Course Number	Course Title	Credits	Semester	Semester offered	Grade completed
American Indian Studies Emphasis Courses (Required):					
AMIN 2001	Federal Laws and the American Indian	3	S	_____	_____
ANSH 1001	Intro to Anishinaabe Language	4	F/S	_____	_____
ANSH 1002	Anishinaabe Language II	4	F/S	_____	_____
ANTH 1001	Intro to American Indian Studies	3	F	_____	_____
HIST 1050	American Indian History I	4	F	_____	_____
HIST 1051	American Indian History II	4	S	_____	_____
General Education Requirements:					
MTC Goal 1: Communication					
ENGL 1001	College Writing I: Composition & Research	4	F/S/SS	_____	_____
ENGL 1004	College Writing II: American Indian Literature	3		_____	_____
SPCH 1020	Interpersonal Communication	3	F/S/SS	_____	_____
MTC Goal 2: Critical Thinking: Completed when 40 credits of MTC requirements are met.					
MTC Goal 3: Natural Sciences: (2 courses, one of which must have a lab)					
BIOL 1060	Environmental Science	4	F/S/SS	_____	_____
	and one other course, at least 4 credits	4	F/S/SS	_____	_____
MTC Goal 4: Mathematical/Logical Reasoning: (1 course)					
	Complete one course, at least 3 credits	3	F/S/SS	_____	_____
MTC Goal 5: History and the Social and Behavioral Science: (1 course)					
AMIN 2030	Contemporary American Indian Concerns	3	S	_____	_____
OR PSY 2002	Indigenous Psychology	3	F	_____	_____
MTC Goal 6: Humanities and Fine Arts: (2 courses from 2 different disciplines)					
ART 1060	American Indian Art	3	F	_____	_____
MUSC 1035	American Indian Music	3	F	_____	_____
MTC Goal 7: Human Diversity:					
AMIN 1050	Anishinaabeg of Lake Superior	3	F/S/SS	_____	_____
MTC Goal 8: Global Perspective: (1 course)					
SPCH 1030	Intercultural Communications	3	F/s	_____	_____
MTC Goal 9: Ethical and Civic Responsibility: (1 course)					
Completed with AMIN 1050					
MTC Goal 10: People and the Environment: (1 course)					
Completed with BIOL 1060					
Physical Education (2 courses)					
PE 1051	American Indian Traditional Dance	1	F/S	_____	_____
PE 1052	American Indian Games	1	S	_____	_____
Total Credits required: 60					

Fond du Lac Tribal and Community College reserves the right to change when courses are offered. Program requirements are subject to annual review and revision. Students should use this program plan as a guide when selecting courses to complete a degree in a major. It is important that students consult with an advisor/counselor prior to registering for courses each semester. This document is available in alternative formats to students with disabilities by calling 218-879-0805 (voice and TTY).

Environmental Institute Outreach Summary

Current Grants

- **Thirteen Moons-** focused on connecting community members with information on natural resources, agriculture, economic opportunity, language, and culture. Twelve workshops and seasonal events such as wild rice camp, sugar bush, and summer harvest serve the community each year. Thirteen Moons also connects the community with Tribal, federal, and state agency programs and staff to support the growing and harvesting of foods for healthy living through events such as the Thirteen Moons Pow Wow and the Agriculture and Small Business Conference. Thirteen moons serves **over 2000 community members** annually.
- **NASA NICE-T-** Climate Change Impacts on Tribal Lands. Focuses on STEM camps, (serving the OJS, Southridge, Cloquet) NASA internships, Undergrad Research internships, and teacher trainings. Have served **over 200 students**, teachers, and community members in the last year.
- **Bimaaji'idiwin Garden Program-** Supports small farmer training, mentorship, marketing, seed saving, and encouraging youth to garden. Provides garden internships and supported Journey Garden kids participation in the FDL Farmer Market. Was a co-lead on last month's Agriculture and Small Business Conference. **Has served over 150 community members** with hands-on skill training or educational outreach in the last year.
- **St. Louis River Watch-** A water quality monitoring program aimed at middle school, high school, and college students. 17 schools monitor 20 stream sites within the St. Louis River Watershed and Lake Superior basin. Approximately **400 students** a year participate in the program.
- **Building Capacity for STEM –** Project aimed at creating model sustainability and green technology hands-on demonstration sites on the FDLTCC campus. These projects are researched, designed, and implemented by the college students. This project also supports community events such as Sustainability Week, Bee Symposium, and Earth week. Over **200 students and community members** have participated in the projects and activities.
- **MN Seagrant Increasing Community Resiliency in the Face of Major Climatic Events.** – A research study that gathers the stories of what happened during the 2012 Flood both on the Fond du Lac Reservation and in the Fond du Lac village near Chambers Grove. A report and suggestions for preparing for the next climatic event will be shared with both communities.

Just Completed

- AIHEC Climate Change Awareness- supported events highlighting work done by the FDL Band. **Over 300 students and community members served.**
- EPA EcoAmbassador "Dragonflies as Biosentinels for Hg in the St. Louis River Watershed". Created a continuing partnership with FDL RM to support needed research.

Grants Submitted or In Progress

- First Nations "Mentoring Small Producers"- mentoring and education outreach for small farmers. Should be notified February 2016
- USDA NIFA Research- in progress. Project that would expand Hg research in partnership with FDL RM. Submission Feb. 25, 2016
- USDA NIFA Special Emphasis-in progress. Proposals will support a youth coordinator and agriculture.

Environmental Institute

Tribal College Extension

March 2015

Our Tribal College Extension Programs

St. Louis River
River Watch
page 2



Ojibwe
Garden
page 3



Thirteen
Moons
page 4



EPA Dragonfly
page 5



Sustainability
page 6



Gidaa Camp
page 7

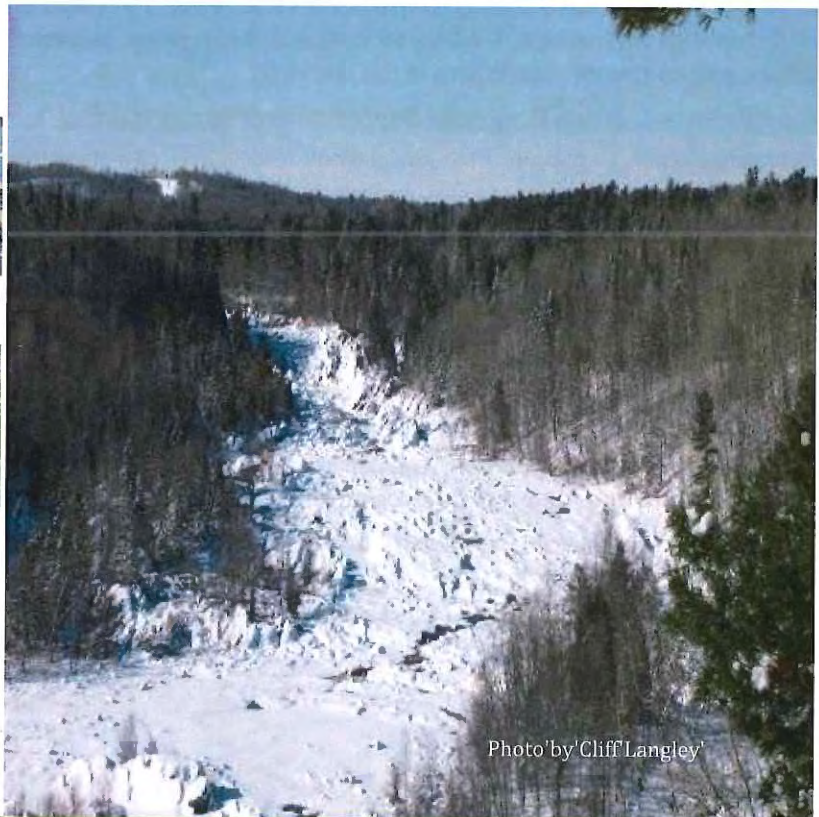


Photo by Cliff Langley

Report Card

The Environmental Institute is the Tribal College Extension Program.

Mission Statement:

To promote the education and cultural growth of the community in natural resources and the environment. The Environmental Institute supports and coordinates education, research, and outreach that serve our greater community.

Future Directions

The EI will be a leader and catalyst for sustainable and culturally relevant use of natural resources. We will connect our students and greater community with empowering opportunities and partnerships through culturally relevant research and programming.

Ojibwemowining Digital Recordings

2014-2015 ODAS traditional audio recordings

(ALL of these are on the hard drives in Ojibwemowining Digital Arts Studio)

Summer 2014:

Conversation with Nancy Jones, Dan Jones & Pat Ningewance about women's teachings

Ojibwemotaadidaa "Ojibwe Yoga" audio track: Pat Ningewance & Fong Hermes (Oboe)

Kiwenz Language Camp – Lucas Reynolds' videos of camp & interviews

FDL Spirit Run (August 2014)

Madeline Island Anishinaabe Days (Sept? 2014)

Oshkii Giizhik Singers (recorded Fall 2014)

Gizaagi'igonan gimaamaanan Aki

Wichitaitoya

Waabigwan Ikwewag

Some video of "Love Water Not Oil" concert at Gimaajii is archived

Nibiwalk CD (recorded October 2014 and December 2014)

(Video of the St. Louis River Water Walk and December concert is also available)

Gi-bimoseyaan – Sharon Day & water walkers

Agamiing – Agamiing Singers

Canoe Song – Pura Fe

Nibi – Sharon Day, Pura Fe, & water walkers (song by Dorene Day)

Emerald City – Renee Copeland

Beautiful Day – TWIN

Wichitaitoya – Oshkii Giizhik Singers

Miigwech Nibi – Sharon Day & water walkers

Goin Down the Road – TWIN & water walkers

Bring a Little Water, Sylvie – Sharon Day & water walkers

Gizaagi'igonan gimaamaanan aki – OGS

Crystal Clear – Agamiing Singers (song by Brenda McIntyre)

Nibi – Jagger & Lyz (song by Dorene Day)

Rocky Makes Room for Them Jan 2015

8 songs for moccasin game (hand drum songs) for PE Class: American Indian Games

Women's hand drum gathering May 9, 2015 (There are also a few hours of video yet to be archived)

Agamiing – The Old Ones of Sandy Lake

Agamiing – Anduwa

Agamiing – Anduwa round

Ambe Giwedaa

Anishinaabekwe

Dorene Day – Nibi

Dorene Day – Ojibwe love song

Dorene Day – Ojibwe love song

Strawberry Moon Singers - Echoing

Gi bimoseyaan

Hochunk Thank you

Hue Tonantzin (Moon Dance Hue Hue)

Humnao (Moon Dance Hue Hue)

Dorene Day – Morning Song

Strawberry Moon Singers - Niisaa niisaa niisaa

Papalotl (MoonDance Hue Hue)
Porque te quiero tanto (MoonDance Hue Hue)
Rosary's 7 Grandfathers Song
Rosary's Grandmother Song (3 takes)
Strong Woman Song
Wichitaitoya

Kiwenz Ojibwe Language Camp June 17-21, 2015 (There are many hours of video also, yet to be archived)
Flute player (video)
Intertribal (video)
Hand drummer (audio)
Two Step (video)
Hours of songs TBA (yet to be archived)

Anna Gibbs July 9 2015
Jiimaan song
Dodem song
Cloud song
4 Directions song
Niinimoshe song (Turkey in the straw)

2015-2016 ODAS recordings

****RECEIVED FROM American Philosophical Society: Densmore database, Maureen Matthews radio programs & Gertrude Kurath Ojibwe song recordings**** (archived)

Oshkii Giizhik Singers recorded for Elizabeth LaPensee's Digital Game "Honour Water"
Gizaagi'igonan gimaamaanan Aki
Miigwech Nibi
Gii Bimoseyaan

HOPE Project (in partnership with Minowiijiwin teen program)
Kaitlyn's Story: narration & background guitar/piano
Niwi Mino Bimaadiz
Suicide Prevention Radio Spots

Ojibwemotaadidaa "SuperHeroes" Story

Anna Gibbs – Live performance of "How Bear Got a Short Tail"

"FDLTCC Rocks my Moccs" video project

Traditional Teachings Today – November 2015 – Greg Biskakone Johnson, Sharon Day, Elizabeth LaPensee
Traditional Teachings Today – December 2015 – Joe Pitawanakwat
Traditional Teachings Today – February 2016 - AICF Hide Tanning workshop
Traditional Teachings Today – March 2016 – AICF Hide Tanning (continued)
Traditional Teachings Today – April & May (These were not recorded, funded solely by AICF grants?)

Feb 13, 2016: MMIW March – Duluth, Gimaajii to Lake Superior

April ? 2016: KBEM “Native Roots of Jazz” Weaving of Traditions Concert at Hamline University

FDLTCC Pow-wow

In Studio: Big Red Singers (Jeremy Wilson’s group)

Stone Bridge Singers

May 9, 2016: FDLTCC Live! (Student Performance including Language & Music)

May 18, 2016: Billy Blackwell FDL history lecture at Sawyer Center

June 2016: Billy Blackwell in studio history lecture

June 15, 2016: Wisdom Steps Ojibwe Play – “Wiijiwaaganag” by Marcie Rendon

