



*staff/student*  
**NEWSLETTER**

VOL. 11. NO. 24.

DATE: FEBRUARY 27, 1989

The NEWSLETTER is PROUD TO ANNOUNCE:

THEODORE JAMERSON ELEMENTARY SCHOOL, on the campus of United Tribes Technical College, has earned the recognition of being declared a NORTH DAKOTA CENTENNIAL SCHOOL as announced by the General Federation of Women's Clubs in cooperation with the North Dakota Department of Public Instruction.

This honor is earned by reaching the goal of 50¢ per student donation to help defray the cost of the state centennial youth statue.

In 1904, ALSO through the efforts of the General Federation of Women's Clubs of North Dakota, thousands of North Dakota children contributed the money for the statue of the famous SAKAKAWEA, which stands at the entrance to the Heritage Center on the North Dakota Capitol Grounds.

History repeats itself. To help celebrate North Dakota's Centennial and 100 years of volunteer service of the G.F.W.C. of N.D., this organization has once again joined with the state's schools to commission a new, life-size bronze statue of a young girl and boy, called "PIONEERS OF THE FUTURE", sculptored by the noted artist, Jeff Barber, to celebrate the importance of young people to the future of the State of North Dakota.

This new statue will be dedicated on the Capitol Grounds in Bismarck at 10:00 AM on May 13, 1989, by Governor George Sinner, with a formal resolution pending in the North Dakota State Legislature.

The Chairpeople for this project are: Marijo Shide of Larimore, N.D. and Avis Van Wechel of Mayville, N.D. The contact person at United Tribes/THEODORE JAMERSON ELEMENTARY SCHOOL for this project is DOTTI SCHMELING. If you wish to contact Dotti about this project, please call her at EXT. 253.

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THE TEN COMMANDMENTS FOR GOOD HEALTH

from "Lifeplanning" (Robb E. Dalton)

1. Thou shalt not smoke.
2. Thou shalt eat a well-balanced, low-fat, high-fiber, nutritional diet
3. Thou shalt drink six glasses of water each day
4. Thou shalt maintain the proper weight
5. Thou shalt not drink alcohol
6. Thou shalt adhere to a routine of set exercise
7. Thou shalt take a multiple vitamin containing the RDA
8. Thou shalt REDUCE STRESS
9. Thou shalt have regular medical and dental checkups
10. Thou shalt reduce vulnerability to accidents

**Cafeteria Noon Menu:**

Dates: FEB. 27 to MARCH 3

Mon.-	Pork Cutlets
Tues.-	Hamburger on Bun
Wed.-	House Special Pizza
Thurs.-	Indian Stew
Fri.-	Shellroni Casserole with Cheese



IN THE "NEWSLETTER SPOTLIGHT"  
IS  
BERNICE LAUNDREAUX

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BERNICE LAUNDREAUX is the Secretary at the U.T.T.C. Chemical Health Center.

Bernice graduated from high school in 1971 at Grace High School, Grace, Idaho. She attended Brigham Young University in Provo, Utah for 1½ years. In 1974, she graduated from United Tribes.

Before Bernice returned to United Tribes to work, she was employed after graduation here with the Bureau of Indian Affairs, Standing Rock Agency at Fort Yates, North Dakota.

Bernice is the mother of three beautiful girls; the oldest, LaRae, is six years old, and the twin girls, LeAnne and DeAnne, are two years old. Bernice's husband, LeRoi, is employed at the U.T.T.C. Cafeteria.

Bernice works with the U.T.T.C. Chemical Health Program because her hope and wish is to one day see the American Indian rise away from alcohol and drug abuse; she feels that alcohol and drugs have destroyed a lot of PRIDE among Indian people and that they present a very serious problem.

At present, Bernice would like all readers of the NEWSLETTER to remember: "Children are very special little people; we as adults must care for their well-being and we must be trusting of our children. If a child is TRUSTED, he learns to trust himself and others. If he is treated with suspicion all the time, he loses confidence in himself. This lack of confidence leads to feelings of guilt and fear. Feelings like this may lead to the abuse of alcohol and drugs in an effort to escape. Be spiritual; in your family worship, teach your children to trust God to give them self-control. Let your children know that you depend on Him, too. Trusting God will take away fear and worry and give the children happy, confident spirits.

Today, please, Parents.....go home and give a hug to your children and observe their faces!"









ANNOUNCEMENTS! ANNOUNCEMENTS! ANNOUNCEMENTS! ANNOUNCEMENTS! ANNOUNCEMENTS!

REMINDER! The Title IV, Chapter 1 Public Hearing to discuss the proposed projects for the 1989-1990 school year at Theodore Jamerson Elementary School will be held on MONDAY, FEBRUARY 27, 1989, at 4:00 PM in the school library. PLEASE PLAN TO ATTEND! If you have questions, please call Glenna at EXT. 306.

Winner of the drawing for the Pendleton was RICK BLEICHNER. Congratulations, Rick! The drawing was done on February 22nd, 1989; Vern Anderson drew Rick's name "out of the hat".

There will be no Parenting Class this week. Classes will resume on March 8, 1989.

The Thunderbird A. A. Group meets each week on Thursday, at 8:00 PM in the Conference Room of TOUCHSTONE LODGE. The only requirement for membership is the desire to stop drinking.

The UTTC A1-Anon Group meets every Wednesday evening at 7:00 PM at Building 68, the UTTC Chemical Health Center.

February is Black Awareness Month, set aside to remind Americans of the contributions that Black Americans have made to the American culture. Three names of particular importance in recent years are ROSA PARKS, JUDGE RONALD E. DAVIES, and ERA BELL THOMPSON.

JUDGE RONALD E. DAVIES is a native of Harvey, North Dakota. He was a Federal Judge who ruled to end segregation in the schools in the South during the '60's. His decision benefitted Black students throughout the United States...but it also set a precedent that no person in the United States should be refused admission to any school because of his color, race, or national origin.

ERA BELL THOMPSON is a Black American from Driscoll, North Dakota. She is the publisher of the International Ebony Magazine, circulated in the United States and in countries abroad.

ROSA PARKS is called the "Mother of the Civil Rights Movement". The civil rights movement began, in a sense, with this one lady refusing to go to the back of a city bus thirty-four years ago. In those times, Blacks were required by law to sit only in the back of buses, while Whites were seated in the front of the buses. Ms. Parks' action sparked a year-long boycott of the bus line by the Blacks in her city. Blacks UNIFIED, and people HAD to listen. Ms. Parks began a movement that helped Blacks, but it also brought to the consciousness of Americans that NO ONE should be denied a seat ANYWHERE ON THE BUS....OR PLANE....OR WHEREVER ELSE....on the basis of color.

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SUPERVISORS: David M. Gipp, President  
Dr. Loretta DeLong  
Vice-President of Student Affairs  
EDITOR: Mary Lemcke  
CONTRIBUTORS: Faculty, Staff, and Students of UTTC  
PRINTER: Terry Lewis

The following speech was delivered by the President of United Tribes Technical College, Mr. David Gipp, to the North Dakota State House Judiciary Committee on February 7, 1989. The speech is presented here in its entirety.

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On behalf of the United Tribes Technical College (UTTC), oftentimes referred to as the "United Tribes of North Dakota," I express our appreciation for the time you have taken to listen to our concerns expressed here today. My name is David M. Gipp, president of the United Tribes, which is located at the South end of Bismarck and has served adult Indian students and their families--adults and children--for some twenty years. As well as serving as a postsecondary technical college, United Tribes historically has served as an "Intertribal Forum" for concerns and discussions of the North Dakota tribal elected leadership.

You need to know that our United Tribes board of directors is comprised of ten delegates, or two representatives from each of the five North Dakota Tribes. The tribal chairperson from each tribe is a member and another is selected by each of the five tribal councils--as a rule this member is a councilman. The tribal governments represented by elected members to our board are: The Three Affiliated Tribes of Fort Berthold, The Devils Lake Sioux Tribe of Fort Totten, Sisseton Wahpeton Sioux of Lake Traverse, The Standing Rock Sioux Tribe, and The Turtle Mountain Band of Chippewa.

The tribal leadership has met jointly numerous times over the proper and acceptable recovery and reburial of the remains (and their possessions) of our forefathers. The official stance of United Tribes was a call for the immediate return and appropriate reburial of Indian remains and possessions by July 1, 1988. In addition, the elected leadership opposed and continues to oppose "archaeological testing and examination" of Indian remains. I refer specifically to the long-term holding of such remains and possessions or to "state of the art" scientific testing or examination.

Put simply, the North Dakota tribal leadership looks upon such analysis as a fundamental desecration and violation of the remains of our ancestors. It is as much a violation as those who have and would vandalize burial sites and remains, take for private collection, or sell or exchange such remains. I use the term "desecration" because such acts violate the cultural, spiritual and religious tenets of the tribes and of all the people of the Good State of North Dakota. There is no real difference to us between the scientist who would advocate collecting, stashing, storing and analyzing these remains and the vandal or the salesman in the "black market of skulls, bones and artifacts." A grave robber is a grave robber, and North Dakota Law needs to adequately address such violators.

We are against the analyses of bones or other Indian remains which involve the use of cutting, grinding, X-rays, carbon dating, the use of laser technology, or chemical tests. In short, it is not acceptable to allow the hand of man to destroy or desecrate the physical and spiritual remains of another. Likewise, we continue to advocate the long overdue return of housed remains and of future "finds" to the tribes for proper burial or reburial.

Indeed, the North Dakota State Historical Board and the tribes represented on the Inter-Tribal Reinterment Committee have already demonstrated that a cooperative, constructive and professional methodology can work in returning such remains to acceptable tribal burial sites. The return of some remains and possessions were expedited in 1988. The North Dakota Legislature needs



to support such a policy. Here is a good example of Indian and Non-Indian North Dakotans working together in a common cause. Let it work...as an example for the common good and for the Nation and the world! Perhaps, others will follow.

Those who would say that the policies we or you might endorse would stand in the way of current-day criminal investigations through scientific analyses are wrong. Adequate methodology among the State Historical Society Board, the reinterment committee and law enforcement agencies can be addressed. It is a matter of cooperative policy.

Those who would say that "history and science" would be thwarted are engaging in "scare tactics." Most certainly, there have been quite enough unfettered study and analyses over the years of the sites and remains of our ancestors--inclusive of historic and prehistoric sites. It is time for all of the anthropologists and archaeologists to begin truly working in an environmental and cultural context...that is with the descendants of those whom they seek to study. These groups must learn to work in the "real world" and within a society that is far more cognizant, considerate and humane than the practices exercised in Nineteenth Century or Medieval Ages.

For these and other reasons, I note that the United Tribes Board of Directors has formally voted on February 4, 1989, to oppose the Senate Bills numbered 2391 and 2466. On the same hand the North Dakota Tribal leaders, through the United Tribes, support the enactment of House Bill 1584 and Senate Bills 2372 and 2355.

In closing, let me offer this part of a passage about American Indians:

"...There was a little withered woman came  
Behind a bent old man. Their eyes were dim.  
They sat beside the boy and fondled him,  
Remembering the little names he knew  
Before the great dream took him and he grew  
To be so mighty. And the woman pressed  
A hand that men had feared against her breast  
And swayed and sang a little sleepy song.

Out yonder in the village all night long  
There was a sound of mourning in the dark.  
And when the morning heard the meadowlark,  
The last great Sioux rode silently away.  
Before the pony-drag on which he lay  
An old man tottered. Bowed above the bier,  
A little wrinkled woman kept the rear  
With not a sound and nothing in her eyes.

Who knows the crumbling summit where he lies  
Alone among the badlands? Kites prowl  
About it, and the voices of the owl  
Assume the day-long sorrow of the crows,  
These many grasses and these many snows."

It is from John G. Neihardt's poem "The Death of Crazy Horse," The Twilight of the Sioux. Crazy Horse was a Lakota leader who was killed at Fort Robinson. While there are photographs of many noted tribal leaders, there are none of Crazy Horse. Upon the release of his body by the government, his relatives reputedly took him away to an undisclosed burial site.

Thank you for your time and consideration.

Respectfully,

David M. Gipp,  
President  
United Tribes