

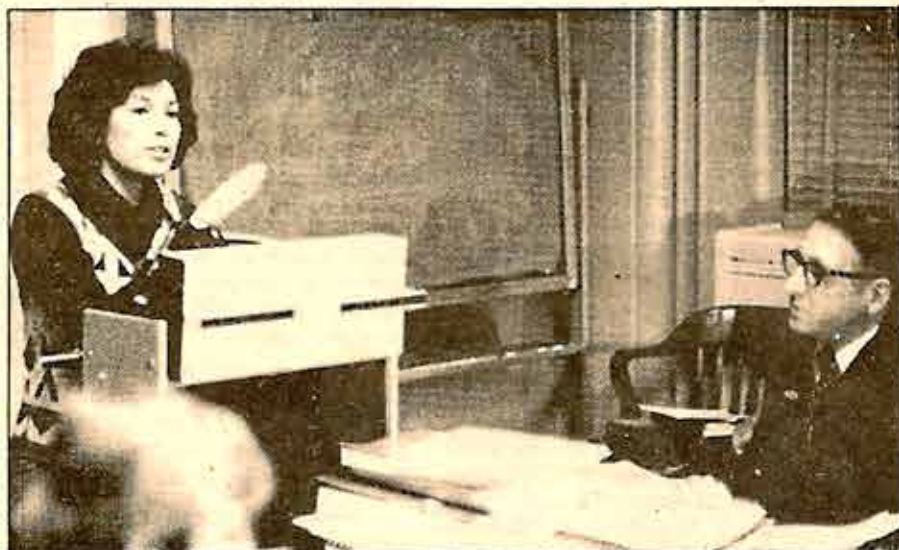
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Above, AICDP Director Angelita Dickens testifies before the Senate Appropriations Committee in favor of the proposed curricula bill while Sen. Lester Larson looks on. Pictured at right are some of AICDP's high school curricula materials. Those materials could be used by students in North Dakota's high schools if a last-ditch House bill — HIB 1557 — is approved by state representatives, shown below in the House chambers during an afternoon's session.



Curriculum bill killed by Senate

By Greg Mattern

BISMARCK — The North Dakota Legislature has, for the second time rejected legislation which would have required Indian studies curricula in all North Dakota public schools.

After shuffling back and forth between committees with amendments being tacked on and then removed, Senate Bill 2024 requiring the curricula was finally killed on the Senate floor.

A House bill almost identical to the Senate bill has also been proposed — this as a last-ditch effort when the fate of the Senate bill seemed certain. That bill — House Bill 1557 — as the NEWS goes to press awaits action on the floor of the House. Informed observers give the bill little chance for passage.

Two years ago when the state legislature last met, a similar bill requiring Indian curricula was considered by state representatives. It was rejected before it even left committee.

Asked for by both House and Senate Bills this year are appropriations for the printing and distribution of Indian curricula kits researched and developed by the American Indian Curricula Development Program, located here at the United Tribes Educational Technical Center.

The kits are designed for students in grades from kindergarten through high school, and are endorsed by the N.D. Dept. of Public Instruction. Some state schools are already using the kits, having purchased them from AICDP with funds from local school budgets.

The Senate bill came with a price tag of \$500,000, while the House measure asked for half that amount. Both, however, include funds for inservice training of teachers in how to use the curricula materials.

Approved by the Senate Education Committee with a recommendation for passage, SB 2024 was routed to the Appropriations Committee.

It was here in Appropriations where the trouble began. Republican Sen. Theron Strindon of Litchville objected to the measure being drafted as a state law. Such a program should be "under the wings of the Dept. of Public Instruction" and monies to implement the program should come from the Public Instruction Dept.'s budget, Strindon maintained.

Deputy Superintendent of Public Instruction Dr. Lowell Jensen replied that while the bill had been approved by the Interim Legislative Council, it had come too late to be in his department's budgeting process.

Strindon's objections prevailed. The Committee stripped the bill of its \$500,000 appropriations section, and rewrote part of the bill's language to make the program voluntary.

The Senate later approved the Appropriations Committee's changes and sent the bill back to the Education Committee. Sen. Charles Orange, D-Grand

Forks, moved to reinstate the appropriations section, but to reduce the amount requested from \$500,000 to \$250,000. The bill would have little if any effect without appropriations, said Orange.

The Orange amendment lost, and the Committee sent the bill back to the Senate with the recommendation to indefinitely postpone the measure.

Several legislators gave support to the Indian curricula bill. Among them were:

- Sen. Claire Sandness, R-LaMoure, saying some member of his committee — the Education Committee — and those who testified in support of the bill felt "North Dakota should be a leader in breaking the barriers of racial prejudice," and pass the bill.

- Senate Minority Leader S.F. Hoffner, D-Emonds, urging that "through education we can understand and appreciate the differences between people," and counteract stereotypes of Indians which movies, television and books have contributed to.

- Sen. Bonnie Miller, D-Bismarck, insisting that "We should not neglect those that were here first." The state had shown a great concern for the Vietnamese who settled here after the Viet Nam War, and state teachers were given instruction about their culture and lifestyle, Miller said. That hasn't been done for Indians, said Miller, adding that as a teacher herself, she knew little of Indian lifestyle and culture.

In an almost party-line split, the Senate finally voted on a motion by Republican Sen. Robert Melland to table the bill — in effect, stopping further debate and killing the bill. A roll call vote broke with 31 Republicans and one Democrat for tabling the bill and 17 Democrats voting against tabling. For the 45th State Legislature SB 2024 was, hence, dead for all practical purposes.

Two days prior to that vote, however, an almost identical bill was submitted in the House by Rep. Joan McCaffrey, D-Grand Forks. The bill had been requested by AICDP Director Angelita Dickens. Sent to the House Appropriations Committee, the bill — HB 1557 — carried a price tag of \$250,000.

In Appropriations, committee members were stymied by a tie vote on a motion of moving the bill out of committee with a "no pass" recommendation. That vote, again broke on party lines: eight Republicans and one Democrat for "no pass" and eight Democrats and one Republican against.

Later, the committee voted 16 to 3 to remove all appropriations from the bill. The House subsequently approved the committee's action, and now, at press time, HB 1557 — without appropriations — awaits action by the floor of the House.

Carter has Indian problem to confront

Sooner or later, President Carter is going to bump head on into the "Indian Problem." For chief executives it has ever been so, from George Washington's administration right down to the present day.

Sometime President Carter — or one of his advisers — will wake up and say, "My God, we've got to do something about the Indians." That having been said, the new President will appoint a task force, a study group, a special commission or a survey team to take a "good, long, hard look" at the "Indian Problem."

After a few months — or years — this group will deliver a whole series of recommendations, most of which the President will reject on the advice of Congress and the Department of the Interior. What little remains of those laboriously formulated recommendations will be implemented as the Carter Administration's official posture.

By the time the White House next changes hands, we who are American Indians will have been put through this degrading, frustrating political wringer all over again. It has ever been so, from Nixon to Johnson to Kennedy to Eisenhower to Truman to Roosevelt to Hoover right on back to Father George. Democrat, Republican, Whig, Federalist — they've all treated the American Indian about the same.

This situation persists because Indians are still grossly underrepresented at all levels of American government. Here and there a small voice speaks for us, but not one Indian sits in Congress, and only five or six can be found in all the state legislatures combined. The result is a situation that reminds me of a true story from my own boyhood in South Dakota.

Once, when I was just a little kid, our family was so strapped that we had nothing to eat and no money. So my mother carefully made a list of what we needed and sent me to the nearest village, where there was a grocery store that sometimes gave us credit.

It was a two and one-half mile trip by horseback. But when I got there, the white storekeeper took my mother's list and said, "You don't need this" and "You don't need that" and, "Why in the world do you need two of those?" In the end, I rode home with less than half the items my mother had sent me to get.

I'm not knocking that storekeeper. He was well-intentioned but, like most whites, he always thought he knew more about what our family needed than we did.

Since 1834, when Andrew Jackson created a federal Bureau of Indian Affairs, American Indians have been treated just like a little boy going to the storekeeper to beg for something to eat. However, there are many storekeepers between the boy and his groceries: The commissioner of Indian affairs must answer to the secretary of interior, who must answer to some White House aide, who must answer to the President, who must answer to Congress.

So the little boy, who embodies all American Indians, hands his list to the storekeepers, each of whom says, "You don't need this" and "You don't need that" and "Why in the world do you need two of those?" Worst of all, someone along the line invariably says, "You don't need any of these things — you need something else." Just as the storekeeper always knew what my family needed, so the government knows what is best for its charges.

In the end, the little boy always rides back to Indian country with a bag that contains little more than the hollow rattle of broken campaign promises.

What we *really* need, then, is a Department of Indian Affairs that will give us a direct pipeline to the President and congress. We need fewer storekeepers between us and the groceries. Moreover, in states with large Indian populations, we need to elect native Americans to Congress — people who will speak with our voice. Overall, we need a say in our own affairs, because for too long the do-gooders have spoken for us.

Since the mid-1800s, when it cost an estimated \$1 million to kill each American Indian, the government has spent billions on us, and the end is not yet in sight. Until we have educated and trained our own people to run our own affairs, the white man's government will continue to pour tax dollars into Indian programs that produce minimal results.

During World War II the U.S. military took young men from all walks of life and in a few short months molded them into an unmatched fighting unit. The same sort of intensive program could be used to spread education and vocational training throughout the native American population. Until that happens, our reservations will remain ghettos; our people will remain poor, we will live shorter lives than other Americans and our infants will die at a greater rate, ad infinitum, ad nauseum.

Our people have talents and ability; our people have the mental capacity to learn. Proper representation and a real commitment to an educational program based on our own way of life would enable *Indians* to end the "Indian Problem" in one generation.

Then, and only then will our people be self-sufficient. Only then will we hold our heads high at last — as Sioux and Cheyenne, as Choctaw and Cherokee, as Kiowa and Navajo. Only then will Presidents finally be freed from issuing their ancient wail, "My God, what shall we do about the 'Indian Problem'?"

This article is reprinted with the permission of Art Raymond, its author, from the Los Angeles Times. Raymond is director of the Office of Indian Studies at the University of North Dakota. A member of the Oglala Sioux Tribe, he is a former state legislator and former reporter for the Grand Forks, N.D., Herald.

Tell it to Carter's aide

The change in administrations has meant a change in both faces and names. Brad Patterson who served in the Ford administration as the President's Indian affairs advisor has been replaced and is now working for the Brookings Institute.

Replacing Patterson as Indian affairs advisor are two women — Midge Costanzo and Marilyn Haft. Costanzo, who is now President Carter's public liaison assistant, had served before her appointment as the vice-mayor of Rochester, N.Y.

Haft, who is a deputy assistant under Costanzo, was a member of the American Civil Liberties Union and had worked as a lawyer on former Rep. Bella Abzug's House Government Information and Individual Rights Subcommittee.

Skye's Horizons

by harriett|skye



Gov. Richard Kneip says South Dakota should recognize Indian tribes' rights to Missouri River water, develop a policy supporting the Oahe Project and delay action on a West River pipeline.

In a special message delivered last week to a joint session of the legislature, Kneip also recommended that the lawmakers turn down a proposed contract with the federal government to provide for marketing 300,000 acre-feet a year of Missouri River water for industrial uses.

In a recent Bureau of Indian Affairs bulletin, (Indian News Notes, 1/22/77), there is an article on the reorganization of the U.S. Senate committee system, which would raise Indian affairs from sub-committee to committee status . . . temporarily. The Rules committee has endorsed a plan which includes a temporary or ad hoc committee on Indians which would go out of existence in two years.

Indian affairs (?) would then become the responsibility of the new Human Resources Committee.

The original reorganization plan sponsored by Senator Adlai Stevenson, would have split Indian affairs between two committees.

It appears that the Idaho tribes aren't too unhappy about the appointment of the former Governor of Idaho, Cecil Andrus, as Secretary of the Interior. Representatives of the five tribes met with the Secretary last month, and reportedly had a "very favorable" meeting.

Lionel Boyer, the Council Chairman for the Fort Hall, Idaho, Business Council, said, "He has the advantage of knowing and working with Indians that previous secretaries of the Interior have not had."

Juanita Helphrey is a dynamic Indian woman, doing a good job for Indians and for the State of North Dakota, as the director of the N.D. Indian Affairs Commission. In a recent interview with the Fargo Forum she discusses bills that are now before that state legislature having to do with Indian people.

One in particular is her own budget to run the Indian Affairs office, located at the Capitol. The other is the Indian curriculum bill which would set up an Indian curriculum program in North Dakota's public elementary and secondary schools.

There are other bills that are just as important to Indian people, but there are only a few Indians that realize this, and few non-Indians who realize it, or even care.

Most of the opposition to the Indian Curriculum Bill came from the Republican side of the Appropriations Committee, and with little or no support from Indian people, I'm amazed that the bill has stayed alive this long.

Those Indian people and non-Indians that supported this Curriculum Bill, in particular the legislators, can see the merit this kind of curriculum would have. Not only would it create more understanding between two cultures, but North Dakota would have taken the lead in setting new standards for learning in the classroom.

True, Indian people feel that the State of North Dakota has shafted them occasionally, but this should only indicate MORE our need to VOTE. Sen. Francis Barth, D-Solen, and Rep. Allen Richard, D-Dunseith, lawmakers representing districts with reservations, say they hear little from Indian constituents, which is a nice way of saying they aren't paying any particular attention to Indian people because they don't vote.



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Editor: Harriet Skye
Assistant Editor: David Roach
Reporters: Heather Kern
Greg Mattern
Jim Walker

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Opposition to new JOM plan voiced

By David Roach

A new mathematical formula for distributing Johnson O'Malley education funds is expected shortly from the Bureau of Indian Affairs' Education Programs Office.

But some tribes and Indian educators are opposing the formula, saying it "violates the basic intent of JOM monies."

At issue, too, for some states and schools is a reduction of their JOM funds if the formula is implemented. Schools in North Dakota could lose from 25 to 35 percent of their funds next year under the formula.

Other states, however, would be served larger slices of the JOM pie with the new calculations.

Three varying versions of the formula are now under consideration by Education Programs Director William Demmert Jr. According to George Scott, BIA special projects advisor, a choice between the versions will be made by early March and printed in the Federal Register.

Scott described the formula as an attempt to keep faith with government regulations calling for an "equitable distribution" of Johnson O'Malley funds. It will be used to distribute over \$28.4 million in JOM monies expected for fiscal year 1978.

(Johnson O'Malley is a federal program providing aid to public schools with Indian students.)

The formula calls for JOM monies to be allocated among states based on the number of eligible Indian students for whom funds are sought, multiplied by a national average of per pupil education costs and by a "weighing factor" intended to compensate for differences in education costs among the states.

The three versions of the formula vary according to how the weighing factor is calculated. Called "options," the differing versions are:

- Option A: The weighing factor for a particular state is

calculated by dividing that state's cost of delivering educational services by the amount spent by the state with the lowest education costs.

- Option B: The weighing factor is calculated the same as in Option A, except for those states whose education costs are below the national average. For those states, the national average for education costs is divided by the amount spent by the state with the lowest costs.

- Option C: The weighing factor for a state is calculated, again, the same as in Option A, except for those states whose costs are more than 120 percent of the national average or less than 80 percent of the national average. For those states, either 80 percent or 120 percent of the national average is divided by the amount spent by the state with the lowest costs.

Some educators and tribal administrators see the new formula as unfair to states with a low per capita expenditure for education. They are calling for distribution that would divide the total JOM appropriations by the number of Indian students eligible nationwide and then send each state a flat amount for each Indian student in its schools.

Said Maxine Edmo, chairwoman of the Blackfoot Parent-Teacher committee at Fort Hall Reservation in Idaho: "The funds should be distributed to each state on a per capita of eligible students in each state. Each state would receive an equal amount for each Indian student."

Other education committees in her area support a per capita system, said Edmo, adding that such a plan could be implemented by Interior Secretary Cecil Andrus through administrative order or by Congress through legislation.

Idaho schools, according to Edmo, are among those which will face reduced funding if the new formula with any three of the proposed weighing options is adopted.

Last year North Dakota schools received an average of \$217 per Indian student in JOM funds. But for fiscal year 1978, that figure will drop to \$162 if Option B is adopted.

Using Option C, the figure drops again to \$156. Option A would give the lowest figure, approximately \$143 per Indian student.

(Figures are calculated by using the number of Indian students eligible for JOM funds that were attending North Dakota schools in 1976.)

But part of the frustration with the formula, besides anticipated losses in funding, comes from the view that the plan is contrary to the purposes of the JOM program. Said Dr. Jack R. Ridley, director of the University of Idaho's Native American Development Center: "JOM monies are independent and segregatory monies to be used only for Indian needs and not for school support. Difference in state expenditure should not be the sole criteria for distributing JOM."

"I'm not sure what to say about the various options other than they will tend to violate the basic intent of JOM monies," Ridley said. "The state JOM allocations should be based upon the number of Indian students as the primary criteria and perhaps the only one."

An alternative distribution plan, suggested by the Navajo Tribe, calls for an across-the-board per capita distribution with one exception. A standard dollar amount of JOM monies per Indian student nationwide would be calculated with funds distributed to each state according to the number of Indian students in their school.

Alaska, however, would receive 25 percent more for each student to compensate for difficulties such as transportation and weather experienced by Alaskan schools as opposed to schools in the continental United States.

According to Dennis Fox, Aberdeen Area educational programs administrator for the BIA, the Navajo plan is similar to government employment practices that give federal employees stationed in Alaska additional pay because of Alaska's unique living conditions.

Legislature acts on Indian related bills

By Jim Walker

The following is a summary of committee and floor action taken on a number of Indian affairs-related bills by the North Dakota Legislature:

Senate Bill 2003 — A budget request of \$240,000 to fund the operations of the N.D. Indian Affairs Commission. The Senate Appropriations Committee reduced the requested appropriations to \$183,593, striking from the bill a position for an assistant director of the Commission.

Later on the floor of the Senate, Minority leader S.F. Hoffner, D-Esmond, entered an amendment to replace the assistant directorship and raise the appropriations to \$210,160, the figure suggested by Gov. Arthur Link in his proposed state budget.

Hoffner argued for the assistant directorship, saying the Commission was overworked and understaffed. It also carries a heavy burden because the Commission's responsibilities lie not only in tribal affairs but in federal and state affairs as well, Hoffner added.

A vote on the amendment broke even: 24 nays, 24 yes, and two absent. Lieut. Gov. Wayne Sanstead cast his vote as President of the Senate in favor of the amendment, passing the measure. The bill now must enter the House for final approval.

Senate Concurrent Resolution 4015 — Directs the Legislative Council, with the assistance of the State Vocational Ed. Office and the State Office of Adult Ed., to study the needs and financing of adult and vocational education. Resolution expresses a concern for insufficient access to educational programs by adult and minorities, particularly Indians.

The resolution was reported out of the Education Committee with a "do pass" recommendation. At press time, however, the resolution was stalled in the Joint Committee on Constitutional Revision with no action having been taken.

Senate Concurrent Resolution 4046 — Requests a motor vehicle tax distribution study to determine whether the 37 percent of the tax revenue redistributed to the counties is being shared equally by Indian people on the reservations. After a first reading, the resolution was sent to the State and Federal Government Committee where no action has been reported.

State Concurrent Resolution 4048 — Asks for the legislature to support federal responsibility to all Indian tribes, especially treaty rights. Sent to the State and Federal Government Committee where no action has been taken.

Senate Bill 2024 — Requests \$500,000 for the development and implementation of an Indian curricula already began by the American Indian Curricula Development Program for use in North Dakota public schools. See article on page one of this issue.

Senate Bill 2243 — Amends the N.D. Indian Affairs Commission Scholarships Law so that scholarships which are refunded or returned may be reinstated into the scholarship fund to be used again. The current law sends refunds back to the state's general fund where it is unavailable for reuse.

Referred to the Education Committee, the bill passed with an emergency clause attached, making the measure effective immediately upon signature by the governor. The bill passed the Senate with 46 votes for and none against. It now waits for approval by the House Education Committee.

House Bill 1432 — Amends the N.D. Century Code to recognize reservation community colleges as on a par with other state junior colleges. Approved by both the Education and Appropriations Committees, the bill now awaits passage by the full House.

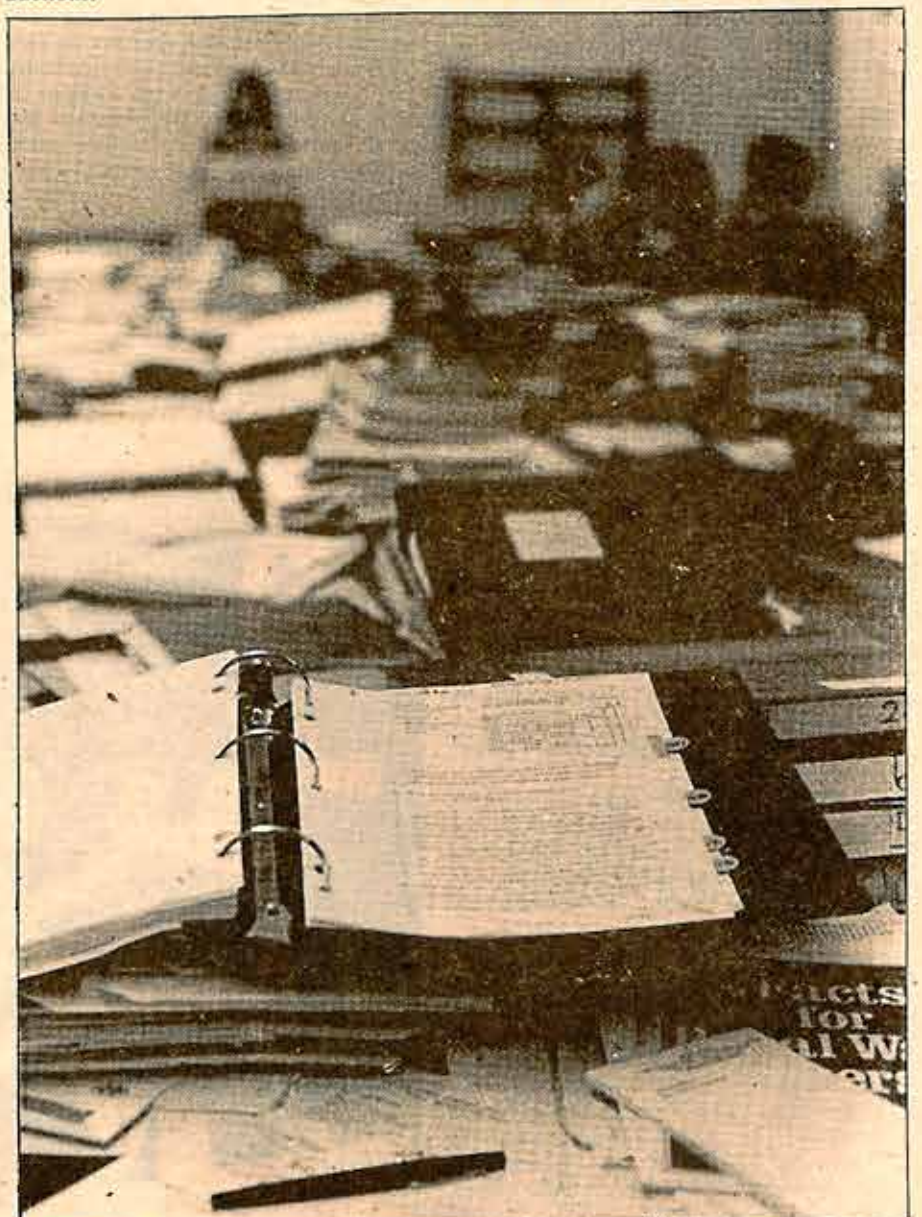
House Bill 1533 — Authorizes agreements between the state tax commissioner, state treasurer, and the recognized tribes of North Dakota for the collection of certain taxes enacted under tribal ordinances. Approved by the Finance and Taxation Committee, the bill was later withdrawn from consideration this year on the recommendation of the Indian Affairs Commission. General lack of support and protest by small businessmen on the reservations who were suspicious of the measure were apparently reasons for withdrawal.

House Bill 1553 — Would increase the amount of yearly North Dakota Indian scholarships from \$1,500 to \$2,000. Introduced to the Education Committee, no action has been taken.

House Bill 1557 — Identical to Senate Bill 2024, except for requesting \$250,000 instead of \$500,000. See article on page one, this issue.

House Concurrent Resolution 3041 — Asks various programs and agencies to work towards the goal of requiring all North Dakota teachers to have taken at least three credit hours of Indian studies. No action has yet been taken, but as a resolution, the measure must come before the House before Feb. 18 — the deadline for resolution introductions.

House Concurrent Resolution 3044 — Requests the Legislature to urge Congress to study a revised regulation for federal programs which currently discriminate against American Indians who are in need of services from programs for the elderly at an earlier age than non-Indians. The resolution was adopted on a voice vote by the House, and has subsequently passed the Senate.



Bills and documents clutter a legislator's table.

UTETC welding building destroyed by fire



Only scorched brick walls remain after the blaze.

An early morning fire on Tuesday, Jan. 25, destroyed the UTETC welding vocation shop, leveling the building and temporarily leaving UTETC welding students without classrooms or equipment.

The fire was reported shortly after 5 a.m. by an air traffic controller situated in the control tower of the nearby Bismarck Airport.

The blaze engulfed the wood and masonry brick structure before the Bismarck Fire Dept. could arrive and extinguish the fire. Rust and gravel present in the aged water hydrants serving the school's campus caused minor problems for firemen fighting the blaze. Built in the early 1900's, the building had originally been used as a bakery when the complex of buildings now housing UTETC served as a U.S. Army post.

The cause of the blaze has been narrowed down to two possible sources. Since the building is aged, the fire department suspects faulty wiring along with a heater that was suspended from the ceiling.

An estimated \$25,000 worth of equipment was lost, including electric arc and gas welders, a metal shear, drill press, electric saws, and miscellaneous supplies such as gloves, helmets, and rods.

Welding students are now assisting in readying an extension to the UTETC Building Trades building for use as a new welding shop. Costs of replacing essential welding equipment may run around \$16,000, according to UTETC Support Services Manager Jim Eslinger.

"The students are helping with the new shop and if everything goes right, the shop may be open by Feb. 14," said Eslinger.

As to equipment costs, Eslinger said: "We'll approach the Bureau of Indian Affairs for help. If we get any from them, it will be financial."

If the Bureau does not respond, Eslinger said monies for equipment replacement would have to come from a fund known as "work money." The fund is part of the school's budget, covering miscellaneous building materials.

Human development begins at Cannon Ball

By Heather Kern

Last fall the community of Cannon Ball located in the far northeast corner of the Standing Rock Sioux Reservation was selected out of several other western American Indian communities to be the site of a human development project by the Institute of Cultural Affairs (ICA), a non-profit intraglobal group concerned with human development world-wide.

The town of Cannon Ball is small with no stores, only one gas station and a post office. The unemployment rate is 34 percent, and increases in the winter.

The human development project will help to improve the standard of living of the community, to provide the services of a grocery store and laundromat and to make more jobs available to the residents. The project is designed to make residents participate in the social transformation of their community.

An eleven-member staff employed by ICA was invited by the district of Cannon Ball to settle in the community to consult and work with the residents. Little was known at the time about human development projects.

The function of the two-year project at Cannon Ball is the same as the function of several projects scattered throughout the world in Chicago, India, Indonesia, Great Britain and Australia to demonstrate how human development is possible in any locale.

The Cannon Ball district encompasses approximately 10,000 acres of mixed grass and croplands. The total population of the area is 735.

Public facilities available to the residents include a deteriorated community center, three churches, and American Legion Hall, and the post office. There is no hospital, library or stores within 40 miles.

The project is called the Inyan Wakagapi Human Development Project. Its Dakota name is derived from rock markings on hills near the town and means "Place of Sacred Markings."

Begun through the cooperative effort of the town working along with the ICA, the project has the intent of establishing structures and services that the community lacks and to develop a self-sufficient economic base.

Local residents will work in cooperation with both public and private institutions to demonstrate self-sufficiency and self-dependence as a community.

The program launched with a meeting in December 1976 attended by 217 consultants and approximately 400 residents. The consultants researched the "operating vision" of the residents by visiting and talking to them in their homes. The operating vision described what was desired in the community which included a grocery store, a clothing store, a laundromat

and repair shops. For commercial growth the residents hoped to have more access to banking services.

The operating vision along with any obstacles the community thought they might face and step-by-step programs to be performed to achieve the vision were written into a summary statement to be used for future reference.

Besides researching the operating vision the consultants also researched with the community, the underlying blocks that were stepping stones to the desired goal. Lists and charts were made for future use in the summary statement.

Contradictions, which were really obstacles to the proposed goal, found by residents were a scarceness of local jobs, discouraged community participation, limited technical skills and unused cultural resources. Residents felt the development of natural resources in their area was neglected.

Taking these obstacles into consideration, plans of action were formed. The community has drawn up twenty-six plans to be worked on. They include gaining economic stability, recovering a sense of community identity and improving the appearance of the community.

These plans are not implemented until they are organized step-by-step. One plan, an expansion of local economic founda-

tions will be accomplished by the development of small manufacturing enterprises by the residents to employ residents.

Efforts will be made to sell Indian handcraft goods and an export tree-farming operation will be started. Family agriculture will be encouraged to lessen dependence on other communities for foodstuffs. Repair services will be opened and a community credit scheme will be inaugurated.

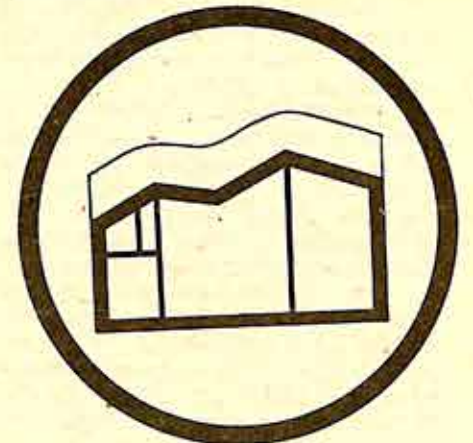
Other plans the community has are increasing community engagement, providing employment support systems, improving property upkeep, and offering global travel experiences.

All plans are outlined in steps which are placed on timelines of maybe a day, a week or month.

The response of the residents to the project is favorable. Many are anxious to see a bus system, shopping center and laundromat.

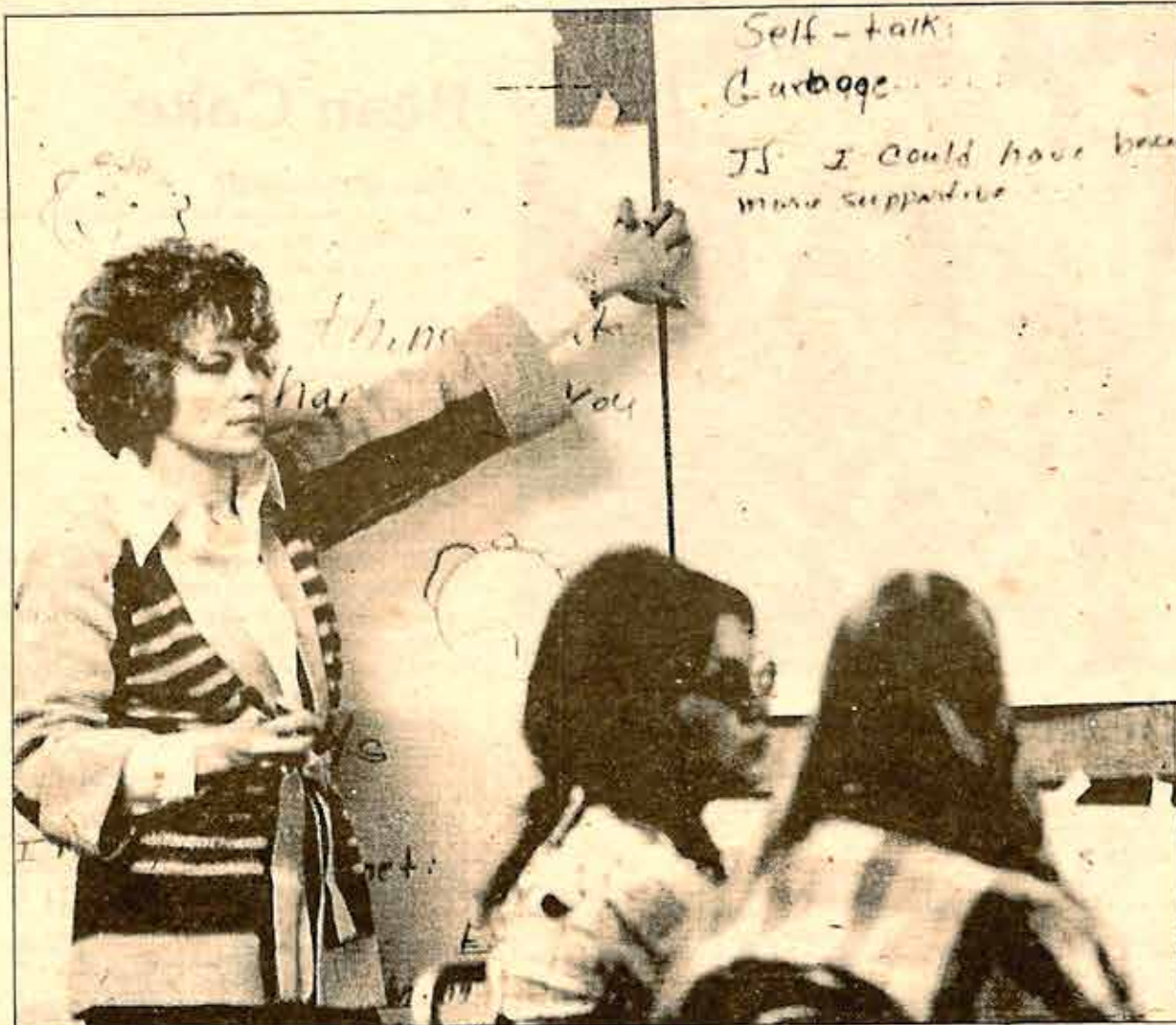
Some residents now meet every week at the school for community meetings. A newspaper is mimeographed each Wednesday night by the younger community members. The older residents are presently working on a sign welcoming visitors to Inyan Wakagapi and a charter containing bi-laws for the community.

A greenhouse is hopefully next in sight. Inyan Wakagapi logo



At a recent meeting ICA staffers and Cannon Ball residents discuss using the shape of the peace pipe as a sign welcoming visitors to Cannon Ball and to the project.

Womens program begins workshop



BISMARCK — Three workshops held here this month kicked off the United Tribes' Womens Leadership Program's winter-spring training series.

The workshops, two days each on social interaction, value clarification, and assertiveness, drew a total of over 90 women participants from the Northern Plains and the Southwest.

Leadership Program trainers followed similar formats for each workshop: informal lecturing, group discussions, and role playing where participants acted out important problems in their lives.

In each workshop, participants were presented with techniques and models for behavior which could give them greater control over their lives and over situations — both personal and social — likely to be encountered.

One technique suggested by workshop trainer Gene Fracek, a guidance counselor from Rapid City, S.D., was the "hot seat." Said Fracek: "If you have a problem and need to make a choice, sit down alone in your house and act it out. Say out loud as completely as you can what the situation is, then get up — physically — and move to another spot in the room. And say out loud the other side of the situation. Then get up and move again."

"It's like having a reasoned argument with yourself," Fracek said. "Acting out the problem makes different aspects of it real and visible and can bring you to where you can make a rational, thoughtful decision."

Rationality and the development of a clear awareness of one's own needs and the needs of others were concepts repeatedly emphasized. Stressed, too, was the idea of decision-making as a logical, conscious process where options are weighed, consequences considered, and the responsibility for one's decision accepted freely.

Distilling much of the three workshops' philosophy was this sign, decorating one workshop's conference room wall: "Not wanting to plan, not knowing what you want, deciding too early, or neglecting to participate as a member of society can lead to a reduction of your freedom."

The workshops are part of the Women's Leadership Training Program, sponsored by the United Tribes Educational Technical Center.

Poster paper, as here used by Program Director Dr. Eddy Tyree, presented visual images for many of the workshop discussions.

Student's poem chosen by national publisher

THE MOON IS A GIFT OF LOVE
By Tony Razo

Watch . . . as he rises in the East
So, so slowly.
He has come to watch over us
And also to share his love,
Very few have any love for him.

Watch . . . as he gives us a big smile
So, so kindly.
With his heart of love
Many just turn their backs on
him,
Very few have any love for him.

Watch . . . as he looks very much
alone
So, so quietly.
We should watch, talk and pray to
him
To gain strength of unity for all,
Very few have any love for him.

Watch . . . as he sets in the West
So, so smoothly.
He seems to turn his back on us
With tears we cannot see,
Very few have any love for him. . .

MUSKOGEE, Okla. — A poem by a Bacone College sophomore here, Tony Razo, has been selected by the National Poetry Press for publication in their bi-annual Anthology of College Poetry.

The Anthology is a compilation of verse written by the college men and women of America, representing every state in the Union. Selections were made from thousands of manuscripts.

Tony, a Kickapoo Indian from Atchison, Kansas is majoring in math and computer at Bacone. Following graduation this spring he plans to attend Northeastern to continue toward his bachelor's degree.

Tony graduated from Riverside Indian School in Anadarko before coming to Bacone. His education is financed through the college and he earns extra money by serving as a tutor for other students who need help in algebra.

Tony wrote the poem as he was walking back from Curt's Mall in Muskogee. Facing the East, the October moon was just coming up. "It was big and bright. I felt compelled to look at it. Everytime I would start to turn away, it would call me back. Thoughts just kept jumping into my mind. Somehow I felt very lonely. I put myself in the place of the moon. This is the first time I have ever written a poem, I'm pleased that it has been accepted."



Roger Gette

Director hired for legal aid

BISMARCK — Roger Gette has been hired as executive director for Legal Assistance for North Dakota (LAND), a statewide program providing free legal counsel for residents unable to afford attorney fees.

Gette, a native of Devils Lake, N.D., is a graduate of the University of North Dakota's School of Law. He has most recently worked for a legal aid program in Wisconsin.

As director, Gette will be organizing a LAND office in Bismarck. "We are still at the beginning stages," he said. "It will

probably be until March before we will have attorneys to begin work and get a library organized."

Organized last year during a series of meetings between North Dakota lawyers and Indian consumer and senior citizen groups, LAND is a consolidation of three previously existing legal aid programs in the state. Combined together are the Society for Legal Aid, serving Fargo and Cass County; Legal Aid for the Aged, serving statewide persons over 60 years old; and a Community Action Program legal aid society at Devils Lake.

"The bulk of LAND's \$223,000 funding comes from the National Legal Service Corp., a federal agency which funds legal aid programs throughout the nation.

According to Gette, LAND's current funding breaks down to approximately \$5.34 per poor person in the state, as compared to a norm of \$7.00 for similar legal corporations.

Gette expects LAND's funding to be increased next year since, according to him, the National Legal Services Corporation's budget will be expanded from its present \$125 million level to \$216 million.

With additional funding LAND anticipates legal aid branch offices at Rolla, Fort Totten and Fort Yates.

"All those are in the future," Gette stressed, however.

There is the possibility of having a LAND attorney counsel clients at Fort Yates one or two days a week. But, at present, it is uncertain when LAND will have a permanent office with a lawyer, library and secretary at Fort Yates, said Gette.

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Raymond starts work on diabetes board

WASHINGTON — Art Raymond, a member of the American Diabetes Association, has been appointed to the National Advisory Board of the National Institute of Health.

The National Advisory Board will carry on the work of the National Commission on Diabetes and will report annually to Congress and the Secretary of Health, Education and Welfare.

Raymond, an Oglala Sioux, is a former N.D. state legislator and is director of the University of North Dakota's Indian Studies Dept.

Fort Yates teacher appointed to council

FORT YATES, N.D. Sharon Two Bears, a teacher here, has been appointed to the U.S. Department of Agriculture's National Advisory Council on Child Nutrition.

Two Bears was appointed to a three-year term on the council, which provides a continuing study of food programs for children.

Two Bears is a graduate of the University of North Dakota. She has taught kindergarten for five years and correlates nutrition education with snacks and noon meals.

Judges group picks Frederick as official

BELCOURT, N.D. Officials of the Turtle Mountain Chippewa Indian Reservation here have announced that Judge Richard G. Frederick has been elected first vice-president of the National American Indian Court Judges Association.

Judge Frederick, Belcourt's tribal judge for seven years, was also elected to the association's executive board.



Students begin classes

Fourteen new students began classes at United Tribes this month. Pictured from the left, starting with the first row are: Carol Black Eagle, Lodge Grass, Mont.; Yvonne Lester, Fort Yates, N.D.; Gerald Lester, Fort Yates, N.D.; Second Row: Celeste Tobacco, Lodge Grass, Mont.; Sharon Gullikson, Wagner, S.D.; Edna Steele, Bullhead, S.D. Third row: Darrel Foxx, Towner, N.D.; Elliott White Shield, Meadow, S.D.; Louis Martinez, Bullhead, S.D.; Lambert Martinez, Bullhead, S.D.; Vera Martin, Fort Yates, N.D.; Robert Martin, Fort

Yates, N.D.; Jeff Cadotte, Wakpala, S.D. Not pictured is Jerome Guy, Fort Totten, N.D.

Nine students completed their education at United Tribes this month. They are: Julie Hummingbird, police science; Delphus Doney, auto mechanics; Arlene Ireland, nurse aide; Adrain Ireland, welding; Eugene Foote, auto mechanics; Renee Foote, nurse aide; Norma Morris, nurse aide; Herman Holbrook, welding; and Rite Morigeau, business clerical.

Native recipes

Bean Cake


(Makes 10-12 Servings)

- 1/2 pound pea beans, washed, soaked, and cooked by package directions
- 1 cup corn meal
- 1 cup flour
- 2 teaspoons salt
- 1 teaspoon baking powder
- 1/8 teaspoon fresh ground pepper
- 1 cup milk
- 2 eggs, lightly beaten
- 2 tablespoons cooking oil

1. Drain the beans thoroughly, and cool to room temperature.
2. Sift together the corn meal, flour, salt, baking powder, and pepper. Mix together the milk and eggs, and then stir them into the sifted dry ingredients.
3. Fold in the beans. Heat the oil in a pan and add to the cake mixture. Place in a cake pan and bake at 350 degrees F., for 40 minutes. Serve hot.

"Native recipes" are taken from an Indian recipe book compiled by the staff of the United Tribes Educational Technical Center. Copies of the book are available for 75 cents each from the Office of Public Information at UTETC, 3315 S. Airport Road, Bismarck, N.D. 58501.





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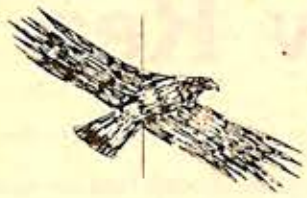


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AICDP's materials are endorsed by the North Dakota State Department of Public Instruction and the North Dakota American Revolution Bicentennial Commission.

There are curricula kits for grades from kindergarten through senior high school with slide-tape shows available to complement some of the units.

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The Hidatsa

(The following is an excerpt from "Indian Country," one of the five books comprising the American Indian Curricula Development Program's junior high school teaching kit. Artwork was done by Butch Thunderhawk.)

It is said that the Hidatsa and Crow people had the same beginning. In the 1600's they were one tribe, but two chiefs became involved in an argument over how a buffalo was being divided. Each chief took part of the people of the tribe and went his separate way. We Hidatsa stayed in our earthlodges along the Missouri River and the Crows moved out onto the Plains to make their living hunting the buffalo.

There are many versions concerning the origin of the Hidatsa. Some of the people believe our forefathers lived along the Red River and the Sheyenne River in northeastern North Dakota. Most people believe that we came from the area of Devils Lake. Legends told by our elders include reference to "The large lake in the east."

It is our belief that the Hidatsa tribe of Indians came from a place called Cedar, which is now called Devils Lake, coming out of the earth one by one until half of them made it to the top. The opening then closed. They wandered around until they arrived at the camp of the Mandans. They built their lodges across the river from them.

Stephen Bird
 Mandan-Hidatsa

In those days there were no written documents, everything told was handed down by word of mouth. It was said our people came from the center of the earth, up through Devils Lake and spread out over all the earth.

Percy Reynolds
 Hidatsa-Sioux

One Hidatsa man remembers that his ancestors told stories indicating that our tribe came from Devils Lake, traveled north to Canada and returned down to the Missouri River by way of the

our lore



Turtle Mountains. All stories and legends seem to indicate that the Hidatsa came from the east and not the south like the Mandan and Arikara.

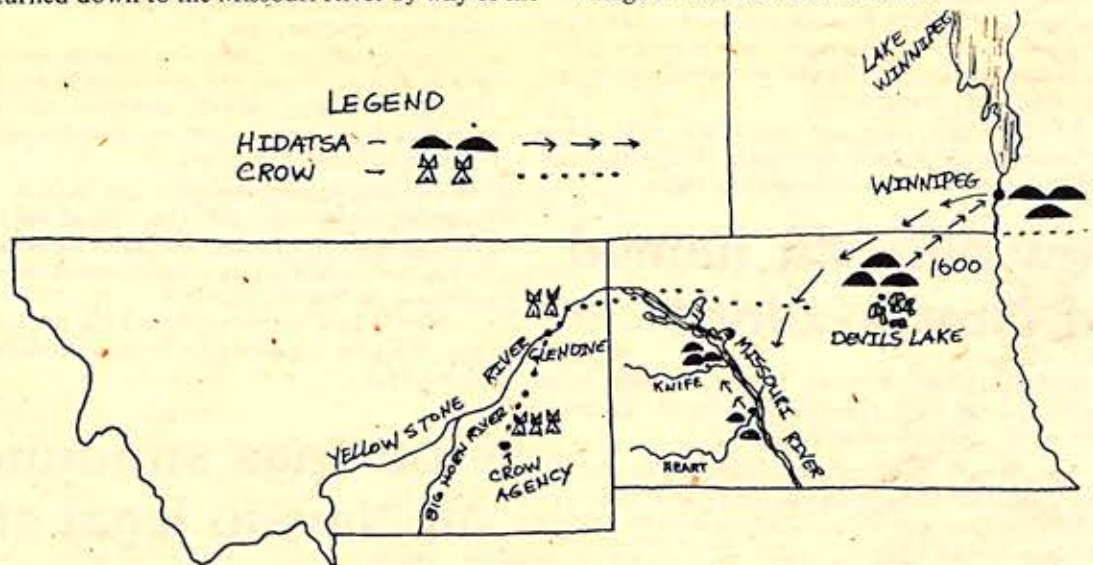
The Hidatsa journeyed southwest until in 1750 we came to the mouth of the Heart River where the Mandans were living. Before we could reach the villages of the Mandan, we had to cross the Missouri River. This is why the Mandans called us Minnitaree, "crossing the water people."

We became allies with the Mandans because they were friendly people with customs much like ours. Both tribes lived in earthlodges with extended families — grandparents, parents, cousins, uncles, aunts, brothers and sisters. Together we raised crops of corn, squash, beans and tobacco. Sometimes we joined the Mandan on buffalo hunts and shared our kill. More often through, we traded some of our crops to other tribes for hides and buffalo meat.

We also traded our crops to the French fur traders. The traders asked other tribes the name of our people. In sign language, the sign for Hidatsa was made by moving both hands in front of the stomach. This sign meant "people who are always hungry." The French did not understand the sign and thought it mean "big belly" so the French called us Gros Ventre (pronounced gro vahnt), which meant big belly. We do not consider this name correct and we prefer to be called Hidatsa.

We journeyed northward with the Mandan and built new villages at the mouth of the Knife River. We had three villages on the north bank and the Mandan built two villages on the south bank.

Both tribes were infected with smallpox in the 1837 epidemic. About 400 people remained in our tribe. The Mandan survivors joined us in the spring of 1838. Together we crossed to the east side of the river. Little by little we moved up the Missouri and in 1844 built a new village at Like-a-Fishhook bend. Nearly twenty years later, the Arikara built Star Village across the river from us.



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Kleppe revokes leases on Crow Rez

CROW AGENCY, Mont. — U.S. Interior Secretary Thomas Kleppe's recent decision this month to void four major mining leases and permits on the Crow Indian Reservation has broken the coal situation here wide open.

The four companies, AMAX, Shell, Peabody and Gulf, will now have to deal with the Crow Tribe on the Crows' own terms which could include partnerships with the tribes, joint ventureships, large upfront negotiating bonuses and much higher royalties.

Before leaving office as the Carter administration moved into Washington, Kleppe ordered that leases held by the four coal companies be reduced to maximum 2560 acres allowed by the Federal Code of Regulations which governs the leasing of Indian mineral rights.

Kleppe stated in his order that he had found no clear waiver of the legal limitation in the records of leases negotiated with the four companies.

That apparently means the secretary concedes the Crows' claim that the department was indeed failing to protect the tribe's best interests when the leases were granted by the Interior Department and the Bureau of Indian Affairs.

Members of the tribe, regardless of political faction, see the secretary's order as a victory for the Crows.

Kneip: Indians have rights to S.D. water

PIERRE, S.D. — Governor Richard Kneip has told a recent joint session of the state legislature here that the State of South Dakota should recognize the rights of Indian tribes to Missouri River water.

In a special message Kneip said: "It should be the policy of the state to lay claim to only the water which has not been reserved to Indian tribes."

"Although the amount of water in South Dakota that is subject to Indian reserved rights and the amount that is subject to the rights of the state are not known precisely, we do know that Indian rights exist," Kneip added.

Kneip proposed to the joint session that the state "redouble our efforts to pool our resources so that tribal governments and state government may present a unified front at such time that we confront the federal government on the matter of ownership."

According to Kneip, South Dakota has yet to draft a plan for asserting its rights to river water. He urged the state to begin immediately in identifying those rights.

New director named for Navajo office

WASHINGTON — Donald Dodge, a member of the Navajo Tribe, has been appointed director of the Bureau of Indian Affairs' Navajo Area Office.

One of the BIA's 12 regional offices, the Navajo Area Office serves only the Navajo Tribe, the nation's largest with its reservation covering some 14 million acres in Arizona, New Mexico and Utah.

Before the recent appointment, Dodge had been the BIA superintendent of the Fort Defiance Reservation since 1972. He had earlier served as the administrative manager for Fort Defiance and had worked as tribal operations officer in the Area Office.

From 1961 to 1970, Dodge worked for the tribe as a buyer, ground water development official and director of public services.

Dodge, 47, is an Army veteran and an alumnus of the University of New Mexico. He was born in Crystal, N.M.

Court decree orders discrimination ended

FARMINGTON, N.M. — The Justice Department has recently obtained a consent decree, requiring the San Juan Hospital here to provide equal emergency room treatment for American Indians.

The consent decree permanently enjoins the hospital from refusing to provide medical treatment to any person because of race or national origin and from discriminating in providing emergency room treatment.

The decree order stems from a suit against the hospital filed by private parties on Aug. 27, 1974. The suit charged the San Juan Hospital, one of two in northern New Mexico, which includes a portion of the Navajo Indian Reservation, with refusing to treat Indians in the emergency room on the same basis as non-Indians.

The Justice Department intervened in the case on May 7, 1976.

According to U.S. Attorney Gen. Edward H. Levi, the decree was entered in U.S. District Court in Albuquerque,

N.M. It requires the hospital to establish standards for the treatment of patients and to inform the public of its non-discriminatory policies by posting signs at the hospital and issuing a news release to the local media.

Demontigny elected as bank president

WASHINGTON — Lincoln H. Demontigny, M.D., formerly of Grand Forks, N.D., has been elected director of the American Indian National Bank.

Demontigny, a Chippewa Indian from the Turtle Mountain Reservation, is employed with the U.S. Public Health Service at Rockville, Md., and lives at Boyds, Md. He is a graduate of the University of North Dakota and the University of Wisconsin School of Medicine.

Demontigny is the son of Mrs. Marie Demontigny of Grand Forks, N.D.

news briefs

Federal regs printed for ONAP funds

WASHINGTON — Final government regulations have been published that enable the federal Office of Native American Programs to provide financial assistance to agencies serving American Indians, Alaskan Natives, and Native Hawaiians.

The agencies include governing bodies of Indian tribes, Alaskan Native villages and regional corporations established Alaskan Native Claims Settlement Act. Also included are public and nonprofit private agencies serving Native Hawaiians, and Indian organizations in urban and rural nonreservation areas.

The regulations allow for training and technical assistance in developing and administering projects under Title VIII and for research, demonstration, and pilot projects to develop and test methods to overcome the special problems of Native Americans.

The regulations implement the Native American Programs Act of 1974, and Title VIII of the Headstart, Economic Opportunity, and Community Partnership Act of 1974, whose purpose is promoting economic and social self-sufficiency for Native Americans.

The Office of Native American Programs is part of the Dept. of Health, Education and Welfare's Office of Human Development.

Openings announced on Navajo legal staffs

WINDOW ROCK, Ariz. — The Navajo Legal Department and the Navajo Legal Aid and Defender Service, both with offices here, have openings on their staffs for attorneys.

The Legal Department has a position immediately available, while the Legal Aid and Defender Service expects to hire two to three attorneys shortly.

The Service handles civil and criminal proceedings in state and tribal courts for indigent clients. The Legal Department, serving as an in-house counsel for the Navajo Tribe, assists in the drafting and preparation of documents and other materials relating to the legal affairs of the tribe.

Salary levels for the positions at the Legal Department and the Defender Service are negotiable depending upon experience. Admission to practice law in either Arizona or New Mexico is required.

Interested attorneys should forward resumes to either: Frankie Marianito, director, Navajo Tribe Office of Employment and Personnel, Window Rock, Ariz. 86515; or Claude Keller, director, Navajo Legal Department, Window Rock, Ariz. 86515.

Aboruezk will not run for second term

WASHINGTON — Senator James Aboruezk, D-S.D., has announced he will not seek re-election when his term expires in 1978.

"I have another duty — a duty which I have neglected — and that duty is to my family," Aboruezk said of his decision.

Aboruezk is chairman of the American Indian Policy Review Commission, a congressional task force studying the problems of Indians and federal policy towards Indian tribes.

The first-term Senator said he will return to South Dakota and re-enter law practice.

"I came into politics with the idea that I had a contribution to make," Aboruezk said. "I never had the idea that I should perpetuate myself in office."

Law manual printed

OAKLAND, Calif. — A manual of Indian law designed for use by lawyers, tribal leaders, and interested lay persons has been published by the American Indian Lawyer Training Program, Inc.

Among the topics covered by the manual are: tribal powers, civil and criminal jurisdiction, tribal courts, Public Law 280, hunting and fishing laws, water rights, taxation, and Indian treaties.

The manual is available at a cost of \$40.00 from the American Indian Lawyer Training Program, Inc., 319 MacArthur Blvd., Oakland, Calif. 94610.

Federal agency looks for Indian attorneys

WASHINGTON — The Office of General Counsel of the Federal Power Commission is actively recruiting Indian attorneys for entry level positions.

The Commission under federal law has jurisdiction over power projects on many Indian reservations.

Interested applicants should submit a resume and the standard federal employment form 171 to: John R. Griffen, Esq., Office of General Counsel, Federal Power Commission, 825 N. Capitol St., N.E., Washington, D.C. 20245. Telephone: (202) 275-4333.

Speaks becomes Anadarko's director

WASHINGTON — Stanley M. Speaks, a member of the Chickasaw Nation of Oklahoma, has been named director of the BIA's Anadarko, Okla., area.

The Anadarko area includes the western half of Oklahoma and the State of Kansas. Speaks, previous to the new appointment, has been superintendent of the BIA agency at Anadarko, one of the area's five agency offices.

In the 1974-75 school year, Speaks was the acting superintendent of the Intermountain Indian School at Brigham City, Utah. He was the supervisory guidance counselor at Intermountain for five years and had worked in various Indian education programs with the BIA since 1959.

Speaks, 43, is a graduate of Northeastern State College in Oklahoma where he also earned a Master's degree in education.

Construction slated for Belcourt building

BELCOURT, N.D. — Construction of an industrial building for the Turtle Mountain Band of Chippewas is scheduled to start here this April, according to James Henry, tribal chairman.

Construction of the 60,000 square-foot building will be financed with a recent \$2.7 million grant from the federal government's Economic Development Administration.

The building will be located on the industrial park site west of Belcourt.

Henry said construction should provide work for about 50 people and when complete the project will permanently employ about 75 persons.

University schedules Indian symposium

TAHLEQUAH, Okla. — Northeastern Oklahoma State University will host a symposium on "The American Indian: Contributions and Concerns."

The symposium, scheduled for April 14-15, coincides with the University's annual "Indian Heritage Week." Featured that week are Indian dancing, crafts, and display of art.

The symposium is open to the public without charge, except for meals and housing. It is sponsored by the Oklahoma Humanities Committee and the National Endowment for the Humanities.

Program and reservation information may be obtained from Billy Joe Davis, director, Symposium on the American Indian, Division of Social Science, Northeastern Oklahoma State University, Tahlequah, Okla. 74464.