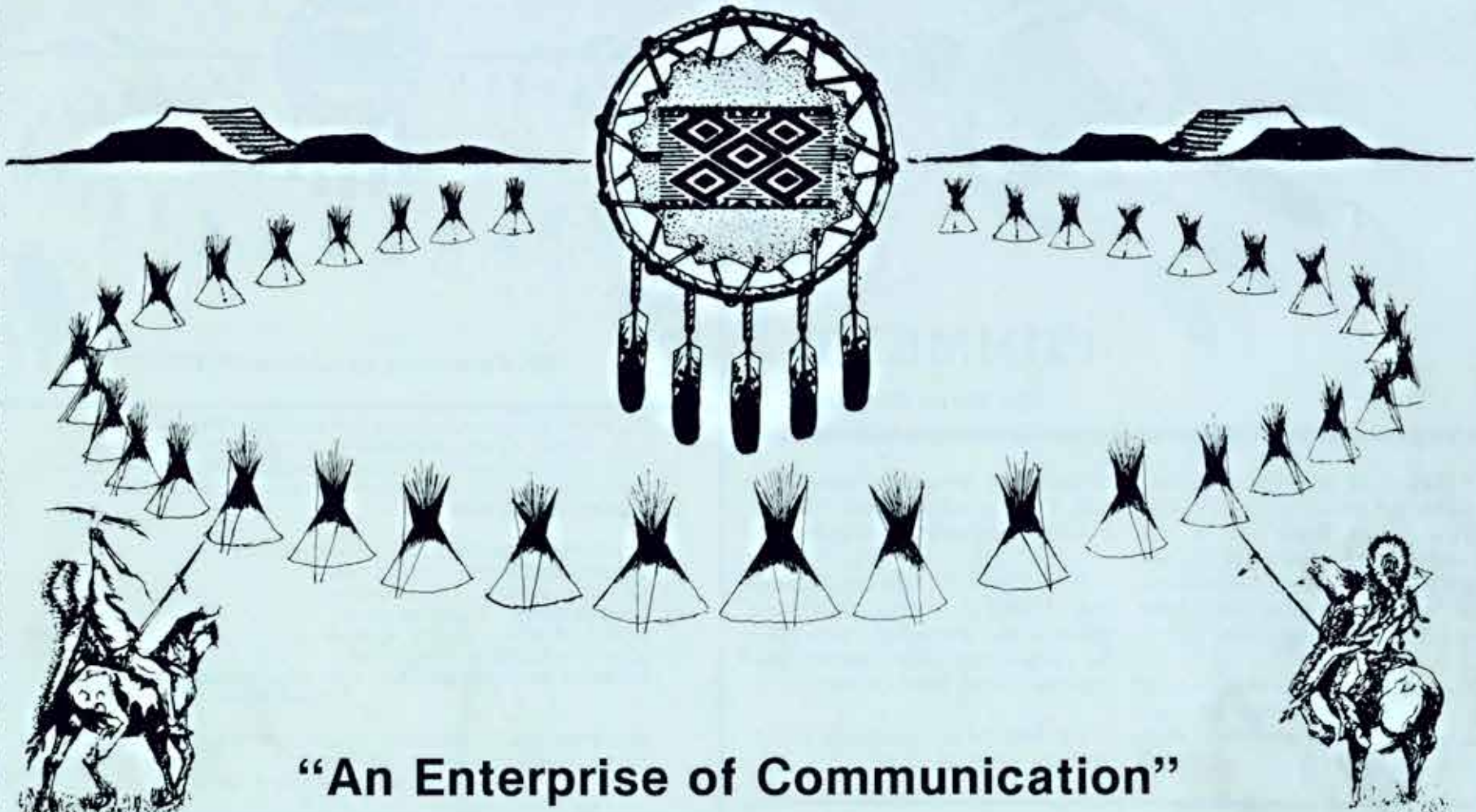


# UNITED TRIBES NEWS

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September, 1979



**Photo by Bob Wallace**

*(Freelance Photographer on commission for Life Magazine)*

# EDITOR'S



## COMMENT

*By Shirley Bordeaux*

On behalf of the United Tribes News staff, I would like to take this opportunity to thank all of our subscribers and readers for the patience you have shown. All subscriptions to United Tribes News have been extended three months.

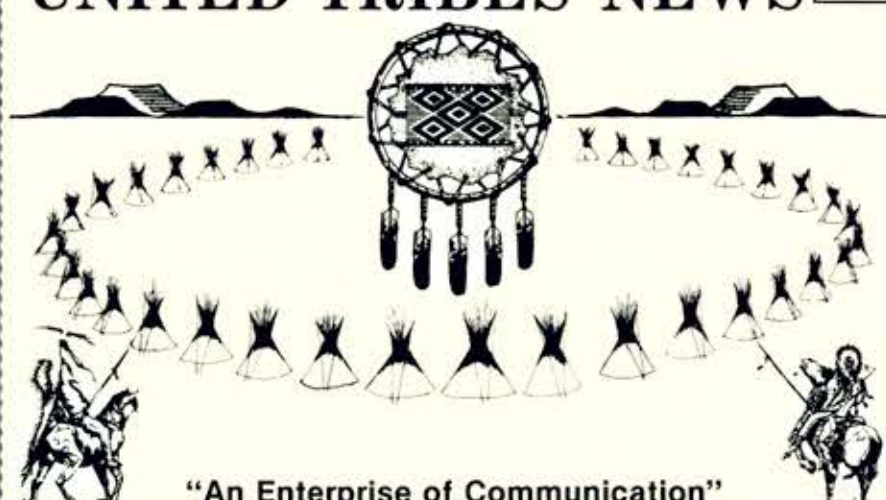
As you can see we are changing our guise to an "enterprise of communication." We believe this is more in line with the Philosophy of United

Tribes News. We exist to provide Indian Country with factual information that is of interest and reference.

At this time, I'd also like to thank the UTETC Photojournalism students and instructor Paige Tyley for the technical assistance they provide the United Tribes News.

We welcome any comments or suggestions you might have.

# UNITED TRIBES NEWS



**"An Enterprise of Communication"**

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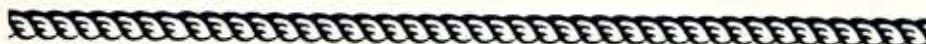


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# The United Tribes Educational Technical Center: Historical Perspective

*Editors Note: This is the first in a series of articles on the history and projections of the United Tribes Educational Technical Center.*

## The Historical Significance of Fort Lincoln, ND

Fort Lincoln, North Dakota has several claims to historic significance. The first of these rests on the fact that it was part of the area wherein ranged both the Mandan and Hidatsa Indians. There are no recognizable Indian sites within the confines of the military post, but the tribes hunted and ranged all across the area.

The Mandans, Hidatsas, and later the Arikaras, lived in the vicinity until forced further up the Missouri River by the pressure of the Sioux who continued the harassment of these tribes. By the middle of the 19th century, it is quite apparent that the land was controlled by members of the northern branches of the Teton and Yanktonnai Sioux. (Joseph Cash and Gerald Wolff, *The Mandan, Arikara, and Hidatsa People, Indian Tribal Series, Phoenix, 1974.*)

In 1862, the eastern, or Santee, Sioux of Minnesota rebelled and broke out in one of the major wars of the 19th century Indian frontier. Numbers of these left Minnesota following several defeats and moved into what is now North Dakota pursued by the troops under the command of General A. Sibley.

Sibley, in pursuit of the Sioux, followed them all the way to the Missouri River and camped on the present site of Fort Lincoln. On July 29, 1863, a battle was fought. General Sibley constructed rifle pits approximately two miles to the south of the present site of the fort.

There men of the Sixth and Seventh Minnesota with portions of the Ninth and Tenth Regiments, nine companies of the Minnesota Rangers, and the Third Minnesota battery of artillery fought off the Sioux who retreated across the river to the later site of Fort Abraham Lincoln.

For three days after their defeat, Indians prowled around Sibley's camp and engaged in sniping. They later took posses-

sion of the area after Sibley was forced to move for lack of provisions. (*The Record, February and March, 1897, page 8.*)

The territory which was to encompass Fort Lincoln was largely unoccupied although portions of it were eventually purchased by private individuals including members of the famed Mellon family of Pittsburgh.

Military life in central North Dakota revolved around Fort Abraham Lincoln which was across the river and became one of the most famous of the frontier military posts. It was from there that George Custer and the Seventh Cavalry left for their unhappy rendezvous on the Little Big Horn.



Fort Abraham Lincoln was abandoned in 1894 along with nearly all of the forts along the Missouri River that had been so key in the subjugation of the Teton Sioux. Their usefulness had ended and the government, more interested in efficiency than sentiment, let them go.

The citizens in the area felt a great need to re-establish a post. Army establishments provided a steady source of income for the area and were usually regarded as

a considerable asset. Some time between the abandonment of Fort Abraham Lincoln and the establishment of Fort Lincoln by act of Congress on March 2, 1895, a great deal of intensive and successful lobbying was done.

The new fort was established by Congressional act on March 2, 1895, and the first funding came in the Sundry Civil Act of 1896 which appropriated \$40,000 for the construction of permanent buildings.

The site was selected by the famed cavalry commander, General Wesley Merritt, and was accepted on March 1, 1897. It was named officially by Secretary of War Elihu Root on April 12, 1900.

In 1906, the post was enlarged in order to house an entire battalion.

It was occupied from August 19, 1902, until January 4, 1913, when the last of the original contingents of troops left. In the first period of construction and occupation five double officer's quarters, two single officer's quarters, three barracks, one administration building, one guardhouse, one hospital stewards quarter, one post hospital, two double non-

commissioned officer's quarters, one workshop, one bakery, one quarter master's stable and wagon room, one frame wagon shed, one frame coal shed, one quartermaster office and storehouse, one construction quartermaster's office and coal house of frame construction, one pump house, one engineer's quarters, one post exchange, one purification plant of frame construction, one fire apparatus building, one shooting gallery, one temporary coal shed, one ice house, one root house, one civilian employees quarters, and one gymnasium and bowling alley were built, for the most part, around the parade ground.

Company M of the 21st Infantry Regiment was the first military unit to be garrisoned at Fort Lincoln. They came from Fort Yates, North Dakota on the Standing Rock Indian Reservation which was being abandoned as a military post.

On September 1903, Company I of the 21st Infantry arrived. Both units were replaced in November, 1904, by companies L and M of the 28th Infantry which in turn left in 1906.

The Second Battalion of the Sixth Infantry arrived and remained until December 30, 1909. On March 22, 1910, the First Battalion of the 14th Infantry arrived and remained until the deactivation of the post on January 4, 1913.

Although the citizens of North Dakota, in their petition to the Secretary of War saw many good reasons for maintaining Fort Lincoln, the Army apparently disagreed.

The people in North Dakota pointed out that Fort Lincoln was the only military post on the Missouri River north of Omaha and commanded the only bridge across the Missouri in North Dakota. They further pointed out the fine rail connections and came up with the remarkable statement

Continued on Page 12

## Tribal Chairman Discuss Solutions

DENVER - Although wary of encroachment on their land and their rights, Indian leaders who met here this week said strengthened inter-tribal resources could brighten the future for their people.

The mixture of skepticism and hope persisted throughout the annual convention of the National Tribal Chairmen's Association. About 100 elected tribal leaders from across the country attended at least a portion of the conference.

The underlying concern during the convention was the fate of the abundant energy reserves and natural resources contained on Indian land. These resources include an estimated 40 percent of the nation's uranium, 50 percent of the Western states' coal and often-challenged tribal rights to fish, timber and underground water.

"Indian tribes can play the white man's economic games," said outgoing association president Frank McCabe. "But there may come a time when the tribes are going to have to physically protect their natural resources."

Elected Thursday as McCabe's successor was Wendell Chino, chairman of the Mescalero Apache tribal council in New Mexico. In a rousing keynote speech Tuesday, Chino urged the chairmen to demand full control of tribal resources and scolded President Jimmy Carter for not consulting Indians on his energy program.

In an interview Thursday, Chino said the first priority of the new officers would be to write Carter and request a face-to-face meeting to discuss resource development.

"The Indians are fully aware of the energy crisis," said Chino. "We are ready now to capitalize on these resources on our own terms, with respect for our tribal governments and our treaties, but no one from the administration has sat down with us to discuss that."

With federal assistance, Chino said, Indians could move away from the practice of leasing energy reserves to outside developers and instead operate their own mines and refineries.

Ken Black, the association's executive director, said the convention was distinguished from previous ones by its emphasis on economic development.

"The association is seen as a means of strengthening tribal governments, assisting them in becoming eligible for federal programs," said Black.

Black said the Carter administration "will have to hustle if it wants Indian support in 1980. We've been getting lip-service, but no down-to-earth discussions."

Another major topic at the convention was education, and the chairmen were told that Interior Department's Bureau of Indian Affairs was seeking to shift control of BIA schools from Washington to the reservation. The change would give tribal councils more jurisdiction over curriculum and budgeting.

## AROUND INDIAN COUNTRY NATIONAL

### Civil Rights Commission Publishes Protection Guide

Washington, D.C.—People who think they have been discriminated against and want the Federal government to do something about it can get help from a new guide published by the U.S. Commission on Civil Rights.

The 44-page booklet, title, "Getting Uncle Sam to Enforce Your Civil Rights," explains some rights protected by Federal law in credit, education, employment, housing, law enforcement, voting, and other fields. It also steers those who wish to file complaints to appropriate agencies.

The guide covers unfair treatment because of race, color, sex, religion, national origin, age, handicap, and lack of citizenship. Special information for American Indians, institutionalized persons, and military personnel is also included.

The booklet contains regional and local addresses for thirteen agencies which accept complaints filed at those levels.

Single free copies may be obtained from the U.S. Commission on Civil Rights, Publications Management Division, Room 700, 1121 Vermont Avenue, N.W., Washington, D.C. 20425

Also, a resource book on the Bakke decision has been published by the

U.S. Commission on Civil Rights.

Title "Toward an Understanding of Bakke," it contains the full text of the 1978 Supreme Court decision, the voluntary affirmative action guidelines prepared by the Federal Equal Opportunity Commission, President Carter's July 20, 1978, memorandum on affirmative action programs, and two affirmative action position statements by the Civil Rights Commission.

Single copies of the 189-page book may also be obtained free by writing to the Publications Division of the U.S. Commission on Civil Rights.

The Commission on Civil Rights is an independent, bipartisan, fact-finding agency concerned with denials of equal protection of the laws because of race, color, religion, sex, age, handicap, or national origin.

Members of the Commission are Chairman Arthur S. Flemming; Vice Chairman Stephen, president of California State University, Long Beach; Frankie M. Freeman, an attorney specializing in estate and corporation law, St. Louis; Manuel Ruiz, Jr., and attorney specializing in international law, Los Angeles; and Murray Saltzman, Rabbi, Baltimore, Maryland, Hebrew Congregation.

Louis Nunez is staff director.

### Job/Skills Bank Helps Place Indians

The Administration for Native Americans (HEW) and the Division of Indian and Native American Programs (Dept. of Labor) are sponsoring the development of an Indian Jobs/Skills Bank. The Jobs/Skills Bank is designed to help qualified Indian applicants identify and apply for vacant positions in the federal service and will assist the participating federal agencies in fulfilling their Affirmative Action requirements.

ACKCO, Inc., an American Indian professional services firm in Boulder, Colorado, has contracted to design and field test the matching system of the Jobs/Skills Bank.

During the field test phase of the Jobs/Skills Bank project, the Bank's services are limited to federal jobs at the GS-9 level and above. Requirements for jobs in the Civil Service are based on general and specialized experience and involve "progressively responsible experience," meaning experience in which a worker has demonstrated the ability to assume new and greater responsibilities and to increase his/her skills.

The general requirements for positions at the GS-9 level is three (3) years of progressively responsible experience in administrative, managerial or technical capacities. Four (4) years of education toward a bachelors degree may, in some cases,

be substituted for some or all of the general experience requirement.

The specialized requirement for positions in the GS-9 range is two (2) years of progressively responsible experience in an area which is specifically related to the job for which the person is applying. Education substituted for specialized experience must be at the post-graduate level and job related.

Thirty (30) federal agencies and presently participating in the project by providing the Jobs/Skills Bank with announcements of vacant positions within their organizations.

ACKCO, Inc. is soliciting applications from Indian people who are eligible for placement under either Indian Preference or Affirmative Action provisions, and who wish to use the Jobs/Skills Bank Service to seek federal employment at the GS-9 level and above.

For further information, write:

ACKCO, Inc.  
Indian Jobs/Skills Bank  
1200 Pearl Street  
Boulder, Colorado 80302

Residents of Hawaii, Alaska, and Colorado, may call collect:  
1-303-444-3916

Residents of other states within the Continental U.S. may call:  
Toll - free 1-800-525-2859

## Child Welfare Rights Legalized

WASHINGTON, D.C. -As of August 30, regulations governing the implementation of the long fought for Indian Child Welfare Act (P.L. 95-608) went into effect. The final regulations spell out procedures for tribes desiring to reassume jurisdiction over Indian child custody proceedings and for those wishing to apply for grants to set up child and family programs provided for under the law.

Under the law, a tribe has exclusive jurisdiction over any custody proceedings involving an Indian Child living within its reservation, "except where such jurisdiction is otherwise vested in the state by existing federal law."

Tribes in the latter situation (usually P.L. 83-280 states) are offered two possibilities for involvement in child welfare matters: either as the recipient of a transfer from a state court of actual jurisdiction or intervention as a party in a state welfare proceeding.

Tribes in P.L. 280 states are eligible to "reassume jurisdiction over child custody proceedings" after petitioning the Assistant Secretary for Indian Affairs and it has been found feasible for them to do so.

Critics of the proposed regulations had claimed that the contents of a tribal petition to reassume jurisdiction required tribes to furnish a whole range of materials which ought to have no bearing on jurisdiction. For example, a tribe would have been required to have "a judicial system . . . capable of adjudicating child custody matters in a manner that meets the requirements of the Indian Civil Rights Act. . ."

Final regulations were revised to substitute the term "tribal court" as defined in 25 U.S.C., which includes any "administrative body of a tribe which is vested with authority over child custody proceedings."

As stated in the regulations, "The policy of the Act and of these regulations is to protect Indian children from arbitrary removal from their families and tribal affiliations by establishing procedures to insure that measures to prevent the breakup of Indian families are followed in child custody proceedings. This will insure protection of the best interests of Indian children and Indian families by providing assistance and funding to Indian tribes and Indian organizations in the operation of child and family service programs which reflect the unique values of Indian culture and promote the stability and security of Indian families. In administering the grant authority for Indian Child and Family Programs it shall be Bureau policy to emphasize the design and funding of programs to promote the stability of Indian families."

An explanation of changes made in the regulations because of comments received and recommended changes not adopted is published with the new regulations. The new regulations will become effective 30 days after publication.

Further information is available from Raymond V. Butler, Chief of the Division of Social Services, Bureau of Indian Affairs, 18th and C. Streets, N.W., Washington, D.C. 20240.



# House Passes Kildee-Foley Amendment

By Wes Edmo  
Northwest Indian News Association

Washington, D.C. - Late Thursday night June 14 the House approved and passed President Carter's proposed department of education. The House passed the bill by a vote of 266 to 146 although there was an attempt by Rep. David Obey (Dem.-Wis.) to kill the bill, a final plea by House Speaker Thomas "Tip" O'Neil saved the measure. Prior to the final vote on H.R. 2444, also passed by a vote 285 to 170 with 29 not voting, was the Kildee-Foley amendment to exclude the BIA Education from the new Department of Education.

Chairwomen of the Shoshone Bannock Education Committee, Maxine Edmo and Lorraine Misiaszek, the Executive Director of the Advocates for Indian Education out of Spokane, were there on the behalf of Northwest Tribes. Mrs. Edmo stated prior to leaving for D.C. that the tribes only had 60 confirmed votes for the amendment out of a total House of 435 members and there was a good chance of losing the vote in the House side.

The long hard hours and work for Mrs. Misiaszek and Mrs. Edmo finally payed off after the final vote was taken on the amendment. These two women should be given alot of credit for the passage of the measure, over the past decade the two have been true and sincere advocates for the Education of Indian people.

The two had much praise for Congressman Tom Foley (D-Wa.) stating "Foley had a very forceful voice in support of the amendment along with Kildee (D-Mich.)".

The following is a part of Con-

gressman Foley's testimony on behalf of the "Foley Kildee Amendment," "I think it was the gentlewoman from New York (Mrs. Chisholm), who said if there is one strong case for separating a segment of education policy now carried on by another agency from the new proposed Department of Education, it is with respect of Indian Education."

Among the more than 200 organized, federally recognized tribes in the United States, there is a virtualty of opinion that the Indian Education program should continue under the Bureau of Indian Affairs.

There is a similiar unanimity of feeling among the Alaskan Federation of Natives that represents 201 Alaska Native villages and organizations.

The policy of the United States with respect to Indian tribes has been a difficult and checkered one, spanning the whole of our history. If there is one theme that has become the theme of our modern relations with our Indian citizens, however, it has been the theme of greater participation by the tribes in the affairs of government with respect to their welfare and concerns.

This theme has run through every piece of legislation that has been brought to the floor in my memory in the past dozen years or more.

Of all the issues of great sensitivity to the Indian people of this country, it is the education of their children.

We have adopted by almost unanimous voice vote, I believe by unanimous voice vote, a cardinal principal of this bill that the primary responsibility for education lies with the state and with the parents.

I ask you to apply the principle in dealing with the question of Indian

education. I ask you to apply the interest of Indian parents, and to recognize the interest of American Indian tribes in vital concern for the education of their children.

If you have a doubt to whether this particular segment of the Bill should be separated from the department, resolve that doubt in line with the intention of the tribes and the parents of Indian children.

If you do that, you will support its amendment. You will be carrying on a concern and recognition of all Americans toward fair treatment for their fellow Indian citizens. I believe you will be acting in the best interests, not only of this Department of Education of Americans in general, but of particular sensitivity and concern to the problems of the literally hundreds of thousands of Indian children that depend upon special concerns and that the special attention that Indian education must provide.

I hope that all members of the committee will on this occasion join together on both sides of the aisle and support this amendment."

Along with Foley, the other congressmen who were very outspoken on the subject of excluding BIA Education from the Department of Education were Con. Don Clause (R-Calif.), Jon Hinson (R-Miss.), James Johnson (R-Colo.), and Tom Steed (D-Okla.).

Mr. Hinson of Mississippi also gave crucial testimony on behalf of Indian tribes that helped in educating their fellow congressman on the subject, by stating:

"I rise on behalf of the Kildee-Foley Amendment to H.R. 2444, there are a number of strong arguments for maintenance of control of Indian

Education by the Bureau of Indian Affairs, but the strongest, I think, is the support for the amendment which has been shown by the Native Americans themselves in that very few tribal groups desire that their education programs be directed by the new Cabinet department.

"The reasons are several. Indian education is specialized in giving a knowledge of and a sensitivity to the culture, languages, and environments of various tribal groupings and subgroupings.

"The Bureau of Indian Affairs has developed this necessary expertise. In addition, the experience of the Bureau has made it thoroughly cognizant of special considerations which make Indian education even possible: Wells in New Mexico; transportation in inaccessible parts of Alaska, and many others.

"Entry by the Department of Education in these areas which have traditionally been administered by the BIA would necessarily involve a needless duplication of facilities. The fact is, at least so far as Indian education is concerned, the Bureau, after a rather unfortunate beginning, has developed excellent and increasingly successful education programs.

"When we created the Bureau of Indian Affairs, we recognized the unique character of Native American obligations as we bear to them. To fragment these obligations and programs, we have established and carried out, would, in my view, be a great tragedy for our own culture and that of the American Indians."

Indian tribes from throughout Indian country had made many contacts plus letters of support on the effort.



## NATIONAL INDIAN DAY PROPOSED

WASHINGTON, D.C. - "LEGAL INDIAN HOLIDAY" by Mr. Goldwater (for himself and Mr. Deconcini) S.J. Resolution 96. A joint resolution authorizing the President to proclaim September 28, 1979 as "National Indian Day"; to the Committee on the Judiciary.

Mr. Goldwater: Mr. President it is my privilege today to introduce a joint resolution, together with my colleague from Arizona (Mr. Deconcini) to proclaim September 28, 1979, as "National Indian Day".

Mr. President, Indians as we know them, settled in what we call the United States over 10,000 years ago. They have lived across the length and breadth of this land during those years and became concentrated originally in large tribes which today have been reduced in their numbers, but nevertheless, remain high with about 400 tribes within the continental limits of the United States.

We call ourselves Americans and we do this with great pride, but if

there are original Americans living within the confines of the United States, those people have to be the American Indians.

The impact of these people upon our daily lives is little realized by the average citizen of our country. There is hardly a State that does not contain many Indian names within their boundaries, names of rivers, mountains, valleys, and towns. The cultural contributions of the American Indian to our way of life is probably greater than any other source of culture and yet, we fail to recognize this contribution.

We have days named after nearly every source of origin of people in this country except the original ones, the Indian. Keep in mind that they have been here over 10,000 years and the first non-Indian set foot within the United States just a little over 400 years ago. If there is anyone or any group who should be recognized by an official day our Government, it is the Amercian Indian.

Mr. President, our proposal passed the Senate unanimously on May 8, 1975, but was not acted on by the House of Representatives. I hope, and urge, that the legislation will receive prompt attention in both Houses this year, and that the designation of "National Indian Day" will contribute to a greater public understanding of the American Indian.

Mr. President, I ask that the text of the resolution be printed in the RECORD, as follows:

S.J. Resolution 96

Whereas American Indians have made important contributions to the cultural and social history of the Nation; and Whereas American Indians are now assuming a greater role in the economic life of the Nation; and

Whereas it is appropriate to extend recognition to American Indians for their Achievements as citizens of the Nation; Now, therefore, be it

Resolved by the Senate and House of Representatives of the United

States of America in Congress assembled, that the President of the United States is authorized and requested to issue a proclamation designating September 28, 1979, as "National Indian Day", and calling upon the people of the United States to observe such day with appropriate ceremonies and activities.

NOTE - S.J. Resolution 96 was introduced on July 18, 1979 and is presently still in the Senate Judiciary Committee which is chaired by Senator Edward Kennedy. Interested persons or parties may call the Bill Status Office in Washington, D.C. at (202) 224-2971 for more information.



### LAWRENCE WINS ELECTION

FORT YATES - A margin of nearly 2-to-1 in votes from the Fort Yates District has given challenger Frank Lawrence the victory over two-term incumbent Patrick McLaughlin in the election for chairman of the Standing Rock Sioux Tribe.

Overall, unofficial results show Lawrence with 695 votes compared to 570 for McLaughlin. Lawrence, who was raised in the Fort Yates area and now lives in McLaughlin, S.D., said he trailed by four votes until the Fort Yates vote came in. A 265-136 margin from the district gave him a comfortable edge overall.

For Lawrence, 38, the tribal chairmanship is the first elected post he has held. He said one of his first priorities will be to obtain information about issues in the upcoming referendum on a \$44 million settlement for land taken from seven Sioux Indian tribes in North and South Dakota, Montana, Wyoming and Nebraska.

### NO UNION FOR FT TOTTEN

FORT TOTTEN - Workers on the Devils Lake Indian Reservation voted against a union attempt to organize at the Devils Lake Sioux Manufacturers Company on the Fort Totten Reservation, September 10, 1979.

The vote was 81 to 70.

The vote was conducted by the National Labor Relations Board to determine whether company employees want to be represented by the International Brotherhood of Teamsters. The company is a joint venture between the Devils Lake Sioux Tribe and the Brunswick Corporation.

The Devils Lake Tribe owns 51 percent of the company, which employs about 250 persons. It was started six years ago to alleviate unemployment on the Reservation.



### FORT BERTHOLD BUILDS EARTH SHELTER HOMES

NEW TOWN - Ten subterranean homes will be built under a demonstration project which has been approved by the Department of Housing and Urban Development for the Fort Berthold Indian Reservation, it was announced by Carl Whitman, planner for the tribal council.

Planning for the homes, each to cost about \$60,000, will start immediately under the first demonstration project of its kind in the country, Whitman said. They will be ready for occupancy by next summer.

The homes of at least five different designs, will be erected with two each in White Shield, Mandaree, Twin Buttes and the north and northeast segments of the reservation.

Admissions policies of the Fort Berthold Housing Authority have been waived for use of the homes because of the new-type non-conventional homes, according to Whitman, who said a new criteria will be adopted for those who will occupy homes.

Occupants must consent to showing the homes to others, Whitman said, and keep a record of energy costs to compare houses for the best design and with surface homes of comparable size.

Occupants must maintain records for two years, and will buy the homes from the authority with interest over a long-term period.

Homes will be designed with a southern exposure, for a savings in energy.

Properly designed, earth-sheltered homes are more efficient to heat than conventional homes. The constant temperature 6 feet underground is 55 degrees. The proposal for the housing resulted from a rise in the cost of electricity.

Whitman said that last winter some Indians on the reservation paid electrical bills ranging from \$200 to \$430 a month and home heating costs will continue to increase.

Selected tenants will be consulted about interior arrangements but an architect will design the homes.

The project, first in the nation by HUD to address itself to the national energy crisis, was approved in two months and 10 days.

Austin Gillette, tribal chairman, presented the proposal to Vice President Walter Mondale during his visit to North Dakota April 6.

Mondale presented the proposal to Patricia Roberts Harris, then secretary for HUD.

William Hallet, chief of Indian programs for HUD in Denver, accompanied by Raymond Heap, chief of the architectural division, from the HUD Denver office, arrived in Berthold June 14 to announce formal approval.

Another proposal for subterranean homes was mailed by the tribal council to the Department of Agriculture in February but there has been no reply, although Rep. Mark Andrews, R-N.D., had urged department approval, according to Whitman.

### TURTLE MT/UTETC RECEIVE APPRENTICESHIP GRANT

BELCOURT - The Turtle Mountain Tribe recently became the prime sponsor of a program which is designed to bring Native Americans into apprenticeship programs. The program, which has been funded by the Native American Economic Stimulus Program (NEASP), will provide preapprenticeship assistance to 125 participants from the reservation. The goal is to eventually have 40 individuals become journeyman craftsmen.

The grant in the amount of \$260,000 is a joint venture between the Turtle Mountain Tribe (prime sponsor), United Tribes (sub-grantee) and NAESP. Applications are currently being taken for 2 Outreach Workers by the United Tribes Educational Technical Center. The Outreach Workers will be responsible for identifying and assisting persons who desire to seek apprenticeship training.

According to Stanley LaFontaine, CETA Director, the Turtle Mountain Tribal Council passed Resolution Number 2258-04-79 on April 9, 1979, which approved the arrangement. The justification for placing such a program on an Indian Reservation is that the reservations in North Dakota have the largest labor force potential. With the increase in energy development within the state, there is a need to seek qualified craftsman for future development. The Turtle Mountain reservation has had craftsmen employed at major construction sites throughout the state for years. This program will be especially good for the young person just trying to get into the construction trades.

Details of the program should be available in the near future.

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# HELP FOR DANA FAST HORSE AND FRIENDS

*The Indian Education Act is clearing the way for Indians to train as teachers and thus eventually to inspire pride in their tribal youngsters and motivate them to do better in school.*

By Gerald E. Gipp

Reprinted from American Educational Periodical

Little Eagle, South Dakota, is about as small and isolated as a community can get. A dozen homes cluster along the Grand River. A single road winds off across the plains toward other small communities lost in the 4,200 sparsely settled square miles of the Standing Rock Sioux Reservation. It's a long way from Little Eagle to the nearest schools for teacher education at the universities of North Dakota and South Dakota; it's further still in terms of the culture, values, and way of life people enjoy there. Yet, in Little Eagle, Adele Little Dog is looking about five years ahead with confidence and pride. She is the elementary school principal.

"You know, we have no Indian teachers here," she says. "Our teacher interns have to serve as role models for the children, and they do it very well. My foster son, Dana Fast Horse, is only ten. By the time he and his classmates get to high school, our young interns will be certified teachers. That will be an important first. We'll have Sioux professionals who also understand our youngsters and, we hope, can motivate them to do better in school."

Adele Little Dog attributed this impending happy change to the Indian Education Act. "An investment in our future," she calls it. It's going to pay dividends—to us, to the country."

And she's right. The Indian Education Act is making a difference. Passed by Congress in 1972, the Act now enables some 800 Indians and Alaska Natives-Indians, Eskimos, and Aluets- to prepare as teachers, principals, guidance counselors, and other education professionals. Projects funded by the Act provide tuition, small living allowances, sometimes jobs and always encouragement to help trainees successfully complete academic work and acquire state certification.

Though extremely important, the education staff training program is only one of a number of programs authorized by the Indian Education Act and administered by the Office of Indian Education in the U.S. Office of Education. In 1979, the largest share of the \$72 million appropriation for Indian education went to more than 1,000 public school districts in 42 states, with each allocation based on the number of Indian children enrolled. These grants provided bilingual education (some children enter school knowing only their tribal language), tutors for remedial programs, field trips, and other enriching activities. Some 34,000 children in Indian-controlled schools received similar services.

In addition, last year the Indian education staff selected on the basis of competitive proposals 44 tribes and Indian organizations to operate basic literacy, high school equivalency, job training, and other programs for 10,000 adults. Under the Indian fellowship program, 260 students received tuition and other support for undergraduate and graduate programs in medicine, law, forestry, business administration, and other professions in which Indians have been under-represented.

All this concern about improving Indian education and efforts to see it through is the direct result of the Indian Education Act, itself a federal response to an alarming situation that was brought to national attention in 1969 by the Senate Committee on Labor and Public Welfare in its report, aptly named "Indian Education: A National Challenge." The report summarized a three-year study authorized by Congress. Among the findings:

Dropout rates among Indian students were twice the national average in both public and federal (Bureau of Indian Affairs) schools.

Indian achievement levels were two to three years below those of white students, with Indian children falling further behind the longer they stayed in school.

Only one percent of Indian children in elementary schools had Indian teachers or principals.

One-fourth of all elementary and secondary teachers, by their own admission, preferred not to teach Indian children.

More than any other minority, Indian pupils believed themselves to be below average in intelligence.

Though somewhat more encouraging than they had been 20 or 30 years before, the statistics clearly showed something seriously wrong with the education available to Indian children and youth in the United States.

It's true that Indian and Alaska Native children benefited under a number of federal education programs prior to passage of the Indian Education Act. In fact, they still do. For example, the Elementary and Secondary Education Act of 1965 provides a compensatory education, library resources, and many other services. Native children are eligible for special programs for handicapped and gifted pupils. Indian youth are encouraged to take advantage of several college financial aid programs. And many adults qualify for basic education and skill training under the Vocational Education Act.

However, members of Congress felt that more specific legislation was needed to address learning- or teaching-deficiencies that created such high dropout rates and low self-esteem among Indian and Alaskan Native children. Thus, the Indian Education Act is designed to give schools and tribes maximum latitude in assessing their own needs and developing appropriate teaching materials and approaches.

There is no such thing as an "Indian" heritage, culture, or value system. Some 250 tribes are recognized by the federal government, most of them differing from the others in culture, religion, and beliefs. Navajo, Cherokee, Sioux, and Aleut children are as different from each other in geographic and cultural background as they are from children growing up in New York City or Los Angeles. The Indian Education Act takes these differences into account.

The Act is landmark legislation in another way: It is the first federal law requiring the active participation of Indian parents and communities in planning and operating school pro-

grams for their children and for themselves.

Again and again, tribal leaders and parents have said they consider more Indians who are qualified as administrators, teachers, and counselors the single most important factor in giving children the confidence and incentive to learn. Parents realize that if children are to raise their own career goals, they need to see their elders in responsible positions. Indian teachers give youngsters a positive model to emulate in their formative years.

Parents also want their children to take pride in their roots-tribal language, ceremonies, and traditions. They believe members of the tribe are best able to transmit this sense of continuity to the youngsters in the classroom. Finally, a school is one of the few institutions on a reservation, along with a Public Health Service hospital, that offers residents a professional career.

It's difficult for Indians interested in a teaching career to enroll in programs offered at traditional schools of education. For one thing, Indian candidates are usually older than most college students. Many are married, with families to support. Few can afford college on their own. And there's the factor of the Indian student's strong ties to family and land. Four years, even two, away from home is a commitment that many trainees find difficult to make.

As it has with other Indian Education Act programs, Congress has given the Office of Indian Education considerable flexibility in how Indian teacher training programs may operate. For instance, most schools of education require that teacher candidates spend four undergraduate years on campus. Some Indian teacher interns, however, spend only a few weeks or months on campus. Instead, school of education instructors come to reservations to conduct classes on a regular basis.

Conversely, most campus-based students have only a semester or two of practice teaching before graduation. The Indian teacher education program requires four full years of practice teaching. As a result, Indian graduates may be better prepared than graduates of campus-based programs to handle classroom crises that often confuse and discourage new teachers.

To solve geographic problems and respond to tribal preferences, three approaches to training Indian teachers were developed.

Community College-University Affiliation. About 35 miles north of Little Eagle and across the state line in North Dakota is Fort Yates, tribal headquarters of the Standing Rock Sioux Reservation. The town is 70 miles from Bismarck, the nearest city of any size, and too far for reservation students to commute to Bismarck Community College when winter temperatures go to 30 below. To bring higher education to the reservation, the tribal council in 1973 founded the Standing Rock Community College at Fort Yates.

Standing Rock offers two-year programs in liberal arts, business ad-

ministration, and nursing. Founding of the college has given the tribe an institution eligible for participation in the teacher training program of the Indian Education Act. And by affiliating with the University of North Dakota School of Education at Grand Forks, Standing Rock can offer teacher preparation courses leading to a UND degree in education.

The tribal council selected Randy Plume, a Sioux from South Dakota's Pine Ridge Reservation, to direct the Standing Rock teacher training project. Plume works closely with the community college staff and UND officials to design academic programs that satisfy student interests and meet all university requirements.

Reservation schools are encouraged to hire interns as classroom instructors the moment they sign on for the training program and enroll at Standing Rock. Schools cooperate and, whenever possible, put the interns to work with children under the guidance of a supervisory teacher. Thus, the interns begin teaching even as they begin teacher training.

Each semester during their junior and senior years, interns travel to the UND campus at Grand Forks for intensive two-week study programs, with tuition and small living allowances paid by the Standing Rock project. In addition, UND assigns a field coordinator to monitor and provide technical assistance for the intern program at Standing Rock.

Along with courses required for a teaching degree, trainees at Standing Rock study Lakota, the tribal language, and the myths, legends, and religious ceremonies associated with their tribal heritage. These courses are taught by Arthur Amiotte, an Oglala Sioux, who developed most of the Lakota curriculum materials himself because they did not exist elsewhere. "We're writing down myths and legends handed down orally for generations," he says, "because the oral tradition is fast disappearing. Young people are losing an important part of their heritage." Amiotte points out that Standing Rock is one of the few colleges in the nation where teacher interns can study the art, history, and ceremonies of the local tribe.

Tribal leaders and parents back the teacher training program fully, recognizing the critical need for more Indian teachers for the 2,600 children in reservation schools. In 1977, of 173 teachers on the reservation, only 17 were Indians. The situation is statewide. North Dakota would have to add 430 Indian teachers to give Indians a percentage among teachers equal to the percentage of Indian children in the state's student population.

Frank Gates, a Standing Rock Sioux, is representative of the kind of mature, committed young men entering the program. After four years as a teacher trainee and instructor in reading and phonics at the elementary school in Cannonball, north of Fort Yates, he has recently earned his teacher degree. Married and with

(Continued on Page 14)

# UTETC NEWS

## June

### Incentive Awards

#### STUDENT OF THE MONTH (tie)

Ted Lame  
Norman Lilley

#### ADULT EDUCATION (3-way tie - 1st place)

Regina Smith  
Mary Metcalf  
Stan Metcalf

#### PERSONAL DEVELOPMENT (3-way tie - 1st place)

Randy Kills Small  
Norman Lilley  
Tim Estes

#### MEN'S DORM

Ken James

#### WOMEN'S DORM

Sandra Red Dog

#### MEN'S HALFWAY HOUSE

Ted Lame

#### VOCATIONS

Auto Body	Russell Smith
Automotive	Sullivan White Crow
Building Trades	Randy Kills Small & Verlyn Walker
Business Clerical	Candace Chasing Hawk
Electrical	Vincent Grant
Food Services	Effie Little Bear & Rita Hand Boy
LPN	Margaret Chief Eagle & Vita Keplin
Nurse Aide	Mary Red Eagle
Painting	Betty Peltier
Paraprofessional Counseling	Gary Swalley
Photo Journalism	Darrell Shields
Plumbing	Ted Lame & Norman Lilley
Police Science	Irving Afraid of Bear
Printing	Wayne Wilcox
Welding	Lawrence Big Hair

#### HOUSE OF THE MONTH

Anne & Orlando Morrison - 1st place  
(tie - 2nd place)

Betty LaForge  
Harlan Horned Eagle

#### ATTENDANCE AWARD-\$10.00

Emma Burning Breast  
Vincent Grant  
Gerald Ice  
Gary Swalley  
Ted Lame  
Norman Lilley  
Narcisse Lufkins  
Verlyn Walker  
Jerome DeCoteau

#### ATTENDANCE AWARD - \$5.00

Violet Edwards  
Effie Little Bear  
Mary Red Eagle  
Amelda Grant

#### JUNE GRADUATES

Clark Laducer - Building Trades  
Edgar Loudner - Police Science

#### GED GRADUATES

Renard Red Tomahawk  
Regina Smith  
Maxine Longie  
Stan Metcalf  
Rochelle Abraham  
Mary Metcalf

## July Incentive Awards

#### STUDENT OF THE MONTH

Norman Running

#### ADULT EDUCATION (3-way tie - 1st place)

James Cuny  
Milton Alexander  
Dennis Peltier

#### PERSONAL DEVELOPMENT (3-way tie - 1st place)

Tony Knife  
Erma KcKie  
Sharon White

#### MEN'S DORM

Harlan High Pine

#### WOMEN'S DORM

Vita Keplin

#### MEN'S HALFWAY HOUSE (tie)

Richard Crows Heart  
Einar Bad Moccasin

#### VOCATIONS

Auto Body	Robin Jahn
Automotive	Tim Estes
Building Trades	Norman Running & Randy Kills Small (tie)
Business Clerical	Patricia Smith
Electrical	Vincent Grant
Food Services	Ival Janis
LPN	Debbie Bordeaux
LPN	Agnes Jahn
Nurse Aide	Elizabeth Laducer
Photo Journalism	Darrell Shields
Plumbing	Ted Lame & Norman Running (tie)
Police Science	Tony Knife, Regina Smith, Harlan High & Wilson Black Elk (4-way tie)
Welding	Angie Baker

#### HOUSE OF THE MONTH

Cheryl Belgarde - 1st place  
James & Charlotte Cuny - 2nd place

#### ATTENDANCE AWARD-\$10.00

Cherly Belgarde  
Regina Smith  
Eileen Two Bulls  
Wilson Black Elk  
Amelda Grant  
Randy Kills Small  
Norman Running  
Jerome DeCoteau  
Larry LaFromboise

#### ATTENDANCE AWARD - \$5.00

Doreen Bull Chief  
Effie Little Bear  
Sharon White  
James Cuny  
Dennis Peltier

#### JULY GRADUATES

Marion Zuck - Food Service  
Alvin Swain - Building Trades  
Brenda Swain - Human Services  
Doris Hoffman - Human Services  
Francine Janis - Human Services  
Belle Starboy - Business Clerical  
Betty Peltier - Painting

#### GED GRADUATES

Gerald Ice  
James Morsette  
Dennis Peltier  
Milton Alexander  
Anna Shoots the Enemy  
James Cuny  
Lora Lee Two Hearts

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# UTETC NEWS

## August Incentive Awards

## SEPTEMBER

### STUDENT OF THE MONTH

Wilson Black Elk

### ADULT EDUCATION (1st place - 3-way tie)

Myra Lohnes  
Lloyd Patton  
Elizabeth Patton

### PERSONAL DEVELOPMENT (1st place - 3-way tie)

Wilson Black Elk  
Charlotte Cuny  
Mildred Swalley

### MEN'S DORM

Lyle Chasing Hawk

### WOMEN'S DORM

Rita Hand Boy

### MEN'S HALFWAY HOUSE

Narcisse Lufkins

### VOCATIONS

Auto Body ..... Russell Smith  
Automotive ..... Mike Clifford  
Building Trades ..... Dennis Bear Runner  
Business Clerical ..... Louella Bell  
Electrical ..... Gerald Ice &  
Curtis Young Bear (tie)  
Food Services ..... Mary Metcalf  
LPN ..... Amelda Grant  
LPN ..... Sharon White  
Nurse Aide ..... Mildred Swalley  
Paraprofessional Counseling ..... Gary Swalley  
Photo Journalism ..... Darrell Shields  
Police Science ..... Wilson Black Elk &  
Regina Smith (tie)  
Printing ..... Tom Bell  
Sheet Metal ..... Archie Grant  
Welding ..... Lyle Chasing Hawk

### HOUSE OF THE MONTH

Brenda Vigil - 1st place  
Charlotte & James Cuny - 2nd place

### ATTENDANCE AWARD-\$10.00

Cheryl Belgarde  
Margaret Chief Eagle  
Hazel White Eagle  
Effie Little Bear  
Regina Smith  
Wilson Black Elk  
Amelda Grant  
Dennis Peltier  
Harlan Horned Eagle  
Curtis Young Bear

### ATTENDANCE AWARD - \$5.00

Barbara LaFountaine  
Sabrina Clifford  
Mike Clifford  
James Cuny  
Myra Lohnes  
Curtis Red Eagle

### AUGUST GRADUATES

Mavis Kills Small - Nurse Aide  
Randy Kills Small - Building Trades  
Jerry DeCoteau - Welding  
Belle Starboy - Business Clerical  
Shannon Running - Food Services  
Norman Running - Building Trades  
Elizabeth Laducer - Nurse Aide

### GED GRADUATES

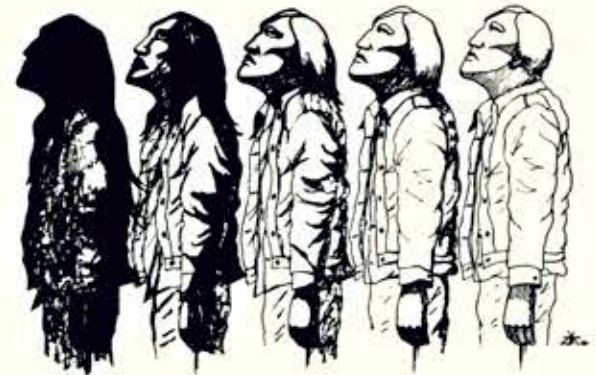
Eldoris Alexander  
Josephine Lafferty  
Charles Nestell  
Wm (Frank) Lohnes  
Myra Lohnes  
Madeline Brings Plenty  
Marilyn Nestell  
Susan Ducheneaux  
Lloyd Patton  
Brandon Grey Owl

### SEPTEMBER GRADUATES

Kenny James - Police Science  
Eileen Two Bulls - Police Science  
Tony Knife - Police Science  
Chris Bordeaux - Automotive  
Matt Prue - Automotive  
Tim Estes - Automotive  
Narcisse Lufkins - Automotive  
Doreen Bull Chief - Nurse Aide  
Geretta White Crow - Nurse Aide  
Candace Chasing Hawk - Business Clerical  
Angie Shields - Business Clerical  
Ann Morrison - Business Clerical  
Vincent Grant - Electrical  
Joe Morin - Welding  
Lyle Chasing Hawk - Welding  
Paul Jeanotte - Welding  
Pat Janis - Welding  
Connie Cree - Food Service  
Angie Baker - Welding

### GED GRADUATES

Elizabeth Patton  
Floyd Flute  
Carole Iron Moccasin  
Janet Stewart  
Sharon Belgarde  
Thomas Standsfor  
Kay Jordon  
William Grady



## RED/WHITE DIALOGUES PRESENTED

United Tribes Educational Technical Center received a \$1,845 grant from the North Dakota Committee for the Humanities and Public Issues for six film presentations. A forum of discussions and films on Indian Education entitled RED/WHITE DIALOGUES will be presented with David Gipp, Executive Director, UTETC and Jan Murray, Vice President, Standing Rock Community College as commentators.

Dates scheduled for each presentation are as follows:

Late October, 1979 Indian Education I  
Tuesday, November 6, 1979 Indian Education II  
Tuesday, December 4, 1979 City and Country  
Tuesday, January 8, 1980 Land Values I  
Tuesday, February 5, 1980 Land Values II

All programs will begin at 8:00 P.M. in the Display Area of the UTETC Skills Center, with admission free and open to the public.

The first presentation held on Thursday, September 6th was titled Indian Issues Forum and witnessed a successful turnout and comparable participation by all who attended. A video tape of a discussion between Vine Deloria and Ernie Stevens on Economics and Treaty Issues was shown. Afterwards participants discussed these topics in relation to Indian Education.

## Indian Recipe Book

(Compiled by the staff at UTETC.)



\$1.00 per copy

\*Contains native recipes from the various tribes in North and South Dakota.

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## Our Lore

### How the Lakota Came Upon this Earth

Iktomi tricked the animals, and laughed at the misery he caused them. He longed to play his pranks on mankind. At that time, the only persons of mankind on the world were Wazi, Wakanka, and Anog Ite, the double-face. Iktomi feared Wazi, because he was a wizard, and Wakanka, because she was a witch. Anog Ite, the double-faced woman, feared Iktomi because he had caused her much shame and misery.

He appeared as a young man before the tipi of the double-face, but she knew who he was and went inside and drew the flap over the door.

He sat with his head bowed and his robe drawn over it as if he were grieved or in great sorrow. Many times, she peeped out and saw him sitting there.

In the evening, she gathered wood near him, but he did not speak. Then she went to him and asked him why he sat with his head bowed. He told her that he was sorry and ashamed because he had caused her to suffer. He now wished to go do that which would please her. She said nothing would please her until she could be with her own people. He told her that if she would tell him how he could bring her people, he would do so. She told him that if her people tasted meat and saw clothes and tipis made of skins they would covet such things and come where they could get them. He told her that if she would help him, he would trick her no more. Since that time, Iktomi has not played a prank on Anog Ite.

*He told her that if she would help him, he would trick her no more.*

He called the wolves and told them that if they would help him, he would bother them no more. They agreed to help him since that time he has never bothered the wolves. Then, he told the wolves to make a drive for game and to give Anog Ite as much meat as she wished.

They drove the animals and gathered many moose, deer, and bears and killed them near the tipi. She dried the flesh and tanned the skins, and gathered much meat and many robes and soft tanned skins. She made clothes for a man and for a woman and decked them with bright colors. Then, she made a pack of the clothes and choice bits of the meat.

Iktomi gave the pack to a wolf and went with it to the entrance of the cave that opens down through the world. He told it to go watch the people under the world. When it saw a strong and brave young man, the wolf was to speak with him alone, and to give him the pack and tell him that there were plenty of such things in the world.

The wolf went through the cave and saw the camp of the people far away. Before it came to the camp, it met a strong young man. The young man asked who it was, whence it came, and what it wanted. The wolf replied that it was a friend of the people, and came from the world to give them that which they most desired. It asked the young man his name and what he most wish-

ed. He said his name was Tokahe. The wolf told him that the pack would cause him to become a leader. He told them to take it and show it to the people, let them taste the food and see the clothing, and to tell them that there were plenty of such things in the world. He must not tell how he got the things, and must say nothing of the wolf.

*He said his name was Tokahe.*

Tokahe showed the meat to the people. They ate of it, and said it was good. He and his woman wore clothes and all the people envied them. He told the people there were plenty of such things in the world. They asked them how they could get things like these, but he would not tell them. Then an old man suggested that three men go with Tokahe to see these things, so that the people would know that Tokahe told the truth.

Tokahe chose three strong and brave young men. When the moon was round, they met the wolf. It led them through the cave. When they were on the world, it led them to the lake where Anog Ite had her tipi. Iktomi and the double-face saw them coming. She prepared a feast of meat and soup. Iktomi invited them to the feast. She served them with choice bits of meat and plenty of good soup. She covered her other face with her robe and appeared to them as a beautiful woman. Iktomi appeared as a handsome young man, and he told them that both he and the woman were very old, but because they ate meat they remained young.

Iktomi had told the wolves to drive the game about so the young men saw many moose, deer, and bears.

When the young men went back to their people, Iktomi gave them presents of meat, robes, and soft tanned skins. He went with them to the entrance of the cave. There he told the wolf to guide them back to their people. When the wolf returned, he told it to wait there and guide others who wished to come to the world. Then, when they had passed through the cave, to lead them far from food and water.

Tokahe and his friends showed their presents to the people. They told them they had been to the world and had seen plenty of game. They also told them that the people on the world ate meat and appeared as young men and beautiful women, even when they were very old.

An old woman warned the people that these things were done by a wizard, and they wrangled, for some wished to follow Tokahe, and some said he was a wizard.

*Some said he was a wizard.*

Tokahe said he would lead those who wanted to go with him where they could get these things.

Then the chief warned the people that those who passed through the cave could never again find the entrance, and must remain on the world. He said

## Native Recipes

### TIMSILA SOUP (Wild Turnip)

2 lbs. dry wild turnips	pinch of pepper
2 lbs. potatoes	¼ cup flour
1 teaspoon salt	1 lb. dried beef, elk, or venison

Cover the turnips well with water. Add salt and pepper. Simmer turnips until well done. Add beef and potatoes. Cook until meat and potatoes are done. Thicken soup with flour.

that the winds blew on the world and were cold; that game must be hunted, and skins tanned and sewed to make clothes and tipis.

Six brave men chose to go with Tokahe. They took their women and children and went from the camp. The wolf met them and guided them through the cave. At night, they came to a strange place and the children cried for food and drink. Iktomi appeared and laughed at their misery and Tokahe was shamed. Anog Ite appeared to comfort them, but they saw her horrid face and fled from her in terror.

In the morning, the people did not

know where to go. They were hungry and thirsty. When Wazi and Wakanka appeared they gave them food and drink. Wazi led the people so that they traveled swiftly and came to the region of the pines. Then, he and Wakanka showed them how to hunt game and how to care for the meat and the skins, and how to make clothing and tipis.

*Their children are the Lakota.*

Thus, Tokahe and his friends were the first people on the world and their children are the Lakota.

## UNITED TRIBES NEWS

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## AROUND INDIAN COUNTRY PEOPLE



### SUPT. PLUME RETIRES IN AUGUST

She was the first woman ever appointed to a BIA agency superintendent post, but Shirley Plume says she'd rather be known as a grandmother than a superintendent.

Mrs. Plume, 58, did leave Ft. Yates on August 10, finishing a 37-year career with the BIA. Most of that time was spent on Standing Rock, serving 16 years with the employment assistance office and nearly six years as superintendent.

The Pine Ridge enrollee says she will miss Standing Rock, but will return to Manderson on her home reservation. After all, she muses, where else do old Indians go but back to their reservations?

Why should she leave now, even though she has several years left before mandatory retirement? There comes a time when superintendents should retire or move one, she says. For me, that time is now.

And despite the fact that she broke some barriers within the stiff government bureaucracy, Mrs. Plume claims that her family, not her career, gives her the greatest satisfaction. That's why her first role is grandmother, not superintendent.

I've come up through the ranks, she says. Mrs. Plume worked first with the tribe at Pine Ridge, in a log cabin office. Then she joined the BIA serving in Pierre and Oklahoma as well as Standing Rock.

Mrs. Plume says she had to deal with some male chauvinism during her years with the BIA,

but her appointment as superintendent made many of the male bureaucrats give her new respect. Now that she is leaving the Bureau, there is only one woman superintendent in the country.

The major change she has seen in her 37 years of government service is the large increase in the number of Indians holding high-level jobs. When non-Indians ran the Bureau, the whites had all the information on Indians' pasts in their rolls—and they would use it against them when they needed to, she says.

Few Indians held supervisory roles. The head cooks, even the janitors, were all white, she remembers. The Indian was just mostly a political football.

But the situation began to change in the early 60s says Mrs. Plume, and now the task is for young Indians to begin developing skills needed by their tribes.

Isolation is the greatest disadvantage in reservation life, she says, But Indian youth should show an interest in what's going on in your reservation.

She also reminds young people to have patience. When you deal with the government, you've got to have patience. God knows the Indians have developed that.

Tribes must guard their land base, says Mrs. Plume. Where their integrity is most tested is in natural resources. One of the hardest things to do is hold on to the land. But Indians have to do it.

Tribal officials are much more sophisticated now, she states. But I have sympathy for the tribes. They have had to learn in 20 years to run programs that the Bureau has had for more than 100 years.

### MILLS APPOINTED ACTING COMMISSIONER

Interior Assistant Secretary Forrest Gerard has announced that Sidney L. Mills, Director of the Bureau of Indian Affairs' Albuquerque Area, will serve as Acting Deputy Commissioner of Indian Affairs, beginning July 30.

In this capacity Mills will direct the day-to-day operations of the Bureau of Indian Affairs until, the announcement says, "the appointment of a Commissioner takes place."

Mills replaces Martin E. Seneca, who has been the acting BIA head since October, 1978. Seneca has announced his intention to resign from the Bureau as of September 30, 1979. He will return to his former position as Director of Trust Responsibilities July 30.

Gerard said that he asked Mills to assume the duties as Acting Deputy Commissioner prior to Seneca's resignation "in order to effect an orderly transition." He expressed appreciation to both Seneca and Mills, "for their extra measure of performance."

Mills, an enrolled member of the Oglala Sioux Tribe, was Executive Assistant to the the Commissioner of Indian Affairs prior to his appointment in Albuquerque in March of 1978.

A Navy veteran, Mills, 54, entered Federal Service in 1973 in the Aberdeen, South Dakota Area Office. He was the Supply and Contract Officer and, for almost a year, the Acting Deputy Area Director before transferring to Washington, D.C. in August, 1975. He had previously been Purchasing Manager for the Great Western Sugar Company; Merchandise Control Manager, Creative Merchandising Inc.; and Purchasing Manager for Sandstrand Aviation, all in Denver, Colorado.

### WOMAN LIFTS CAR TO SAVE HUSBAND'S LIFE

ROSEBUD, S.D.—Mrs. Marie Two Charger of Two Strike Community (between Rosebud and St. Francis) still can't believe she lifted their Pontiac off her husband and probably saved his life.

The incident happened June 1, in the front yard of their home. Marie's husband, Francis Two Charger, Sr., was under the vehicle removing parts to use in a second car when the jack slipped and the motor fell through, pinning Two Charger by his chest to the ground.

A son, Bernard, 14, had just left the scene a minute before and was walking down the road when he heard his father cry for help.

Marie recalled that she heard something but thought the sound came from a batch of puppies nearby. She was about to pour another cup of coffee when she thought she heard her name being called so she went outside to investigate.

She says she remembers seeing her son trying to fix a Handyman jack but not succeeding and that he was crying. Then she saw her husband's feet moving and could hear his voice failing. His feet quit moving and without thinking, she lifted the car by its bumper while their son pulled his father out from under the vehicle.

She remembers being very frightened.

As she held the car up, she put her knee under the vehicle but then slipped and also fell under the car, injuring her thigh. A neighbor brought both Mr. and Mrs. Two Charger to the IHS hospital in Rosebud.

Francis' immediate comment was that "it was a miracle that Marie was around."

The Pontiac weighs some 3997 lbs.; Marie weighs about 250 lbs. No one could believe that she lifted the car although similar incidents to hers may have encouraged a currently popular television program, "The Incredible Hulk."

Although she is getting teased a bit and is taking it good-naturedly, Marie says simply, "I thank God over and over that Francis is alive."

"Six weeks ago I dreamed something was going to happen. I never thought it would be this."

Jay Silverheels...known as "Tonto" to millions of film and television viewers has been unanimously accepted by the Hollywood Chamber of Commerce to be placed on the Hollywood Walk of Fame, along with 1706 other Hollywood stars.

Silverheels, a Hollywood actor for over 40 years, was supported by comedian Jonathon Winters and producer Tom Shelley for the award.

The founder of the Indian Actor's Workshop in Hollywood, Silverheels has helped many young Indian actors get started.

He currently is recovering from a stroke suffered several years ago.

Charles Trimble...former chairman of the National Congress of American Indians has formed his own American Indian consulting firm in Washington, D.C.

An Oglala Sioux from Pine Ridge, Trimble was director of NCAI from 1972-78. He says the purpose of his company is to, "advise, inform and aid Indian and Indian related organizations in matters relating to economic development and public relations."

Shirley Malaterre...appointed Chief Tribal Judge by the Turtle Mountain Band of Chippewa Indians at Belcourt.

Ms. Malaterre takes over the chief judiciary duties from dismissed judge Richard Frederick. Frederick says he intends to take his dismissal to a higher court.

John Greg was appointed to the position of tribal appeals judge.

Angelita Felix Primeaux...awarded a doctorate degree in education from Penn State University.

A Fort Berthold native, Ms. Primeaux becomes the first North Dakota Indian woman to earn a doctorate degree from Penn State.

She is a former UTETC employee and now lives in Ft. Yates, N.D.

James Bearghost...died at Portland, Oregon at the age of 57.

A former school administrator in North Dakota, South Dakota, New Mexico, Arizona and Oregon, Bearghost also served as the Education Project Director for the National Council on Indian Opportunities under Gerald Ford.

He is survived by his wife, one son and two daughters.

Bob Lattergrass, Jr....appointed to the position of HUD-701 planner for the Turtle Mountain Band of Chippewa Indians.

Lattergrass was assistant director of the North Dakota Indian Affairs Commission in Bismarck. A UND graduate, Lattergrass, 24, was a regularly contributing columnist to the *United Tribes News*.

Dr. George I. Lythcott... Assistant Surgeon General of the United States and the top-ranking Black in the U.S. Public Health Service, honored and named "Wozani Wicasta-Seeker of Health" by the South Dakota Indian Association.

Dr. Lythcott was presented with an authentic eaglefeather war bonnet for his "concern and sensitivity to the needs of Native Americans" and for his support in updating family health care in Indian communities.

## STANDING ROCK DEDICATES NEW SCHOOL

Eight years of persistence and community support paid off on September 24, 1979 when residents of the Standing Rock Reservation and Officials from the state of North Dakota and Washington, D.C. dedicated the new Standing Rock Community High School.

Officials commemorating the special occasion were: Forrest Gerard, Assistant Secretary of the Interior for Indian Affairs; the honorable Arthur L. Link, Governor of North Dakota; Dr. Lowell L. Jensen, Deputy Superintendent of the N.D. Department of Public Instruction; Tom Campbell, Assistant to Governor Link.

Others included David M. Gipp, Executive Director of UTETC; Harry Eagle Bull, Aberdeen Area Office; Ivan Black Cloud, Acting Superintendent of the Standing Rock Agency.

Tribal Chairman, Pat McLaughlin was master of ceremonies.



The new Standing Rock Community High School located about 5 miles north of Fort Yates, North Dakota.

Photo by Darrell Shields



David M. Gipp, Executive Director of UTETC, recalls the long struggle for appropriations.

Photo by Darrell Shields



North Dakota Governor Arthur Link offers congratulations for the new school.

Photo by Darrell Shields



Forrest Gerard, Assistant Secretary of the Department of Interior, outlines the trends in Indian Education.

Photo by Darrell Shields

### (UTETC Historical Perspective cont.)

Continued from Page 3

that it was almost impossible to conceive that American troops would be in demand for foreign service this one year before the outbreak of World War I.

They did, however, conceive of the fort as a place where inland service of the Army might well be needed in order for "enforcing law, protecting property, and in maintaining open channels of trade and interstate commerce for the people."

Fort Lincoln was de-activated as a military post on January 4, 1913. The troops all departed and left the facility in the hands of caretakers.

This situation continued until troubles broke out along the Mexican border that were triggered by Pancho Villa's raid on Columbus, New Mexico.

The United States reacted strongly and the army was sent to the border and soon invaded Mexico. The National Guards in the various states were quickly mobilized. Newton Baker, Secretary of War, ordered the governor of North Dakota, Louis B. Hannah, to mobilize the Guard at the state mobilization point at Fort Lincoln on June 18, 1916.

The regiment gathered at the fort and according to the state adjutant general, would be ready to move by the 26th of June.

It took longer than that to get a National Guard outfit ready to go. The community of Bismarck went to work raising money and even recruiting a cook to help the boys. By the 27th of June every company of the Guard was in camp. The commander, Colonel

John H. Fraine, was somewhat discomfited because he was campaigning for governor at the time. However, he expressed his optimism over both the coming election and the military campaign.

The troops paraded and were concerned because other state troops were getting off before them. By the second of July, the mustering-in ceremonies for the federal service began and a near mutiny over the failure to provide funds for a chaplain was averted.

The ladies in town baked cakes for the soldiers and by the Fourth of July all troops were mustered in although many of them were hospitalized because of the vaccinations that they had taken.

By the eleventh of July, the troops were still at Fort Lincoln and the colonel was most concerned

because they had not as yet left for the Mexican border.

The local newspaper quoted members of the medical staff as stating that "the Mexican climate is just what they are in need of."

Finally on July 22, 1916, two battalions left for the Mexican border, leaving behind several boys who had the measles.

The soldiers went off in the futile chase of Pancho Villa, whom they never caught, and for idyllic conditions in sunny Mexico.

The day after the troops left, the Bismarck Daily Tribune, starting pushing for reactivation of Fort Lincoln as a permanent regimental post and quoted the men who had been there as stating that it was ideal. They also suggested that it would be ideal as a post for an aviation school.

AROUND INDIAN COUNTRY  
Letters / Opinions



Ba-yak, Klallam Indian Nation, 32272 Little Boston Rd, N.E., Kingston, WA. 98346

**C.E.T.A. THANKS  
UTETC EMPLOYEES**

The CETA Office wishes to thank all the UTETC Employees who contributed money for the Theodore James Slater Fund. Jim died on September 17, 1979 from injuries resulting from an auto accident in August, 1979. Jim worked for the UTETC/CETA Program as a Sanitation Truck Assistant at the Trenton Indian Service Area at Trenton, North Dakota.

**IN SEARCH  
OF SUNDANCE**

Dear Sir:

I have read your newspaper and would like to have the address of Robert Sundance, also known as Rupert McLaughlin.

His name was in "Around Indian Country, People" on page 6 in the March, 1979 issue.

I have enjoyed reading your paper but I am in the state prison and have no funds to subscribe to your paper.

I am a Sioux from Popular, Montana.

Sincerely yours,  
Wallace T. Wakan  
Deer Lodge, MT.

Robert Sundance can be reached at:  
Indian Alcoholism Commission of California  
541 Spring Street, Suite 1106  
Los Angeles, California 90013  
(213) 622-3424

**P.T.A. CONTRIBUTES TO  
EARLY EDUCATION AND  
INDIAN ACTIVITIES**

Dear Friends:

Again my P.T.A. has made out a check to you for something toward early education. They wish to convey deep regrets that they did not meet their budget which would have enabled them to have contributed a larger amount as was the case last year.

Also enclosed is a check from my husband and me in memory of a fine high school student who died in a car accident. He was interested in our Indian Activities.

We hope to stop in at United Tribes early in July but our plans are not definite due to the gas situation.

We hope that you have all had a good year and that we'll be able to see you soon.

Sincerely  
Amy Stroud

**WITHOUT  
RESERVATION**

Dear Editor:

I'm Alvern Tsabetsaye. I'm Sioux and Zuni I'm the grandson of William Greybull. I'm eleven-years-old and in the fifth grade. I have a verse that may interest you:

*I is for Indians...  
who were the first Americans  
but have had to wait a  
mighty long time to become  
first class American citizens  
which has taught us that only  
when the rights of all our people  
have been fully recognized will  
we become without reservation*

*The Land of the Free and  
The Home of the Brave*

Sincerely,  
Alvern Tsabetsaye  
Sylmar, California

**Letter from Secretary Gerard**

Editor, the News:

I am writing directly to you to dispel the widespread rumor that I intend to submit my resignation to the President on July 1, 1979. This is not true. Like most speculation, however, this has some pertinent basis in fact. It is true that I, along with other political appointees, have closely examined the new Ethics-in-Government Act which is scheduled to go into effect on the first day of July. This legislation places certain restrictions on post federal service employment, most directly affecting scientists and those of us in specialized fields.

After carefully analyzing the legislation and assessing my personal and professional commitments and priorities, I have concluded that my resignation at this time would be inappropriate and would not benefit the field I have the good fortune to represent as Assistant Secretary for Indian Affairs.

This is an important era of change for American Indian and Alaska Native tribes, nations and peoples. Throughout Indian country we see our Native governments strengthening their internal

structures and mechanisms to respond to ever-increasing challenges, populations and demands. The Native organizations, too, are reassessing their operations in order to better serve the needs of tribal governments and their citizenry. Indeed, the Bureau of Indian Affairs is organizing and actively engaged in a management improvement program to work in partnership with Indian governments to meet the pressing and long term needs of the Native people.

These are crucial times when we need to maintain continuity of direction. Before us are major issues requiring serious attentions and a stable approach-implementation of treaty fishing, hunting, and gathering rights; land and natural resources protection; economic advancement; major reform and improvement of the Bureau's program delivery system; and advancement of the Indian Self-Determination policy.

I thank those of you have given me good counsel on these vital issues and for your continued and invaluable advice.

Forrest J. Gerard  
Assistant Secretary of the Interior

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**Help For Dana Fast Horse**  
Continued from Page 7

two children, he entered the program after Navy service in the Far East. Gates is confident that education will be his lifework, and he plans to complete work for a master's degree and continue teaching on the reservation.

*University Outreach.* This approach is exemplified by the University of New Mexico at Albuquerque, which trains 250 Pueblo teacher interns a year under a contract with the All Indian Pueblo Council, which in turn receives support for the program under the Indian Education Act.

The UNM program serves all 19 tribes of the Pueblo nation, scattered in small communities up to 150 miles from Albuquerque. Most interns work as teacher aides in public, federal, and mission schools in Acoma, San Juan, Santa Clara, Taos, and other pueblos. According to Don Honahni, project director, interns are usually religious or civic leaders and always respected members of their communities. Most are women, many are mothers, and some are grandmothers.

Rather than requiring students to live on campus, the program comes to them. Honahni schedules classes several times each week in pueblos throughout the state. He and his colleagues do the traveling; the trainees stay put. Interns fulfill their on-campus requirements during summer sessions.

Honahni says the All Indian Pueblo Council does not encourage the university to stress courses in Pueblo history and culture, leaving the tribes to provide this training for teacher candidates. Rather, the council seeks teachers thoroughly prepared in the academic disciplines so they can help children learn the fundamentals to succeed in a predominantly white society.

Tonita Lujan is a grandmother who earned her teaching certificate in her late fifties. A junior high school dropout, she had raised four children, then passed the high school equivalency examination and entered the UNM training program. Today she is a first grade teacher at the Bureau of Indian Affairs Day School in Taos.

Rachel James, mother of seven, entered the training program while she worked as an aide in the Head Start preschool program in the Acoma school district. Working and attending classes concurrently, she completed work for her teaching degree in six years. She now teaches Keres, the tribal language, in the Acoma schools and hopes to earn a master's degree in bilingual or special education.

In its first six years, the UNM teacher training project has graduated 35 students with B.S. degrees in education and 85 with associate degrees.

*Campus-based Preparation.* An example of the third approach to training Indians as teachers is found at Humboldt State University at Arcata in northern California's magnificent redwood country. Here is the nation's oldest teacher education program operated expressly for Indians.

Started in 1969 with Office of Education support before the Indian Education Act was passed, Humboldt State's program serves essentially Hupa, Yurok, and other nearby tribes. However, any qualified Indian is eligible, and students come from as far away as Minnesota and Georgia. The program has been funded since 1977 by the Indian Education Act.

The need for many more qualified Indian teachers is acute in California, as it is in other states with substantial Indian student populations. According to the State Department of Education, one in 85 children in California schools is Indian, yet only

five in 1,000 certified school personnel are Indian.

Located on the main north-south coastal highway, Arcata and the university are within commuting distance of most Indian reservations in the area. Thus, the project is campus-based with interns taking all coursework on campus, either living in Arcata or commuting daily from the reservations.

Like all Indian teacher training programs, however, Humboldt State requires that interns practice-teach throughout their training period. An education degree usually takes four full school years and five summer sessions.

The Humboldt State project has broadened its focus since 1969 to offer majors in educational administration, school budgeting, and personnel management to meet the strong demand for Indians trained in these fields.

Says James Hamby, manager of the Humboldt State University Foundation which operates the project: "Our students are grabbed by tribes, government, and other employers, sometimes even before they graduate because their skills are so urgently needed."

Vera Wetherford, a Yurok, says the Humboldt State project changed her life. She entered teacher training at 35 and is now a resource teacher at Union Elementary School in nearby Trinidad.

"I have seven children," she says, "and I just could not have afforded to go to college, much less stay more than four years, without financial support provided by the Indian Education Act."

California has given elders of several tribes special teaching credentials based on their knowledge of tribal history, language, and culture. These elders are among the few Indians left who can teach the uniphonic orthography of their

languages. They are helping teacher trainees develop curriculum materials to use after graduation to instruct Indian children in the beauty of their language and importance of their birthright.

These projects--and many others like them--show convincingly that teacher training supported by the Indian Education Act is having an impact considerably larger than the modest funding involved. As Indian graduates enter the education professions and succeed in these challenging careers, they will inevitably encourage others to follow.

Indian parents want the best for their children, and they have been wise enough to recognize the value of education for many generations. As early as 1824 a Choctaw delegation appealed to the federal government for schools and teachers: "We wish our children educated. We are anxious that our rising generations acquire a knowledge of literature and the arts and learn to tread in those paths which have conducted your people, by regular generations, to their present summit of wealth and greatness."

Randy Plume, project director at the Standing Rock Community College, probably speaks for today's young professionals. "If I can help 25 Indians become teachers--teachers who can really prepare the younger generation coming up behind them--I will have made my contribution as an Indian."

**Editor's Note:**

Dr. Gerald E. Gipp, an enrolled member of the Standing Rock Sioux Tribe, is the Deputy Commissioner of the Office of Indian Education (OIE) within the United States Office of Education (USOE), in the Department of Health, Education and Welfare (HEW).

**CALENDAR OF EVENTS**

Slated for October 1-5, 1979 is the 36th Annual Convention of the National Congress of American Indians. To be held at the Convention Center in Albuquerque, NM, some of the major issues to be addressed include, Intergovernmental Relations, Human Resources-Child Welfare, Indian Natural Resources, Law & Justice, Education, Manpower-CETA, and other political concerns. For more information and reservations please contact:

Albuquerque Convention & Visitors Bureau  
Housing Department  
401 Second Street, N.W.  
Albuquerque, N.M. 87102  
Telephone: (505) 842-5060

tion, Old West Regional Commission and Bureau of Indian Affairs officials to improve planning skills and generate a social and political climate for economic development.

Co-sponsoring the conference will be the Center for Economic Development at North Dakota State University in Fargo.

Among barriers to economic development on reservations are lack of transportation, geographic isolation, lack of managerial and planning expertise and lack of information, said conference organizers.

These have typically caused high unemployment, low per capita income, an economy based on government payments and a lack of basic economic development.

Plans are being made for the 11th Annual National Indian Education Association Convention to be held in Denver, Co., December 2-5, 1979. Mr. Stuart Tonemah, President of NIEA announced that this year has been designated by educators throughout the world as the "International Year of the Child" and asked persons working in the field of Indian Education to take time and reflect on who we are working for and why, and to reaffirm our commitment to our Indian youth. If you have any questions or recommendations about the 11th Annual NIEA Convention please call or contact:

National Indian Education Association

1115 Second Avenue South  
Ivy Tower Building  
Minneapolis, MN 55403  
Telephone: (612) 333-5341

or

Leroy Clifford  
NIEA Convention Committee  
1625 High Street  
Denver, Co. 80218  
Telephone: (303) 321-5909


South Dakota Indian Education Association's Annual Conference will be held October 10, 11 & 12, 1979 at the Imperial 400 in Rapid City, S.D. Conference issues will focus on elementary, secondary and higher education for Native Americans as well as curriculum development and new federal policies dealing with this particular area. Interested parties should contact Mr. Wayne Amiotte at (605) 342-7616

"PREPARING OUR CHILDREN FOR A BETTER TOMORROW" will be the theme for the annual conference of the North Dakota Indian Education Association. Beginning on October 17, 1979 at 1:00 PM with a Board of Directors meeting it will run through October 19 with sessions taking place at the American Inn in East Grand Forks, Minn. For more information please contact:

Irene Bear Runner  
3315 South Airport Road  
Bismarck, ND 58501  
Telephone: (701)255-3285

More than 60 Indian planners and tribal leaders from 22 reservations in 10 states join federal officials in an economic development conference October 15-17 at Rapid City, S.D.

The Indian leaders will meet with Economic Development Administra-



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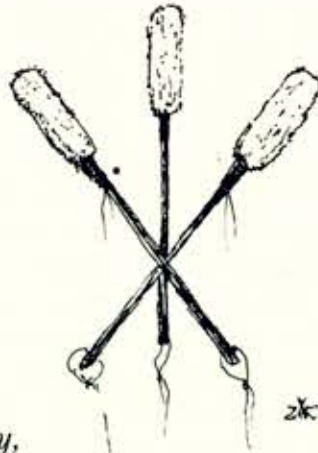
## INDIAN POETRY

### Silent Running

The beat of the drums,  
in rhythm,  
like that of a heart  
the heart of the old ones,  
sounding through the full pine trees,  
stretching up into the summer night sky,  
where the moon sat all alone, among millions  
of crystal shining stars,  
I hurried along to my destination,  
my eyes, blinded by the dark of the woods,  
searching swiftly ahead of me,  
searching for a light of fires burning,  
inhaling the air, scented with the green of pines,  
and dandelion flowers.  
Then, when the silver moon was at its highest,  
I came upon the most inspiring sight,  
my destination,  
with the fires burning in a circle,  
the smell of their blue smoke rising,  
and curling into the summer night,  
the huddle of men, around the big leather drum,  
greeting me with the beating so loud,  
feeling it, in the soles of my feet, upon earth,  
I slowly came into the scene,  
the men, with reflections of the orange-flames,  
lighting up their faces,  
with their strong voices singing,  
singing the beautiful songs of the ancient ones,  
singing, and the feeling of being one all around  
in the summer night air then,  
I knew, I had come to the POW-WOW!!

Hansley Hadley

Reprinted with permission from the Sun Tracks American Indian Literary Magazine, Volume 3, Number 2



### Untitled

You called me a barbarian  
Yet you dig up my dead in the name of mankind  
You named me a savage  
I never cast out my Elders, it is too unkind  
You branded my a pagan  
When from my own beliefs, I would not unbind  
You stated that I am backwards  
My being is something I couldn't leave behind.

Now you insist that I be like you  
I wouldn't want to be a graverobber  
Nor do I want to be disrespectful  
And never have I wished to be unfaithful.

Author Unknown

### Untitled

Through many years there has been an ancient  
story being told in as many tongues.

The aura of mystery which has surrounded it  
has thus so far concealed its ultimate  
secret.

For those who have heard the story, continue  
to live in their most humble way, believing  
that someday it will be revealed for all to  
know.

The most convincing aspect of this coming day  
is the way these people continue to believe  
in the Great Spirit who will lift the suffering  
from the very hearts of those loved ones who  
have remained faithful to his most gracious  
word. Let theirs be the day when all will be  
set free from this bondage.

Clarence Southwind

### My Heart is Sad with Remembering

The day is sad and grey  
Somewhere my people are crying  
And my heart is sad with remembering

Once the valleys were green and all was ours  
Deer, Buffalo and Bear ran wild  
Eagle, Hawk and Dove flew high  
Then my people laughed like children

But now things are different  
They have changed  
And my people roam homeless

Once the valleys were green and all was ours  
Now my heart is sad with remembering  
Somewhere my people are crying  
The day is sad and grey

As long as the grass shall grow  
As long as the rivers shall flow  
My heart shall be sad with remembering.



Patty Leah Harjo  
(Seneca-Seminole)

Reprinted with permission from the Sun Tracks American Literary Magazine, Volume 1, Number 3.

### Uncertain Admission

The sky looks down on me in aimless blues  
The sun glares at me with a questioning light  
The mountains tower over me with uncertain shadows  
The trees sway in the bewildered breeze  
The deer dance in perplexed rhythm  
The ants crawl around me in untrusting circles  
The birds soar above me with doubtful dips and dives  
They all, in their own way, ask the question  
Who are you? Who are you?  
I have to admit to them, to myself  
I am an Indian.

Reprinted with permission from Arrows to Freedom, Volume 1, Number 1

# UTETC 1979 JUNE POW-WOW



Traditional dancers headdress.

Photo by Paige Tyley

On June 9th and 10th, 1979, singers and dancers from throughout North and South Dakota, Montana and Minnesota gathered at the United Tribes Educational Technical Center bowery to participate in the June Pow-Wow festivities.

Special attraction was the crowning of Miss UTETC, Wanda Moran, a Human Services student from the Cheyenne River Agency in South Dakota. Miss UTETC will represent the student body in all capacities throughout the year.

The June Pow-Wow was sponsored by the UTETC Cultural Center and the Office of Public Information.

## WINNERS

### Womens Traditional

- 1st Julia Rencounter  
Rapid City, SD
- 2nd Lillian White Temple  
Fort Yates, ND
- 3rd Sunday Brady  
New Town, ND

### Mens Fancy

- 1st Norman Roach  
Rapid City, SD
- 2nd Nathan Thompson  
Sisseton, SD
- 3rd Crazy Horse Bison  
Manderson, SD

### Mens Traditional

- 1st Gary Rush  
Fort Yates, ND
- 2nd Charles Lester  
Cannon Ball, ND
- 3rd Kenny Tree Top  
Fort Yates, ND

### Singing Contest

- 1st Fort Yates Singers  
Fort Yates, ND
- 2nd White Shield Singers  
White Shield, ND
- 3rd Lakeside Singers  
Wakpala, SD
- 4th Mandaree Singers  
Mandaree, ND

### Little Girls (10 & Under)

- 1st Joanne Standing Crow  
Fort Yates, ND
- 2nd Bridgette Brady  
New Town, ND
- 3rd Carol Standing Crow  
Fort Yates, ND

### Little Boys (10 & Under)

- 1st Milton Bad Warrior  
Eagle Butte, SD
- 2nd Vance Thompson  
Tokio, ND
- 3rd Shawn Brady  
New Town, ND

### Girls (11-15)

- 1st Elizabeth Standing Crow  
Fort Yates, ND
- 2nd Kim Martin  
Manderson, SD
- 3rd Marie Agard  
Fort Yates, ND

### Boys (11-15)

- 1st Damon Brady  
New Town, ND
- 2nd Richard Marrow Bone  
Dupree, SD

- 3rd Mervel McDonald  
Fort Totten, ND

### Womens Fancy

- 1st Denise Cheauma  
Dunseith, ND
- 2nd Belle Chase  
New Town, ND
- 3rd Kathy Firethunder  
Manderson, SD



All nations circle encompasses the Pow-Wow bowery.

Photo by Darrell Shields



Young traditional dancer takes time to watch other contestants.

Photo by Paige Tyley



Some exciting events.....



Wanda Moran, Miss United Tribes 1979.

Photo by Einar Bad Moccasin



Intertribal dancing.

Photo by Paige Tyley



Little Boy's Traditional dancer.

Photo by Paige Tyley



Little Girl's Traditional contestant.

Photo by Paige Tyley



Honor dance for Miss United Tribes.

Photo by Darrell Shields

# 10th Annual United Tribes

During the weekend of September 7, 1979, over ten thousand pow-wow enthusiasts descended upon the cities of Bismarck and Mandan in pursuit of the United Tribes Tenth Annual International Pow-wow celebrating the United Tribes Educational Technical Center's Tenth Anniversary.

Highlighting the celebration were the singing and dancing

### Boys Traditional (11-15)

1st B.J. Brady  
Little Shell, ND

2nd Tom Boubiduax, Jr.  
Rosebud, SD

3rd Linus Kay  
Broadview, Sask. CA

4th Pat McNab, Jr.  
Punwichey, Sask. CA

5th William Kaysaywaysemat  
Broadview, Sask. CA

### Womens Fancy

1st Kim Dickinson  
Minneapolis, MN

2nd Lillian Tahdoohnippah  
Wahpeton, ND

3rd Judy Red Tomahawk  
Fort Yates, ND

4th Dawn Richardson  
St. Paul, MN

### Womens Traditional

1st Diane Redman  
Ft. Qu'Appelle, Sask. CA

2nd Elaine Brave Bull  
Cannon Ball, ND

3rd Juanita Whipple  
St. Paul, MN

4th Titto Moses  
Pendleton, OR

### Mens Fancy

1st Sam Merrick  
St. Michaels, ND

2nd Tony Brown  
Ronan, MT

3rd Jr. Green Crow  
St. Paul, MN

4th Norman New Rider  
Pawnee, OK

### Men's Traditional

1st Terry Larvie  
Mission, SD

2nd Steve Charging Eagle  
Eagle Butte, SD

3rd B.J. Kidder  
Fort Yates, ND

4th Russell Gillette  
Fort Yates, ND

### Singing Contest

1st Mandaree Singers  
Mandaree, ND

2nd Porcupine Singers  
Porcupine, SD

3rd Blackfoot A-1 Club  
Gleichen, Alberta, CA

4th Badland Singers  
Brockton, MT



SEPT 1979 UNITED TRIBES NEWS

North Dakota Governor Arthur Link attended the United Tribes Pow-wow during the Sunday evening dancing, and received a plaque for his service to UTETC and the Indian community. Gov. Link joined UTETC Executive Director David Gipp in an intertribal dance in honor of the governor and his wife.

Photo by Darrell Shields



One of a hundred and three men entered in the Men's Traditional Dancing competition warmed up during an intertribal dance.

Photo by Paige Tyley



Fancy dancing was abundant and eye-catching. This woman was entered in the Girl's Fancy category for women 11 to 15 years old.

Photo by Paige Tyley



# International Celebration

## Little Girls (10 & Under)

1st Candance Anderson  
St. Micheals, ND

2nd Lisa Ewack  
Carlyle, Sask. CA

3rd Lorraine Archambault  
Bullhead, SD

4th Sally Eagle Road  
Mission, SD

5th Melody Cleveland  
Winnebago, NE

## Little Boys (10 & Under)

1st Randy Totvs  
Yakima, WA.

2nd Garrick Cleveland  
Milwaukee, WI

3rd Tend Phelps  
Rapid City, SD

4th Virgil Chase, Jr.  
Mandaree, ND

5th Hawck Dearly  
St. Paul, MN

## Girls Fancy (11-15)

1st Tami Anderson  
St. Micheals, ND

2nd Blance Lambert  
Ft. Totten, ND

3rd Lavina Colwash  
Warm Springs, OR

4th Corrine Thunderchild  
Thunderchild Reservation

5th Missy Good Will  
Ft. Qu'Appelle, Sask. CA

## Girls Traditional (11-15)

1st Joy Anderson  
St. Micheals, ND

2nd Camille Lambert  
Ft. Totten, ND

3rd Verzellia Condon  
Cherry Creek, SD

4th Lisa Phelps  
Rapid City, SD

5th Sheryle Fox  
Little Shell, ND

## Boys Fancy (11-15)

1st Joseph Totus  
Granger, WA

2nd Marshall DeMarce  
Ft. Totten, ND

3rd Two Shields Chase  
Mandaree, ND

4th Terry St. John  
Minneapolis, MN

5th Byron Phelps  
Rapid City, SD

contest with \$10,000 in prize money; a parade through downtown Bismarck; a \$1,500 Men's Softball Tournament; a 10,000 meter road race; a buffalo barbeque.

Certificates of appreciation were presented to the first board of directors and dignitaries who helped build the United Tribes Educational Technical Center.



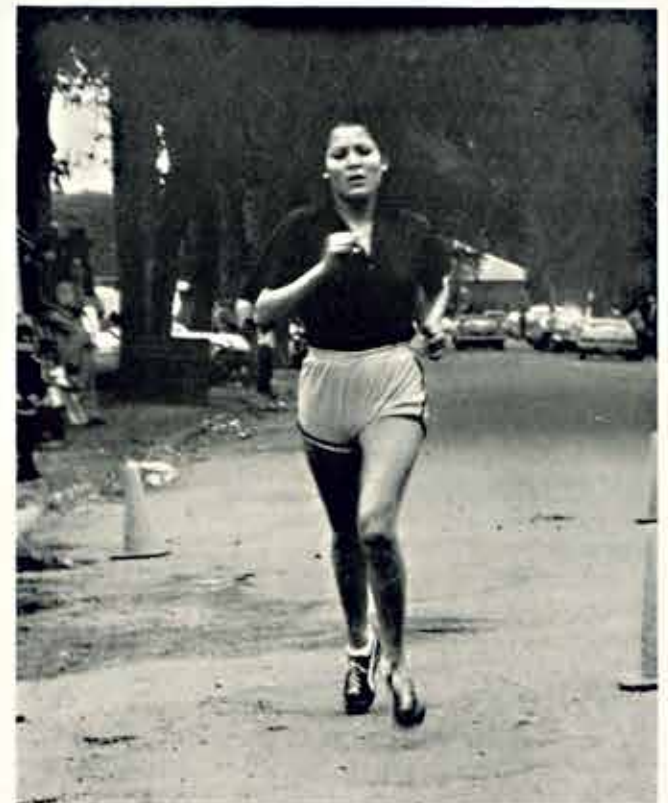
Spirit Greybull, great-great granddaughter of Tantanka Hota, and a companion, ride a colorful decorated car in the UTETC parade, which began on the North Dakota Capitol grounds and concluded in downtown Bismarck. Photo by Jim Snider



SEPTEMBER 1979 UNITED TRIBES NEWS



Scott Davis, 10, son of UTETC Dean of Education Jim Davis, posed before the road race with Olympic Gold Medal winner Billy Mills. Photo by Paige Tyley



Cherly White, UTETC Security Department Secretary, finished third in the women's short course (2.6 miles) of the road rally. Photo by Paige Tyley



Michael Boer  
Program Planning  
August 1, 1979

Most of us are familiar with the blue and yellow neon signs which identify Kerr-McGee gas stations. But those filling stations offer little evidence that Kerr-McGee ranks 142 in the Fortune 500 list of top U.S. companies. It turns out that this relatively small petroleum company is the largest nuclear fuel producer in the world, reporting over \$25 million in nuclear sales in 1978. Kerr-McGee controls mineral reserves of uranium worth over \$6 billion and coal reserves worth over \$70 billion.

This is the same company that operated uranium mines at Shiprock on the Navajo Reservation in New Mexico. During that 20-year operation, Kerr McGee employed miners for as little as \$1.60 an hour. Of the 100 miners employed at Shiprock, today 25 are dead and 45 more are dying from radiation-induced lung cancer. Kerr-McGee closed the Shiprock operation in 1969, leaving behind 71 acres of poisonous uranium mill trailings to contaminate the water supplies and to emit radon gas into the atmosphere.

This is the same Kerr-McGee that was recently ordered to pay \$10.5 million in damages to families of Karen Silkwood as a result of their "gross negligence" in exposing her to plutonium contamination. The plant where Ms. Silkwood worked was closed in 1976, two years after her death, as a result of a large contract not being renewed because of faulty fuel rods, faked safety tests, and doctored x-rays.

This is the same Kerr-McGee which was involved in the burning of uraniumiferous lignite between 1962 and 1967 at Belfield, ND. Subsequent deaths from leukemia have led local people to term their area "North Dakota's Cancer Belt."

This is the same Kerr-McGee that recently leased over 30,000 acres in the Black Hills area of South Dakota.

But Kerr-McGee is not the only large corporation with designs on the Black Hills. About 25 different corporations are moving in on the energy resources of the Black Hills, including Union Carbide and the Tennessee Valley Authority (T.V.A.: FDR's "model utility"). The record of "accomplishments" by these corporations and their impact on local people and local economies all over the world is a series of horror stories. There are many reasons to be alarmed by the proposed Black Hills projects. All around us we see an increase in deaths due to cancer. The growing imbalance of the environment is reflected in those deaths. The number of deaths increases and the age, sex and race of the victims seem to make no difference.

The uranium exploration which is now occurring all over the United States (with plans by the Department of Energy to take samples from within every ten-square-mile radius under the National Uranium Resource Evaluation program) and the proposed Black Hills projects are part of the nuclear fuel cycle, a long chain of processes and events to locate uranium, which has been safely deposited in the mountains and the valleys of the earth through ages, and turning it into **electricity** for the huge corporations to sell to smaller corporations, and **poison** for future generations.

## Nuclear Energy Plans for Black Hills Protested



More than 2,000 people of all colors participated in a 16.5 mile walk through Rapid City and the Black Hills to protest uranium mining in the Hills. Sponsored by the Black Hills Alliance, the walk symbolized the concern for the treatment of the earth and the treatment of people.  
Photo by Paige Tyley



Indian leaders at the front of the walk carried a pipe, eagle staff, and other sacred articles to show their support of the anti-mining movement. Participants ranged in age from 1 to 60; in occupation from student, to mother, to rancher; and in purpose from stopping the nuclear energy cycle to preserving the Black Hills as sacred Indian ground.  
Photo by Paige Tyley

The operation of the average nuclear reactor will produce enough power for a city of 750,000 people. To supply the plutonium fuel needed for one such reactor each year, 272,000 metric tons (MT) of raw uranium ore must be transported over approximately 100,000 shipping miles of public highways to be turned into 70 MT of highly irradiated waste and more than 300,000 MT of long-lived (Union Carbide puts the length of radiation at "slightly over 100,000 years") low-level radioactive wastes.

Tearing down mountains and cutting in to valleys destroys the natural local water tables and interrupts the biosphere. This mining process must produce the 272,000 MT of raw ore needed by each reactor each year.

The raw ore is trucked to a uranium mill where it is turned into 120 MT of uranium yellowcake and over 271,000 MT of radioactive mill trailings. These mill trailings are usually left in huge piles. The Nuclear Regulatory

Commission (NCR) says mill trailings constitute the greatest radiation hazard in the entire nuclear fuel cycle. Sometimes the trailings have leaked into city water systems. Sometimes trailings are used unknowingly by construction companies for landfill or to mix with concrete, as has been done in Grand Junction, Colorado.

At the old uranium mill in Edgemont, SD, now owned by TVA, there are 3.2 million tons of mill trailings. Nearby residents receive nearly yearly doses of radiation exceeding by four times the national standard maximum allowable dose. Death by cancer is 50% more frequent in that county than any other in South Dakota.

Once the uranium has been mined and milled, the trailings have routinely been left in heaps, to seep into the environment and blow with the winds. The companies move onto the next site. The boom towns and the

miners with lung cancer are left to die.

After milling, the yellowcake is trucked to another site for a refining process called "conversion." This process produces another 92 cubic meters of radioactive wastes. Then the fuel is trucked to another site for "enrichment," producing more hundreds of cubic meters of poisonous wastes. Again, trucks take the fuel to another site for "fuel fabrication," which produces still more radioactive wastes, and the plutonium fuel rods to be used in the reactors. Trucks can now transport the rods to the reactor.

The processes and events which occur in the nuclear reactor serve as the source for the public relations myth which has been carefully molded by the nuclear industry. Here is where the mysterious rods are loaded into the shiny reactor by men wearing isolation suits and operating exotic remote control steel hands. Here is

Cont. from Page 20

where the mystery of nuclear fission is held in delicate balance by men and the ever-watching computers. Here even the most common valves, switches, and dials are kept under constant surveillance to assure the people in the city and country have an uninterrupted source of power for their refrigerators, air conditioners, televisions, assembly lines, and punch-clocks. All within the fences of a nuclear reactor is clothed in almost divine mystery. Here, we are told, is the source of unlimited, cheap power, and uranium is the fuel of the future.

Rallies are now held by groups called "Americans for Nuclear Energy" and "Energy Association of Taxpayers," complete with logans like: "Uranium for Our Children" and "Who Sabotaged Three Mile Island?" And men, like New Mexico Senator Harrison Schmidt, who once walked on the moon, speak for the nuclear advocates saying, "I will do everything in my power to eliminate the need for environmental impact statements for future uranium mines and mills."

At virtually every step of the nuclear fuel cycle there are "routine" radioactive emissions into the environment. While some mitigation measures are taken, the impact on the health and livelihood of present and future "consumers" is ignored.

Dr. Judith Johnsrud, of the University of Pennsylvania, attributes one million additional deaths every year to every operating nuclear reactor.

And when the nuclear fuel rods have been spent, they are stored at the reactor for awhile, and then loaded on trucks and taken to some distant site for what is known as "shallow burial."

Radioactive emissions bombard the workers and nearby residents while winds and streams carry poisons to

distant locations in patterns which can void any predictions or guarantees. As a representative of Union Carbide said of that company's planned radiation safety program, "There is no guarantee in anything."

The exact nature of radioactive emissions is unknown. It's all one man's theory against another's. There are various terms for the particles and rays which result from the changes which occur in the atomic structure of the materials involved. Heisenburg's Principle of Uncertainty assures us that we will never know the exact nature of these processes or events. We really can't even be certain whether we are witnessing processes or events, particles or waves.

The emissions cannot be seen or felt. You would have no way of knowing that the field you were walking across had been the site of "shallow burial" two hundred years earlier and that you were receiving a lethal dose of radiation. Radioactive emissions are so small and travel so fast that they can go completely through a human, passing through the spaces in the fabric of our bodies without touching a single molecule. This kind of encounter could be harmless. But the emissions might by chance strike a single cell, and then damage will occur. If the emission passes through the nucleus of a cell, the genetic code of that cell might be altered. This makes the cell "forget" its identity and its normal growth pattern. It might begin to grow on its own and the result can be cancer, leukemia, or genetic disease. In that manner, Madame Curie, struck down by leukemia, joined the list of those who paid with their lives for a look into Pandora's box.

Dr. Sister Rosalie Bertell, a cancer research scientist, says that a radioactive emission is like a very small bullet, which might hit only

one or two cells. This tiny bullet damages the cell, creating disunity. Cancer is only one of the possible results.

Dr. Bertell warns that radioactive emissions cause disunity in the cellular structure of the body. But she also warns of another kind of disunity. There is danger inherent in allowing large corporations to control the nuclear fuel cycle. The corporations exist only to make profit. Hence they want to mine uranium and produce nuclear power because they care more for profits than safety of future generations. Dr. Bertell asserts that the people of the world must unite and can unite to stop this poisoning of the earth. But she warns that the corporations will create shortages of energy and tell us lies in order to create disunity among the people who oppose the exploitation of resources and the theft of self-determination. These ploys by the corporations to create disunity are, according to John Trudell, acts of terrorism. He points out that the scope of this terrorism is far greater than any acts of so-called "political terrorists."

"Political terrorists" hijack planes and kidnap ambassadors. We are rightly frightened by such acts. But the "corporate terrorists" are raping the earth and murdering our future generations in the name of American capitalism and most of us scarcely bat an eyelash, even when our own family members are dying of cancer.

People have become more aware of the acts of the corporations, and around the world organizations are being formed. In New Zealand, the organization is already disbanding, having successfully ended plans for exploitation of the nuclear fuel cycle for at least the next fifteen years. Other organizations closer to home

have much work ahead of them. The Black Hills Alliance is one, with chapters in Rapid City, Minneapolis, and elsewhere.

The Black Hills Alliance asserts that the resource exploitation now being planned is the most crucial issue that the people will ever have to face; that this exploitation poses a serious threat to the quality of our lives and to the survival of our children; that we must put aside issues of the past, and look beyond politics, religion, race and appearance; and that we must begin working together now for the survival of future generations. These assertions have gained support from members of the American Indian Movement, the Northern Sun Alliance, the Clamshell Alliance, Greenpeace, the Women of All Red Nations, the Musicians United for Safe Energy, and other groups, as well as many individuals.

The Alliance-sponsored march on July 7, 1979 ended on a Black Hills hilltop with long prayers spoken by medicine men in both English and Lakota. The medicine men told the assembled marchers, "We welcome you with open arms to share the way of the pipe." The pipe is a symbol of universal life; a medicine man's reverence for the pipe is a model for those who revere the world they live in. The crowd on that hill included people of every race. Those present will cherish memories of seeing red, white, yellow, brown, and black people standing together as one in a gesture of united respect for all life. As Jesse Colen Young, who visited Rapid City during the Wounded Knee Occupation in 1973, had said the night before, "We have come to a better day."



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by Butch Thunderhawk

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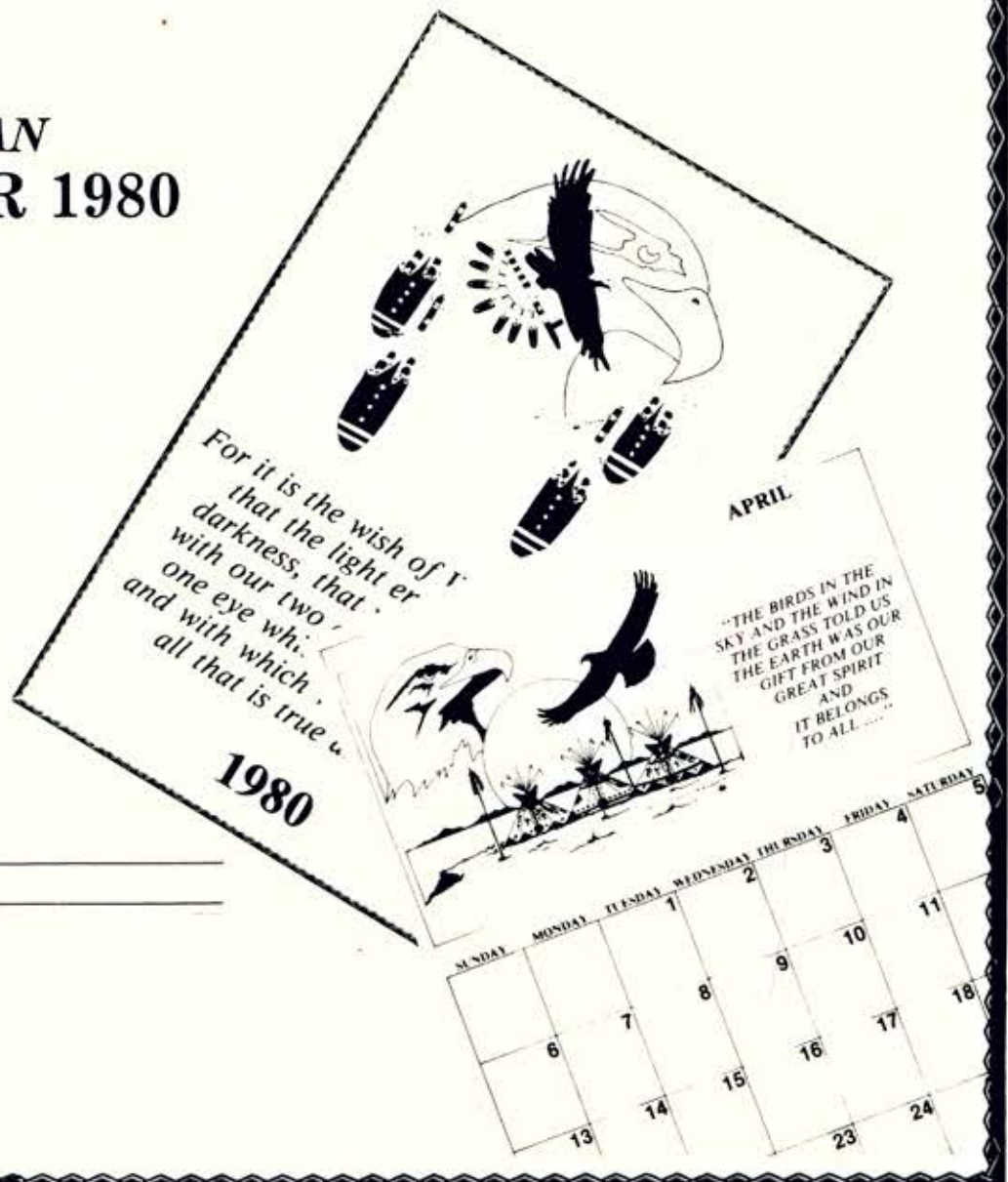
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# ND Indian Affairs Update

By Bob Lattergrass, Jr.  
Assistant Director  
ND Indian Affairs Commission



Photo by Einar Bad Moccasin (Photo/Journalism Student)



Citizen Committee Members: (left to right) Leroy Chief, Administrator of the Indian School, Wahpeton, ND; Harriett Skye, Executive Director for the Dakota Association of American Indians (DANA), Bismarck, ND; Vance Gillette, Attorney at Law, Bismarck, ND.

On Monday the 18th of June, the Committee on State and Federal Government 'A' of the 1977 Legislature met to discuss and prioritize the areas that they will be covering while they study the relationship between state and tribal governments.

The State and Federal Government Committee has 13 members on it. They are:

- Lyle Hanson ..... Jamestown
- James Kennelly ..... Fargo
- Tom Kuchera ..... Grand Forks
- Byron Langley ..... Warwick
- Fern Lee ..... Towner
- Robert Martinson ..... Bismarck
- Jack Murphy ..... Killdeer
- Charles Scotfield ..... Williston
- Earl Strinden ..... Grand Forks
- Harvey Wessman ..... Grand Forks
- Francis Barth ..... Solen
- Phillip Berube ..... Rolla
- Steve Farmigton ..... Harvey

There are also six Indian citizens on the committee. They are:

- Harriett Skye ..... Bismarck
- Leroy Chief ..... Wahpeton
- Wayne Keplin ..... Turtle Mountain
- Pat McLaughlin ..... Standing Rock
- Carl McKay ..... Fort Totten
- Austin Gillette ..... Fort Berthold

The initial meeting was open to general discussion of HCR 3035 itself.

The legislators asked to get points clarified that they did not totally understand in regards to treaties; internal sovereignty; tribal government structure; the Bureau of Indian Affairs' role with the tribes; and jurisdiction of the states, or lack of, in regards to the reservations.

The Indian citizens expressed their concerns in regards to water rights, education, jurisdiction problems, decrees of tribal courts and urban Indian problems.

Dave Gipp of the United Tribes was also on hand to share some of his concerns and suggestions as to areas to be studied. The Indian Affairs Commission was also on hand to list some of the problems that exist between the different units of government.

One suggestion that was asked of the committee was to hold public meetings on the reservations. Rep. Earl Strinden assured the Indian citizens on the committee that there will be some meetings on the road.

The Legislative Council will be continuing their research as they prepare for the next meeting.

If anyone would like a copy of the minutes of the meeting contact the North Dakota Indian Affairs Commission, 18th Floor--State Capitol, Bismarck, ND 58505 or call (701) 224-2428.



It has come time for me to say 'good-bye' to the North Dakota Indian Affairs Commission. I have recently resigned my position as Assistant Director for the Commission.

I will be taking a planning job working for the tribal council on the Turtle Mountain Reservation. I would like to take this opportunity to thank all the people I met and to the people I had the chance to work with.

I would also like to let the Indian people of North Dakota know a little bit of the inside workings of state government.

In the past there has been a lot of animosity between state and tribal units of government. I feel that alot of it is because of a lack of communication.

I am a firm believer in tribal sovereignty, and feel that the tribes are one and the same as the state, but I sense a lack of communication which in turn hurts tribal members.

I feel the state agencies in general know and respect tribal units of government as governmental entities, although there are some state officials that fail to recognize the scope of tribal governments, including some in the Game and Fish Department. But I can say that in general state officials respect and are willing to work with tribal governments.

The state legislature on the other hand has many members who are inexperienced and not knowledgeable in regards to tribal government, treaties, problems that exist and even the bare facts about the reservations in general.

I feel that this ignorance will be severely toned down as HCR 3035 continues to be studied during the interim. I strongly suggest to the Indian citizens of this state to take time to participate when the committee on state and federal government takes their meetings on the road.

Which brings me to my last point. Although there are approximately 18,000 Indians in North Dakota, they are not being heard strongly enough by our state. I feel that the American Indians in North Dakota need to become more involved in local and state activities because whatever decisions are made at these levels often and can affect Indians directly and indirectly.

In closing I would like to say that working for the Commission has been an enjoyable learning experience for me.



September of 1979 marks United Tribes Educational Technical Center's (UTETC) 10th Anniversary. Cooperating efforts from you, the public, have helped us to remain and grow these past ten years. Therefore, as a token of our appreciation for your support during the last decade, we would like to offer to you at these incredible low prices, UTETC souvenirs, including:


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 Children: Large: 10-12 X-Large: 14-16



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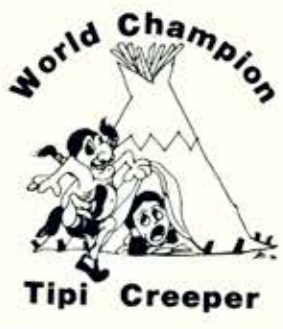
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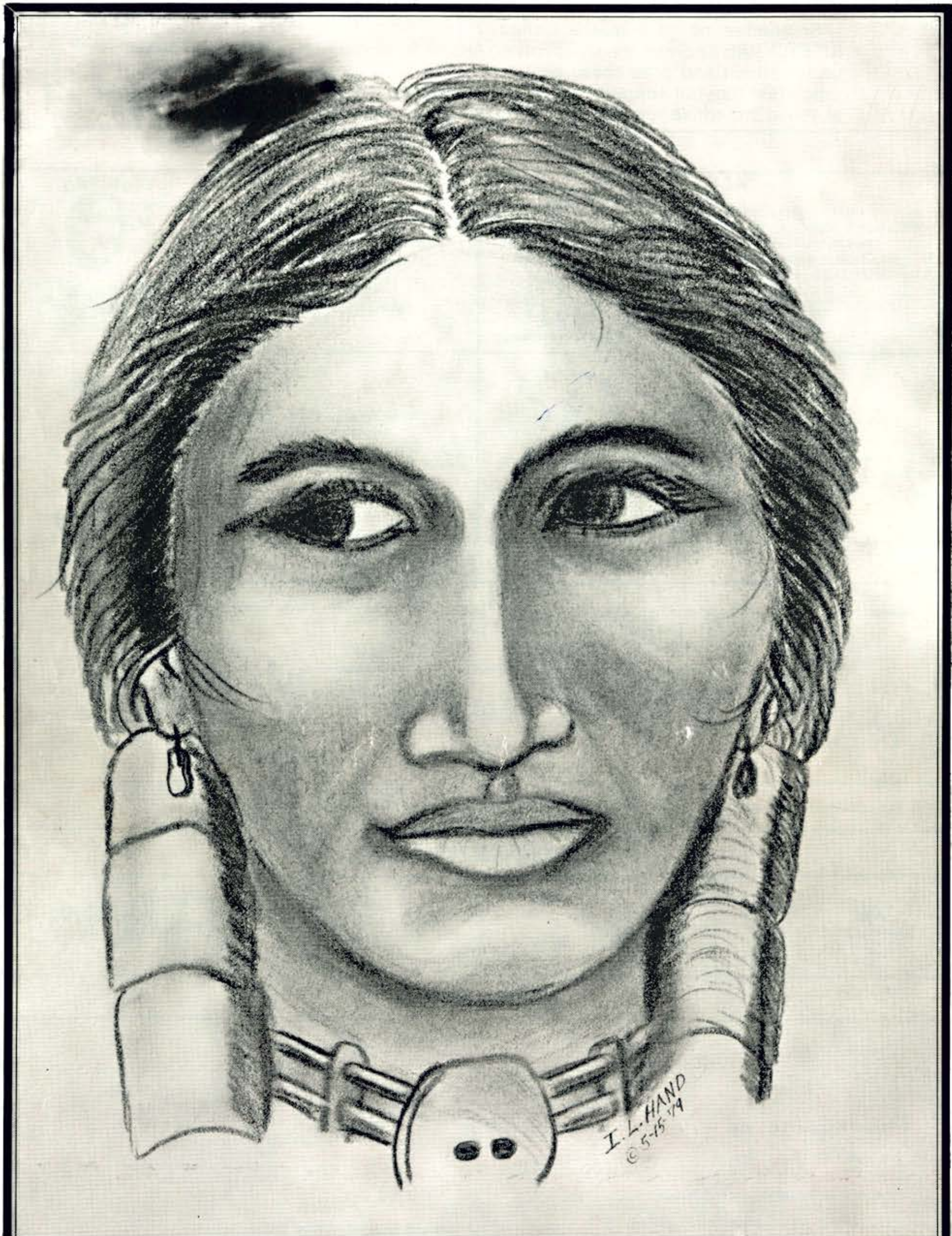
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**Lady...  
what is laughter...without a smile  
and what are tears....without the heartache  
and what become of memories...  
If there is no pain to enhance...  
the remembering?**

Artwork was contributed by Irby Hand, an Oglala Sioux from Pine Ridge, South Dakota. Irby is a former United Tribes News Layout Artist and is presently work at United Tribes in the Men's Halfway House.