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United Tribes News

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Wisconsin and Montana Tribes told to recognize non-Indians

In the May 15, 1989 issue of Sports Illustrated is a story entitled "The Wisconsin Fishing War" which discusses the Chippewa Indians efforts to continue to spearfish and exercise their rights by treaty as they have done for hundreds of years. According to state Representative James Holperin, "It's tearing the north apart." The north Holperian is talking about are the northern Wisconsin lakes, traditionally Indian country, and where the Chippewa Indians retain the right to hunt and fish by traditional methods. According to the article, non-Indians have objected to off-reservation spearfishing since the 1983 court decision upheld their right to do so both on and off their reservations. Protesters, non-Indians, have objected violently, throwing rocks, beer cans, ball bearings and using racial epithets. At Big Eau Pleine Reservoir, one man held up a sign that read, SPEAR AN INDIAN, SAVE A WALLEYE, another yelled, "Let's scalp em." At Lake Nokomis, hecklers yelled, "Go home!" at the Indians, to which one Chippewa responded, "This is our home."

On April 18, 1989, following the confrontations in Wisconsin a letter signed by all eleven members of the Wisconsin Congressional delegation was sent to the Lake Superior Chippewa Tribal Chairmen. In it the delegation urged the Wisconsin Chippewa Tribes to exercise cooperation, sensitivity and restraint as it relates to fishing and the "rights of others" (non-Indians) sharing in the resources of the lakes. This refers to the non-Indian fishermen and the resort owners. But the letter continues on that if the tribes are not sensitive to non-Indians, the Wisconsin delegation will "take into account ... in assessing the tribal requests for federal grants and projects." The delegation promised to pay attention to which Wisconsin Tribes "demonstrate the sensitivity" and which do not.

Led by Wisconsin Congressman David Obey (D), the other ten members who signed the threatening letter include: Senator Robert W. Kasten, Jr. (R), Senator Herbert Kohl (D), Congressman Les Aspin (D), Congressman Toby Roth (R), Congressman Jim Moody (D), Congressman James Sensenbrenner, Jr. (R), Congressman Tom E. Petri (R), Congressman Steve Gunderson (R), Congressman Robert W. Kastenmeier (D), Congressman Gerald D. Kleczka (D).

During the same period Montana Chippewa Cree Tribal Chairman Joe Rosette of the Rocky Boy Indian Reservation wrote to his home state Congressman Ron Marlenee for help. Chairman Rosette asked Marlenee for support
Continued on Page 2.



Basic treaty and jurisdiction rights are at issue in Wisconsin, Michigan, Montana, North Dakota and South Dakota.

UTTC has 4th Annual Retreat on future plans

Black Hills, SD (UTN) — The United Tribes Technical College (UTTC) held its fourth annual retreat in the Black Hills June 18-21st. UTTC, based in Bismarck, ND, but serving Native American students from throughout the U.S., is the first of "two tribally owned Indian technical colleges" in North America. Its board of directors are the Tribal Chairpersons and a representative from five North and South Dakota Tribes.

Representatives from the Fort Totten Sioux Tribe, Sisseton-Wahpeton Sioux Tribe, Standing Rock Sioux Tribe, Three Affiliated Tribes and Turtle Mountain Chippewa Tribe participated in the Retreat. The Presidents of the five Tribes' Community Colleges were panelists. Finally, the Tribal Chairmen and Presidents of North and South Dakota's Indian College's were invited to the Retreat's receptions.

A number of the Black Hills leading political, educational and business leaders welcomed the UTTC guests to the Hills at a variety of receptions. The welcoming reception was hosted by the Rapid City Mayor's Indian-White Relations Committee and South Dakota School of Miners and Technology (SDSMT) at the Black Forrest Inn Sunday evening June 18th. Mayor Keith Carlyle and Dr. Richard Gowen, President of SDSM&T welcomed the guests.

On Monday evening, June 19th, Ruth Zilkowski and Crazy Horse Memorial hosted the group during a tour and reception at the Memorial. Informal discussions on the future of North American Indian higher education between the Indian College Presidents and Mrs. Zilkowski were held over dinner. The group was introduced by the U.S. Park Service at the Lighting Ceremony at Mount Rushmore.

On Tuesday evening, June 20th, Arthur Amiotte, renowned National Artist, held a special art show honoring the guests at Sylvan Lake Lodge. Amiotte's art was available for viewing by the public throughout the day at the Lodge. It featured a preview of his recent art collage works which will be displayed at a special three Artist Show at the Nevada Historical Society beginning July 7. Some of his earlier works and award winning prints are also available to the public. Tom Didier, Owner of Sylvan Lake Lodge, and Joan Conroy, President of Frames Plus, an Indian owned art and framing company, co-hosted a reception honoring the guests and featuring Mr. Amiotte.

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Four North Dakota Indian Colleges receive U.S. West Foundation grants

The U.S. West Foundation recently awarded grants to four accredited Indian colleges in North Dakota. The grant awards are in the amount of \$50,000 dollars to each college for program development which would assist in improving transferability of Indian students from two year tribal institutions to state institutions for baccalaureate programs. The awards are to United Tribes Technical College, Turtle Mountain Community College, Fort Berthold Community College and Standing Rock Community College.

Each of the Indian colleges submitted proposals outlining plans for that endeavor which were reviewed by the U.S. West Foundation staff and then presented to the board for approval.

United Tribes Technical College at Bismarck, ND will implement a Computer Learning Center for the areas of Math, Science, and Reading to provide the necessary assistance needed for students to complete their A.A.S. degree programs at United Tribes Technical College and be able to transfer to programs at state institu-

tions of higher education. For those students not planning to transfer upon completion of their program, the computer skills will enable them to develop extra skills essential toward being employable in the highly technological world in which we are evolving.

For each of the eleven programs offered at United Tribes, software programs specific to each will be networked so that any student can work on math or algebra equations specific to carpentry, automotive, food service, or other areas. With the implementation of this computer center, United Tribes Technical College will enable students to succeed at a much higher rate, improve transferability, develop essential skills and to ultimately ensure employability.

Turtle Mountain Community College will develop a health career curriculum. Health Career needs will be determined and the necessary courses and training resources needed to teach various health career programs will be identified. Transfer or cooperative

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Tribes and Congressmens disputes from page 1.

in acquiring some 3,000 acres of land for sale within the reservation boundaries of the Rocky Boy Reservation. The acquisition would accommodate the tribes growing population and increase the employment opportunities for the 4,000 tribal members which have an 80 percent unemployment rate.

Rosette noted some of the poor conditions at Rocky Boy to Marlenee including the lack of access to 24 hour health care for the Indian population during emergencies and the 30 mile drive to Havre, Montana for such services. Rosette said, "Our Indian people deserve better than that."

Congressman Marlenee responded to Rosette's request for help in a letter dated May 3, pointed out his support of the tribe for jobs and economic development and attached harsh conditions in exchange for his support of the tribe's efforts toward any land acquisition. Marlenee accused the tribe of "unfair treatment of non-Indian residents of these lands." and said the tribe must reverse their policies before "I can even consider lending support."

"Marlenee wrote," ... I am putting Montana Indian Tribes on notice that they are playing with fire if they continue in the same fashion that some tribes have in pursuing various policies against non-Indians."

Marlenee declared to Rosette, "I have warned them that, if necessary, I will launch a campaign to withdraw support for funding programs of Indian tribes that are pursuing such policies. Given my position as a senior member of the House Interior Committee, this is not an idle threat."

Chairman Rosette and members of the Chippewa Cree Tribal Business Council were shocked and consider the letter a "slap in the face." According to Rosette, the initiating tribal letter was sent as a professional and informative request for help and was not derogatory. Marlenee's May 3 response was seen as a "slap in the face" to the tribe, said tribal officials.

Tribal officials speculate that Marlenee may have confused the Montana Chippewa Crees with the northern Wisconsin Chippewa Tribes.

However, the Billings Gazette said in an editorial that Marlenee is "Indian Baiting" with the Montana constituency in order to gain support with some voters in a potential bid against Democrat incumbent Senator Max Baucus.

Tribal sources in Wisconsin have noted that Congressman David Obey is receiving pressure from non-Indian constituents who are anti-Indian. Pointed out was Larry Peterson who plans to run against Obey for his seat and says Obey is not taking a strong enough stand for the abrogation of Indian treaty rights.

Peterson is a reputed founder of the Wisconsin anti-Indian Protect Americans Rights and Resources (PARR) group which is affiliated with Citizens Equal Rights Alliance of Montana, also an anti-treaty organization. Both groups are dedicated to stripping tribes of treaty, hunting and fishing rights and are tied to other ultra right wing anti-Indian groups around the nation.

Congressional letters threaten tribes

Editors Note: The letters sent by Congressman Ron Marlenee to Tribal Chairman Joe Rosette, Rocky Boy Reservation, Montana, and from the full Wisconsin Congressional delegation to the Lake Superior Chippewa Chairmen, Wisconsin, have been reprinted for reader's review.

May 3, 1989
Joe Rosette
Chippewa Cree Tribe
Rocky Boy's Reservation
Rocky Boy Route, Box 544
Box Elder, Montana 59521

Dear Joe:

Thank you for your letter regarding the Chippewa Cree Tribe's efforts to secure more land. I appreciate hearing from you, and I apologize for the delay in responding.

I am very aware of the problems faced by the Chippewa Cree, and I sympathize with your plight. Although efforts to obtain land for your people have not been successful, other actions are being taken to try to provide a basic need of the Indians -- jobs. That's why I have taken the leadership role in such endeavors as the Big Bud agreement between the Chippewa Cree, the Indians at Fort Belknap, and the Meisner Brothers. This project has the potential of creating dozens of new jobs, many of which would be open to the Chippewa Cree.

In addition, before I can even considering lending support to expansions of Indian lands, I must see the various Indian tribes reverse their current trend towards increasingly unfair treatment of non-Indian residents of these lands. I've been in Congress for more than 12 years, and I've watched this problem gradually worsen. As a result, I am putting Montana Indian tribes on notice that they are playing with fire if they continue in the same fashion that some tribes have in pursuing various policies against non-Indians.

I have warned them that, if necessary, I will launch a campaign to withdraw support for funding programs of Indian tribes that are pursuing such policies. Given my position as a senior member of the House Interior Committee, this is not an idle threat.

Indian tribes are going to have to learn that this is a two-way street -- in order to receive help, they must call a halt to policies that are blatantly discriminatory against non-Indians. These actions are harmful to the Indians themselves, and are forcing businesses to close their doors, resulting in the loss of valuable jobs.

You can be assured of my continued efforts to see that these discriminatory practices are ended.

Thanks again for writing. If I can be of any assistance in the future, please don't hesitate to contact me.

Sincerely,
(signed)
Ron Marlenee
(U.S. Representative, State of Montana)

Bills introduced to abrogate treaties

Washington, D.C. (UTN) — Several bills have been introduced in the U.S. House of Representatives which threaten the treaty rights of tribes in Wisconsin and Michigan, and have the potential of creating a rain of similar proposals which could serve anti-Indian interests and harm other tribes around the nation.

Wisconsin Congressman David Obey (D) and seven other members of the Wisconsin House delegation introduced HJ Res. 261, mandating that Indians and the Wisconsin Chippewa Tribes cannot use their July 29, 1837 Treaty to allow them to get more than ten percent of the "safe harvest" of fish in off-reservation areas in that state.

U.S. Representative Robert W. Davis (R) introduced HJ Res. 288, which would do the same as the Wisconsin bill, but would affect Michigan Tribes. Both bills carry the terms: "Natural Resources Equity Act."

On June 1, Davis also introduced a bill which would establish a five member Presidential Commission to review the exercise of Indian treaty rights on and off reservation lands. The commission would review, report and file recommendations to Congress and the White House, particularly as it relates to "non-Indian rights." The five member commission would have slots for two American Indian representatives.

The bills have been referred to the U.S. House Interior Committee, chaired by Morris K. Udall, democrat of Arizona.

Rep. Marlenee's views draw reservations

Republican Congressman Ron Marlenee walked into the annual Republican State Convention in Missoula holding an arrow to his chest, as if he had been shot by an Indian. Marlenee, who is considering challenging Senator Max Baucus (Dem., MT) next year, wants to prevent Indian tribes in Montana from imposing taxes and fishing and hunting restrictions on non-Indians on reservations. He warned he can "jerk the purse strings very very hard and very very quickly" if tribes continue practices he considers discriminatory.

A democratic state representative suggested Marlenee, who represents the eastern half of the state, is trying to curry favor with conservatives in the western half of the state, where there is more tension over Indian-white relations.

The 1990 census may strip Montana of one of its two house members, and even if Marlenee bypasses the senate race, he may still have to run statewide in 1992.

While Marlenee may have hoped to score points with some voters, the seven-term representative was blasted editorially by the state's three largest newspapers.

A columnist for The Billings Gazette wrote, "His Indian-baiting announces to the nation that he considers his constituency a raft of crackers to be charmed by a vicious attack on the less fortunate."

Marlenee, responding in a guest editorial published (June 11, 1989) in the Gazette and Great Falls Tribune, wrote, "When an individual disagrees with problems and conditions that exist on the reservation, it does not follow that he is prejudiced or racist...tribal leaders should recognize the constitutional rights and civil rights of both Indians and non-Indians. Do you agree? Would a racist agree?"

(Washington Post, June 11, 1989)

April 18, 1989

To: Lake Superior Chippewas
Tribal Chairmen

We are writing to express our deep concern regarding what we understand to be tribal intentions to engage in a heavy harvest of walleye from up to 254 lakes in northern Wisconsin.

We fully understand that courts have determined that the tribes have certain rights with regard to hunting and fishing in the ceded territory, but we are greatly concerned that the tribes exercise those rights in a manner that does not create a danger to the livelihood of anyone else, or unfairly impinge on the ability of others to also use the resource in a given area.

The court has provided ample authority for the tribes to exercise their (legal) determined rights in a manner that would not in fact shut down lakes in the ceded territories to non-tribal fishing. We urge that tribes to be sensitive enough to exercise restraint sufficient to prevent individual lakes from being limited only to "catch and release" fishing for other people who also have a right to share the resource -- especially when, as we understand it, many of the lakes would not even have walleye if it were not for state stocking programs financed by license revenue. It is our understanding that some tribes appear to be exhibiting such restraint in their planning, but that others may not be.

The tribes have a legal right to exercise rights defined for them by the courts. But, common decency and fairness require that those rights be exercised in a manner which does not eliminate the rights of others to share in the resource or threaten the livelihood of resort owners on individual lakes because of the refusal to share that resource on any given lake.

Obviously, if the tribes choose, they can legally exercise these rights without exhibiting due sensitivity to the needs of other groups. But, the tribes will then have to appreciate that if they do engage in tribal activities that needlessly inflame the situation and needlessly abuse the rights of other groups to share in the resource, then members of the congressional delegation will certainly have to take into account the tribes' lack of cooperation and their lack of sensitivity in assessing tribal requests for federal grants and projects.

It is important to all of Wisconsin that tribal members, non-tribal fisherman and government officials all approach this issue in a cooperative, balanced and restrained manner.

The congressional delegation is committed to the proposition that all citizens must conduct themselves in a manner which does not cause undue hardship to other groups and parties. Common sense as well as fairness dictates that. The delegation will be paying very close attention to which tribes demonstrate the sensitivity required in this situation and which tribes don't.

Sincerely,

(signed)

Congressman David Obey (D)
Senator Robert W. Kasten, Jr. (R)
Senator Herbert Kohl (D)
Congressman Les Aspin (D)
Congressman Toby Roth (R)
Congressman Jim Moody (D)

Congressman James Sensenbrenner, Jr. (R)
Congressman Tom E. Petri (R)
Congressman Steve Gunderson (R)
Congressman Robert W. Kastenmeier (D)
Congressman Gerald D. Kleczka (D)

Trails of Tears, Trails of Hope: New York Heye Foundation moving Indian Collection to Smithsonian

Harriet Skye, UTN Washington Correspondent

Washington, D.C. — It has taken almost 10 years to clear the way for the Museum of the American Indian to come to a congressional vote that will bring to Washington, D.C. the priceless collection of New York's Museum of the American Indian.

"There have been countless trails of tears—the history is a sad one, but the museum is a trail of hope throughout Indian land..." noted Senator Daniel K. Inouye (D., Hawaii), about the impending move of one of the largest Native American collections. Inouye, chairman of the Senate Select Committee on Indian Affairs, has supported the move and establishment of a national Indian museum in Washington, D.C.

Smithsonian Institution Secretary Robert McC. Adams on May 8, 1989, signed a memorandum of understanding between the Museum of the American Indian, Heye Foundation in New York City, and the Smithsonian, which would transfer the Heye Foundation's extraordinary assemblage of American Indian objects, collected from all parts of the Western Hemisphere, to the Institution.

Adams said that with this agreement, "the prospect of creating a National Museum of the American Indian within the Smithsonian Institu-

tion appears closer than ever before. The Heye Foundation collection is of such extraordinary quality and scope that it will contribute to American Indian life in a way that is unique and transformative. The museum is likely to alter beyond all expectation public understanding of American Indian people."

The memorandum was signed on behalf of the Museum of the American Indian, Heye Foundation by Julie Johnson Kidd, Chairperson of the Board of Trustees, on March 16.

It provides for the transfer to the Smithsonian of the collections, endowment and all other property of the Heye Foundation, except its building in New York City.

The Heye Foundation has approximately one million artifacts and a research building in New York. The transfer of the collection is conditional upon receiving final approval from the state courts of New York.

This agreement is also contingent upon the passage of authorizing and appropriations legislation, adopted by the Congress and signed into law by the President, that provides for the establishment of a National Museum of the American Indian on the National Mall. This museum would be located on land reserved to the Smithsonian by Public Law 94-74, ap-

proved August 6, 1975.

Authorizing legislation implementing the agreement is expected to be introduced in the Congress shortly. An appropriation also will be sought to fund transitional costs including design of the new facilities and a formal transfer of the collections. Partial federal support for construction costs ultimately will be needed, Adams said, although the amount and timing of this request is dependent on larger budget uncertainties.

"Our immediate objective," Adams continued, "is to work with the Congress to secure enactment of the legislation on which the agreement is dependent." To this end, he has asked former Smithsonian Undersecretary Phillip S. Hughes to serve as a consultant.

If Congressional approval is obtained, Adams explained that the next step would be to form a broadly based coordination group to carry on concrete planning.

He emphasized that in addition to Smithsonian staff, "the team will involve W. Richard West Jr., a member of the Smithsonian Cultural Education Committee, and other American Indian consultants of the Smithsonian and the Museum of the American Indian, as well as American Indian scholars and tribal leadership and

professionals in the museum community.

According to a Washington Post article dated May 9, 1989, the Heye Collection at New York's Museum of the American Indian is considered by anthropologists to be one of the finest and largest assemblages of American Indian artifacts in the world.

The collection, which was begun in 1897, was made into a museum in 1916 with a mandate to collect, preserve, study and exhibit all things connected with the aboriginal peoples of North, Central and South America. The museum, with an endowment of \$4 million and a \$1.6 million annual budget, has 1 million artifacts; a 40,000 volume library and a photo archive of more than 86,000 negatives and prints.

Its strengths are considered its carvings in wood, horn and stone from the Northwest coast; Kachina Dance Masks and dolls from the Southwest; textiles from Peru, Mexico and the American Southwest; jade from the Olmec and Mayan civilizations; carved Eskimo Masks; Aztec mosaics; goldwork from Columbia, Mexico and Peru; featherwork from the Amazon and Peru; and painted hides and garments from the North American Plains.

Over 4 million items currently in Smithsonian

What is in the Smithsonian's American Indian collection, right now? Answer: the museum's Department of Anthropology, which includes the National Anthropological Archives and the Human Studies Film Archives, holds more than 4 million items, representing every geographical area and most tribal groups in this hemisphere.

The Department of Anthropology has more than 113,000 ethnographic objects and 1.8 million archaeological artifacts that document the cultural history of Native peoples of the Americas from the Pleistocene Age to the present.

The National Anthropological Archives contains nearly 200,000 photographs of American Indian subjects and more than 2 million pages of unpublished materials on Indian ethnography, language, literature, history and current affairs.

Important film footage relating to American Indians is held by the Human Studies Film Archives, and related library holdings total approximately 40,000 volumes.

Included in the Smithsonian's collection on North American Natives is about 1.4 million items from North America; 95,701 ethnological items; 1.3 million archaeological objects and 18,650 remains of Native American physical anthropology. The Southwestern collections were begun by the leading anthropologists of the 19th century and are unsurpassed in range, quality and documentation. The Northwest Coast and Arctic collections are among the earliest and best documented in the world.

The Plains collections are enormous and provide a vivid record of the struggle of western Indians to defend land and cultural autonomy against the westward expansion of Europeans.

The massive Mound Exploration project, one of the first systematic archaeological research undertakings in America, produced unique material on the emergence of complex societies in North America, and the River Basin Surveys of the 1950's and 1960's yielded incomparable data on the "Indian prehistory" of much of the United States.

USD to host International Conference on reburial and treatment of the dead

The University of South Dakota will host an international conference on the controversial reburial issue on campus August 7-10, 1989. The meeting is titled "Archaeological Ethics and the Treatment of the Dead" and is the official Intercongress of the World Archaeological Congress. This will be the first effort to discuss all aspects of the issue on a world-wide scale.

Speakers at the conference will include professional academic archaeologists and osteologists from many parts of the world as well as indigenous peoples from many countries whose disposition of the dead have been affected by archaeological inquiry. There will also be representatives of government agencies and the news media who are involved with the issue and legal professionals who have been involved in adjudication of the issues.

Native Americans from all over the U.S. will be attending, as well as aboriginal people from Australia and indigenous people from India and Africa. So far, representatives from 19 countries are planning to attend. The meeting is being held in association with the World Council of Indigenous Peoples (WCIP), the International Indian Treaty Council (IITC) and American Indians Against Desecration (AIAD) and in conjunction with the John Lawrence Symposium. All of the sponsoring organizations hope that the entire range of viewpoints will be explored, and that no one particular position will be endorsed at the cost of any other.

There will be ample time for Indian people to meet each other, other indigenous peoples, and archaeologists attending the meetings. During the meeting sessions there will also be time for Indian people to express their

views. Major American Indian delegations are known to be coming from the Southwest, Northeast and Midwest.

At the end of the sessions in Vermillion, there will be an optional tour scheduled for those who wish to pay. The tour will include Ft. Randall Dam, and archaeological excavation site, Wounded Knee, Mt. Rushmore and other Black Hills attractions. The return trip to Sioux Falls will include stops at Bear Butte, Pierre, the Crow Creek Sioux Reservation and the Mitchell Prehistoric Village site. This will give both U.S. and foreign visitors a scenic and educational tour of various cultural sites our state has to offer.

Dr. Larry Zimmerman, Professor of Anthropology at USD, is program organizer of the conference. Anyone who wishes more information concerning any aspect of attendance or presenting papers can contact him at the Department of Social Behavior, The University of South Dakota, Vermillion, SD 57069-2390 (Telephone 605-677-5401).

Congressman Dorgan introduces Bill

Rep. Byron L. Dorgan (D-ND) has introduced a bill aimed at reinterring the skeletal remains of almost 19,000 native Americans in the possession of the Smithsonian. Dorgan says the Smithsonian contends that the remains are of considerable scientific value, "But they have already had 100 years to study most of them. Enough is enough." His bill proposed a two-year period for identification of the remains and after such time, the remains be returned to those Indian tribes that request them.

UNITED TRIBES NEWS

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National Indian Country

Three candidates for Indian Education Director sent to Department of Education by NACIE

Washington, D.C. — Three names were sent by the National Advisory Council on Indian Education to Undersecretary of Education Ted Sanders for the directorship of the Office of Indian Education Programs, Washington, D.C., according to sources there.

The three are Dr. John Tippiconnic of Arizona, Lucille Dawson, Naragansett, and Purnell Swett, Lumbee, NC. All three are American Indians.

It is likely that a decision will not be made before September, although reviews are beginning in mid-June of the candidates by Department of Education officials. The department may apply its definition of Indian preference in selection.

The Office of Indian Education Program which administers Indian Education Act programs for elemen-

tary, secondary and higher education fellowships is enabled under the Indian Education Act.

There are 43 authorized positions in the Indian office of which there are 13 vacancies. Five American Indians currently work there. There are currently eight advertised positions, including the director, deputy director, two division directors, and four branch chief jobs, all top management posts.

Five other positions, currently vacant, would be advertised, however, the National Advisory Council on Indian Education has requested that the department wait until after the director is selected.

Neil Shedd has been acting director of the office since late 1988, following the death of the prior director, Mr. John Sam.

Bush asked to name White House Representative for Indian Affairs

The special committee on investigations of the Senate Select Committee on Indian Affairs has asked President Bush to create a "more formal, institutionalized process for the coordination of American Indian policy beginning with the White House."

In a February letter to the President signed by Committee Chairman Dennis DeConcini (D-AZ), co-chairman John McCain (R-AZ) and Tom Daschle (D-SD), the trio said "the most important and significant indication of your Administration's commitment to helping alleviate the deplorable conditions on most Indian reservations would be the formal designation of the member of the White House staff whose primary responsibility will be issues affecting American Indians. This designation would send a signal throughout the Indian communities of your dedication to America's first inhabitants."

The senators indicated they plan to write the President "later in the year, submitting the special committee on investigations' full report and legislative recommendations on a wide variety of other topics."

Panel says U.S. has failed tribes

After Investigating for 17 months, collecting a million pages of documents and holding 20 days of public hearings, a Senate panel is preparing a report detailing what its chairman calls the government's failed responsibility to Indians.

Members of a special unit of the Senate Select Committee on Indian Affairs have advocated that Interior Secretary Manuel Lujan Jr. make reforms in the agencies responsible to Native Americans.

"I cannot think of any area where the federal government has so completely abdicated its responsibility as it has in Indian affairs," Sen. Dennis DeConcini, D-Ariz., chairman of the special committee, said Thursday.

At the same time, Lujan told the committee he thought his department was doing a generally good job.

The committee, which also included Sens. John McCain, R-Ariz., and Thomas Daschle, D-SD., looking at federal agencies dealing with Native Americans and found them lacking in many respects.

But DeConcini said some positive actions have already come as a result of the committee's work.

"First, we have brought the misconduct of Navajo Chairman Peter MacDonald and other tribal officials to the attention of their respective tribes and the U.S. Department of Justice, who are taking action," he said.

MacDonald was ousted as chairman of Navajos when contracting irregularities involving payments to MacDonald were revealed by Senate staff investigators.

DeConcini also said 20 firms, that were improperly receiving Indian contracts were exposed.

"Many of them are now being sued or debarred by tribal governments, as well as investigated by the Justice Department," he said.

The problem of child abuse on some reservations that was brought to light has led to creation of parent support groups and community awareness programs, he said.

Lujan said Bureau of Indian Affairs employees with direct access to children are now given deeper background checks before hiring.

DeConcini said hearings on oil and gas theft from Indians caused tribes and oil producers to hire new inspectors to help prevent such theft.

Litigation has begun in efforts to recover compensation for stolen oil and the Justice Department is conducting a criminal investigation based on the evidence the committee developed, he said.

But despite what he considered successes, DeConcini expressed dismay that conditions were so bad.

"Why weren't these problems discovered and dealt with earlier?" he said, "And how can the federal government spend \$3 billion a year on Indian programs with no assurance that the most fundamental standards of accountability are being met?"

The Indian Health Service came under criticism but never got a public hearing. The committee canceled questioning because the agency had delayed sending requested documents.

(Associated Press)
(Bismarck Tribune)

An American Indian profile

By Judy Lohmar, Graduate Assistant for the State Data Center Business Research Bureau, The University of South Dakota

Prior to 1890, the only American Indians who were counted in the decennial census were those who had left the reservations. The 1890 census was the first attempt to perform a complete count of American Indians. However, the size of the Indian population from census to census has been affected by such factors as how people are counted, methods for collecting information on race, and differing procedures used to classify persons as American Indian. As a result, increases in the Indian population may partially be attributed to improvements in the reliability of each census.

For instance, the 1970 census counted approximately 793,000 American Indians in the U.S., while the 1980 census reported an American Indian population of 1,364,000. This constitutes an increase of 72 percent over the 1970 Indian population while the total population of the United States increased only 11.1 percent. The Census Bureau partially attributes the higher 1980 count to improvements in counting methods, wider use of self-identification procedures to obtain information on ancestry, elimination of the word "race" from the census questionnaire, and other improvements in data collection. It is assumed that prior to the 1980 census, the Indian population was significantly undercounted.

According to the 1980 census, two in three American Indians lived in the ten states with the largest Indian populations. Of these states, only North Carolina, Michigan, and New York are east of the Mississippi River. California had the largest count in 1980 with 198,275 American Indians.

South Dakota was sixth of the ten states with an American Indian population of 44,948.

Two hundred and seventy-eight reservations existed in the 1980s. Two of ten reservations with the largest number of American Indians are located in South Dakota. Pine Ridge, SD is the second largest reservation in the country with 11,868 American Indians. Rosebud, SD is the ninth largest, with 5,643 American Indians.

The percentage of American Indians in South Dakota who live on reservations is much larger than the percentage of all American Indians who live on reservations. In 1980, 63.6% of the American Indians in South Dakota lived on reservations and 10.4% lived on tribal trust lands. National figures show 24.9% of all American Indians on reservations and 2.2% on tribal trust lands.

The 1980 census identified about 500 American Indian tribes and bands. The only tribes with more than 100,000 persons were the Cherokee with a population of 232,000 and the Navajo with 158,633. The Sioux tribe was the third largest with 78,608 American Indians, which represents about 5.7 percent of the total American Indian population. Most American Indians in South Dakota are Sioux Indians. More than 97 percent of American Indians living in Pine Ridge, SD and almost 95 percent in Rosebud, SD are Sioux Indians.

The American Indian population is young in comparison to the age of all Americans. In 1980, the median age of the Indian population was 22.9 years. This is a considerable difference from the U.S. median age of 30.0 years.

South Dakota follows national trends with a median age of 18.5 years for American Indians and 29.8 years for all South Dakotans.

In 1980, a smaller percentage of Indians compared with all employed Americans were working in managerial and professional fields, and technical, sales and administrative support occupations. A larger proportion of Indians compared to the general population were employed in precision production, craft and repair, operation, fabrication and labor, and service occupations. Indians were slightly more likely to be in farming, fishery, and forestry jobs than Americans in general, but not more likely than most South Dakotans.

The median family income levels among the Indian population in 1979 were considerably lower than national and state averages. Reports from the 1980 census state "for every 100 U.S. families received, an Indian family received \$69." Income levels of families are related to factors such as number of workers in the family, educational attainment and family composition.

According to the Census Bureau, the level of educational attainment for American Indians showed a momentous improvement during the 1970's. In 1980, 56 percent of American Indians age 25 and over had completed four years of high school or more, compared with only 33 percent in 1970. Despite the improvement in the 1970's, the educational attainment level is still considerably lower in relation to national and state figures.

(South Dakota Data Center
Newsletter)

Haskell president exonerated, returns to post before

Washington reassignment

Shirley A. Bordeaux



Dr. Gerald E. Gipp, President

Lawrence, KS — After an investigation and a 30 day temporary assignment to Washington, D.C. that turned into nearly eight months of delay Dr. Gerald E. Gipp, president of Haskell Indian Junior College, has been exonerated of all allegations of impropriety filed by disgruntled staff members and returned to his post on May 29.

The decision was announced by acting Assistant Secretary for Indian Affairs W. Pat Ragsdale, head of the Bureau of Indian Affairs, Department of the Interior in Washington, D.C. on May 24.

In a prepared statement, Ragsdale said that while he was worried about the possible appearance of impropriety or conflict of interest, he could not conclude that enough evidence existed which indicated "Dr. Gipp took any actions, or did not take action, with bad faith or improper motivation."

Dr. Gipp requested reassignment in

the Bureau of Indian Affairs to Washington, D.C. by the end of June, 1989, an issue he and Ragsdale agreed to before his return to the college.

Lawrence attorney Dan Watkins, who represented Dr. Gipp, said the outcome of reinstatement and reassignment was fair "after a lengthy and complete inquiry."

"Many unfair accusations have been made and publicly repeated over the past eight months...in an orchestrated campaign of character assassination. The evidence simply did not support the allegations of deliberate and improper actions, payoffs to induce others to act improperly or cover ups to hide actions..." Watkins said.

Dr. Gipp said in a prepared May 24 statement, "After several months of assignment in Washington and continued unrest at Haskell, I reluctantly came to the conclusion that it would be in Haskell's best interest for the school to have new leadership. As a result, in my response to the BIA, I have requested reinstatement as President of Haskell and then reassignment to another position in the federal service."

Haskell teacher, David Bread, alleged that Gipp changed a failing grade for his daughter, Denise Gipp, so that she could graduate in 1987. Bread, who taught a class to her, objected to Denise Gipp later taking a class during a special summer session and receiving a passing grade. A complaint was filed by the National Federation of Federal Employees, the union which represents federal employees on the Haskell campus.

Another allegation was that Dr. Gipp hired his daughter, Denise, at

the school and questioned a \$800 bonus she received through an employee incentive program. Dr. Gipp denied the charges. The Anadarko Area BIA Office makes decisions over hiring Haskell personnel. Denise Gipp has since left the Lawrence area.

After initial assurances in October of 1988 by acting BIA education director, Wilson Babby, that the charges would be investigated and settled within 30 days, the BIA offered no word for nearly eight months. Dr. Gipp was detailed in Washington since October 9, 1988.

Dr. Gipp said, "I am both pleased and relieved that a final determination in this matter has finally been made. This has been a long and frustrating process for me and a difficult time for Haskell."

"Many of the things I have done and regard as positive contributions at Haskell were attacked in the past eight months. This has been a source of great personal discomfort as the review of this matter had drawn out. I have not been in a position to address current issues at Haskell let alone publicly respond to many unfair allegations."

Bread, who was surprised about the BIA decision, said he disagreed with the findings and would review the decision by Ragsdale.

Dan Wildcat, teacher and president of the union on campus, said he agreed with the decision that Dr. Gipp was "moving on."

Gipp said, "...I believe that new leadership at Haskell can best address the union-management differences that have adversely impacted the school. The focus must return to

educating students and away from fighting for turf or power."

Dr. Gipp was the first American Indian in 1981 to assume the presidency of Haskell in its 100 years operation. He administered the school when its budget was cut by 22 percent during the first rounds of the Gramm-Rudman cuts in 1982. As a result the school was cut back in personnel and operations. Union officials in that period challenged the austerity measures.

Gipp said he sought greater independence of the school from the BIA and fostered the development of a private Haskell Foundation to help support the school through private sources.

Dr. Gipp has some 27 years as a practicing educator, was a former director of the Indian graduate education program at The Pennsylvania State University, and was a past deputy assistant secretary of Indian Education in the U.S. Department of Education from 1977 to 1981.

Gipp is noted for his advocacy for "Indian Preference" within the department, moving Indian professionals into some 40 of 60 jobs in the Indian education offices. Although Indian preference was finally established in 1988, only five Indian persons remain in 43 authorized positions there.

In 1984 Dr. Gipp was selected as the National Indian Education Association Educator of the Year. He was a member of the task force which organized the American Indian College Fund for tribal colleges in 1987.

He is a member of the Standing Rock Sioux Tribe located in North and South Dakota.

Tiger on the Tribal Colleges Team gives her advice



Georgianna Tiger, representing the Tribal colleges in Washington, D.C. says, "the colleges have so many successes, but face so many hardships, operating on half the money public colleges rely on..." (UTN Photo)

Washington, D.C. (UTN) — "The tribal colleges are highly regarded as among the best endeavors on the (capital) hill," says Georgianna Hill Tiger, education representative here since early 1989 for the American Indian Higher Education Consortium (AIHEC) of tribal colleges.

"The colleges have so many successes, but face so many hardships, operating on half the money that public colleges rely on around the country," she points out. It is her task to help increase the level of tribal college funding from the U.S. Congress. The average amount going to tribal colleges is some \$1,964 per full time student compared to an average of \$4,000 per student for public institutions.

The 43 year old member of the Montana Blackfeet Tribe spends much of her time advocating that message to Congressional members and their staff in both the U.S. House and Senate. Oftentimes she coordinates or develops information for the colleges, accompanies college presidents to meetings with Congressional staff or federal agencies, and must send information out to the 27 member schools located around the nation.

This single parent mother says a "common thread" throughout her 16 years in Washington, D.C., has been working with people on the "hill" and that the realities of how the U.S. Congress works are not the same as those taught in an academic setting. It involves a schedule early in the day and late into the night or frequently on weekends. Her daughter, Alexandra Paige Gavin, age 23, who otherwise works in the Fairfax, VA., area, has served as back-up to her mother doing word processing, telephones, taxing clients and organizing receptions.

Tiger, who began with a degree in Political Science from American University, initiated her professional career in 1973 by working in the "D.C. scene," as it is called, for the Institute for the Development of Indian Law. She later worked for the Coalition of Eastern Native Americans, as well as for the National Congress of American Indians in the mid-1970's and early 1980's as education and deputy director there. She also worked for the National Tribal Chairmen's Association.

But it was her move in the early 1980's to graduate school at Harvard, where she earned two masters degrees—one in Education Administration and the other in Public Administration from the Kennedy School of Government, which gave her the confidence to form a business partnership in 1984. The firm, called CoMTEC, provides legislative analysis and Indian education information in 29 states with Georgianna Tiger as editor. It has conducted legislative and lobbying workshops for groups around the country.

Since 1984 she has also served as development officer for the Crownpoint Institute of Technology, Crownpoint, NM.

Following her footsteps to Harvard is Georgianna's nineteen year old son, Jason Gavin. Like his mother, he is pursuing a major in government. Tiger beams with pride that he completed his freshman year with honors and is on the rugby team.

Tiger is unafraid to strike out in new directions or try new strategies. "Things are constantly changing in terms of the process in the Congress and Washington, D.C." She advises, "We need to discard old fashioned notions on

Continued on page 8.



North Dakota Indian Country

ND Advisory Committee on Civil Rights hears Indians on utilities

North Dakota Indians on reservations are paying utility bills of as much as \$500 a month, which is a hardship in some cases, the director of the state Indian Affairs Commission said.

And Juanita Helphrey on June 9 asked that an investigation be conducted into the matter.

"Perhaps as a result of this ... deposits could be lowered, rates could become more consistent (or) due dates of bills could be arranged so that assistance checks arrive prior to the final due date of the bills," she told the North Dakota state advisory committee to the U.S. Commission on Civil Rights.

Fort Berthold Tribal Chairman Edward Lone Fight submitted testimony that the Garrison Reservoir settlement had contributed to the existing problems of poor housing and inordinate utility rates for reservation members of his tribe. He pointed out that utility companies had inconsistent policies and rates as it affects Indians and that local non-Indian governments were unwilling to cooperate with the tribe and its members.

Fort Berthold tribal members have no control or representation on utility companies' boards of directors. Many times apprehensive utility officials "restrains" tribal members from approaching utility officials. He recommended that Indian consumers and their needs, affected by poverty and

substandard housing, should be accommodated equitable policy and service.

The only electrical cooperative identified with Indian representation was Mor-Gran Sioux, Flasher, which serves the North Dakota side of Standing Rock. The president is Robert F. Gipp, a member of the Standing Rock Sioux Tribe from Fort Yates, ND.

Helphrey said one of the reasons for the problem is reservation homes need updating and weatherizing. Most of the houses are heated by electricity.

Another reason is rural electric cooperatives are self-governed, so a variety of rates are charged on different reservations, Helphrey said.

Dennis Hill, general manager of the North Dakota Association of Rural Cooperatives, said utility rates very because REC's are not governed by the state Public Service Commission.

"The reason for that is simple - that cooperatives are member owned and controlled and the members set the rates, he said. "So there's no incentive for anyone to overcharge or undercharge because there's nobody making any big profit off the rates that are charged. They're just going to provide the cost of service."

Additionally, Hill said he believes the cooperatives have made good-faith efforts to help members lower their utility costs by helping to weatherproof homes.

Associated Press

Hawkins recovers from heart attack, offers thanks



Chairman Russell Hawkins, age 37, says, "I want to thank all the people for the get well cards, telephone calls, visits and prayers during my recent hospitalization. All this helped my recovery. I advise everybody to get their cholesterol checked--no matter how young or old you are. Thank you again for all your concern."

Russell Hawkins, chairman of the Sisseton Wahpeton Sioux Tribe and of the United Tribes Technical College Board recovered from a recent heart attack on June 2.

He was treated at the local hospital in Sisseton, SD and transferred to St. Lukes, Fargo, ND on June 2 and released on June 8, 1989.

Lone Fight testifies on utilities



*Edward Lone Fight
June 9, 1989
Bismarck, ND*



Chairman Streibel and members of the North Dakota Advisory Committee. Thank you for the invitation today and the opportunity to discuss housing concerns and utility rate issues affecting Indian citizens. For the record, my name is Edward Lone Fight and I am the Chairman of the Three Affiliated Tribes Tribal Business Council residing on the Fort Berthold Indian Reservation. I wish to express the gratitude to the Three Affiliated Tribes for being granted this opportunity to present our testimony to you. Further, I wish to express our gratitude of Indian civil rights manifested by the assembled forum today to hear Indian housing and utility service concerns.

The recognition and proper resolution of disparaging housing and utility standards on Indian reservations is one long awaited link to mitigating the prevailing substandard living conditions that exist on our reservation. On behalf of the Three Affiliated Tribes I would like to point out housing and utility problems that have hindered effective social welfare development.

Above all of the problems, it must be noted that the creation of the Garrison Reservoir has contributed significantly to the deplorable living conditions by creating geographical barriers that subject our tribal citizens to various and often times inconsistent utility service companies. However, it is these various utilities that impose burdensome rates which lack any sense of consistency in providing adequate and affordable utilities consistent with an area of limited economic activity. Those inconsistent policies have led to several problems which include: inconsistent energy costs; inconsistent utility administration policies; local and municipal government reluctance to cooperate with the Three Affiliated Tribes and its members.

With regard to the nature of inconsistent energy costs, the tribally enrolled members of the Three Affiliated Tribes are subject to varying, and at often times excessive, energy rates. This is a result of various utility companies operating on our reservation without any regard to our depressed economic situation. Granted some electric companies do inform, to a certain extent, tribal members of policy issues, they fall short of adequately addressing the policy and rate application to the Fort Berthold Indian residents. Those utility companies simply overlook the fact that the reservation is experiencing a high percent of unemployment. Many elderly and handicapped Indians are on set incomes and are unable to meet the high cost of energy needed for this climate. Additionally, it is a known fact that electric energy costs exceed natural gas costs of which many homes are totally electric. Therefore, many set and low incomes in our depressed economy are unable to cover the energy costs needed for our climate, an area that should be considered by companies that provide utility services to the Indian residents of Fort Berthold.

Clearly evident of tribally enrolled members' inability to approach utility companies is the fact that Indians are not elected to the controlling boards of directors that many Indians are a part. This inability would appear to limit tribal participation because the apprehension of outside officials restrains tribal individuals from approaching a representative.

Further, the utility companies must go one step further to inform the people of policy changes, simply because they do not have any formal representation on those controlling boards of directors. The list of service inadequacies, albeit insignificant, all add up to an inconvenience that increase the burden of living under substandard conditions.

Clearly an approximately 70% unemployment rate on the Fort Berthold Reservation lends credibility to the fact that many elderly, handicapped and welfare Indian recipients with a set monthly income of \$200.00 to \$300.00 cannot afford or live, over time a monthly energy rate of approximately \$200.00 to \$300.00 a month. Therefore, there exists a need to review current policies and determine a suitable cause of action which would accommodate the Indian consumer without harm to utility companies.

The problems we have experienced with municipalities have hindered adequate housing development with regard to proximity for our people who are able to obtain employment. We have encountered denials in the past from municipalities to develop housing projects in their locations for our people. Often times those municipalities are unable to define any reason to deny access to the city limits except for an alleged lost tax base. However, it must be noted that in some cases operation, maintenance and repair costs are attached to the owner of those homes thereby alleviating any burden in that respect to the administration of those municipalities.

In closing, Three Affiliated Tribes are willing to cooperate to everyone's benefit. However, it is time that consideration be given to hear and review our needs in light of our geographical location and depressed economy. Perhaps a single utility operation for electricity and water should be considered to alleviate the service disparity that exists on the Fort Berthold Indian Reservation. Realistically, a viable solution to provide adequate utilities for our tribal members is to require the federal government to subsidize our utility commission in order to restore the service as it once was previous to the creation of the Garrison Reservoir. The Joint Tribal Advisory Committee's finding that it is incumbent upon the federal government to restore the Three Affiliated Tribes' economy, and provide adequate housing and utility services, in this respect, would fulfill that mandate.

Special Labor Force Census at Standing Rock shows 52.6 percent jobless

Fort Yates, ND — The results are in from the most complete house-to-house survey ever made of employment conditions on an Indian reservation. The survey, conducted last fall on the Standing Rock Sioux reservation, showed that:

* Over half the potential Indian labor force is jobless.

* The actual employment rate for the area -- counting non-Indian as well as Indian workers and using the narrowest possible definition of unemployment -- is roughly double the official figure published by the Labor Department.

* Unemployment among Indian workers is ten times as severe as it is among non-Indian workers living in the same communities.

A major purpose of the Special Labor Force Census at Standing Rock was to dramatize the need for economic development on the 850,000 acre reservation, which covers all of Sioux County, North Dakota and all Corson County, South Dakota.

In reviewing the results, the Tribal Chairman, Mr. Charles Murphy, said: "The census results give us an accurate profile of the reservation's work force... The next step is to use the information from the census to begin to develop the reservation's economy."

An immediate goal is to get the official unemployment figures changed so that the area can qualify for "Labor Surplus Area" status. This would give it preference in the award of federal contracts.

The Governors of both North and South Dakota are supporting this effort. They have agreed to ask the U.S. Labor Department for a variance from the normal DOL-specified methodology for estimating unemployment rates. They will base their request on the results of the special census.

Mr. Wilbur Red Tomahawk, the JTPA Director for the Standing Rock Sioux tribe, led the effort to carry out the special census. He headed the promotion effort and coordinated the recruitment and training of enumerators.

Prospective enumerators who were eligible for JTPA services were enrolled in the tribe's JTPA program. This enabled the tribe to provide certain transportation and other supportive services to workers hired for the census count, a move credited with making the special census a success by keeping turnover among enumerators at a very low level.

The labor force survey was sponsored by the tribe and the Job Services of North and South Dakota. It was supervised by the U.S. Bureau of Census, using procedures followed for the national survey that produces the monthly unemployment figures for the country as a whole. The enumeration was conducted last October.

Half the Indian Work Force Jobless

The Standing Rock census found that 52.6% of the potential Indian labor force on the reservation was jobless.

This figure includes all those officially considered to be unemployed by the narrow definition used by DOL's Bureau of Labor Statistics and the Commerce Department's Bureau of the Census. To be counted as

unemployed under this definition, a person must not have worked at all during the previous week, must have actively looked for work during the previous four weeks and must be available for work. Under that definition, 28.7% of the Indian workers at Standing Rock were unemployed.

A more realistic definition of joblessness, particularly in rural areas, also takes into account all those who say they haven't looked for work because they believe that there are no jobs available. These individuals, sometimes called "discouraged workers," totaled about 14% of the Indian workers on the reservation.

Two additional categories of workers are also affected by joblessness. One group includes those working part time, but who want full time jobs. The other is a category of people who are completely invisible in the normal unemployment statistics. These are the people who would work or actively seek work in a situation where jobs were abundant, but drop completely out of the labor force, saying they are not working for various personal reasons, when there are few jobs available.

Adding up all these groups -- the officially unemployed, part-timers wanting full time jobs, "discouraged workers" and others among the invisible unemployed -- produces a comprehensive Indian jobless rate at Standing Rock of 52.6%.

No matter which measure of unemployment is used, the Special Labor Force Census at Standing Rock found joblessness much higher than the previously published official figures indicated.

The normal measure of unemployment for an individual county area is found in the "Local Area Unemployment Statistics," or LAUS series. This data is produced by the state Job Services, following a methodology designed by the federal Bureau of Labor Statistics. The LAUS calculations use information on the number of Unemployment Insurance claimants in an area to develop estimates for the total number of unemployed workers. The resulting unemployment figure covers the total population, not just Indian workers.

The Indian JTPA performance standards system for Program Year 1989 uses the LAUS unemployment figures to set Entered Employment Rate standards for each grantee.

For the two counties that constitute the Standing Rock reservation, the monthly LAUS unemployment rate figure normally runs between 6% and 8%. The DOL/SRI LAUS number for the Standing Rock JTPA program is 7.6%.

The actual house-to-house count of all households in the two-county area showed that the official unemployment rate for all workers -- non-Indians and Indians -- is really 14.1%, about twice the LAUS figure.

If only official unemployment levels among Indian workers are considered, the Standing Rock rate is 28.7%, roughly four times the LAUS figures.

If all aspects of Indian joblessness are considered the rate is really 52.6%, seven times the LAUS figure.

The Bureau of Indian Affairs puts the Indian jobless rate even higher, at 87%. This figure is an estimate, not a

house-to-house count, and is based on the estimated total Indian population "on or near" the reservation.

Indian Unemployment many times that of Non-Indians

The Standing Rock Special Labor Force Census conclusively established another fact about Indian unemployment. It is many times more severe than unemployment among non-Indians, even non-Indians living in the same geographic area.

According to the results from the count:

* The official unemployment rate among Indians is nearly ten times the rate among non-Indians. The respective figures are 28.7% versus 3.0%.

* The rate of those officially shown as "discouraged workers" is also about ten times as high for Indians as it is for non-Indians -- 13.9% v. 1.4%.

* Using the most comprehensive definition of unemployment, the Indian unemployment rate is about six-and-a-half times higher than the non-Indian rate -- 52.6% v. 8.2%.

* Unemployment among Indian youth between the ages of 16 and 21, using the strict definition of unemployment, measures almost 50%. Unemployment among non-Indians of the same age in the same area was 15%.

In addition to counting the unemployed, the Standing Rock special census also collected information on those who do have jobs. It

found a major difference in the source of jobs held by Indian workers when compared with the source of unemployment among non-Indians.

Nearly 73% of the jobs held by Indians involved governmental employers, tribal, federal, state or local. Twenty-two percent of Indian workers were employed by private sector employers. The remaining 5% were self-employed. In contrast, 45% of non-Indians were self-employed, most on family farms. Government employment account for 25% and private sector wage and salary employment for 30% of the jobs held by non-Indians.

The Standing Rock labor force census is considered as a significant test of ways to successfully implement next April's 1990 Census of Population at the reservation level. Mr. Red Tomahawk briefed the Indian Advisory Committee to the 1990 Census at a meeting in Washington last month, describing the promotion effort and the involvement of JTPA as vital to obtaining a complete count of the population on an Indian reservation.

The special census at Standing Rock actually produced a more reliable picture of labor force conditions than the 1990 Census will. Information on labor force status at Standing Rock was collected from every household. The 1990 Census will gather such information from only a sample of all households.

Fort Berthold group to dance at N.D. Capitol Centennial

The Fort Berthold Indian Dance Club will be performing at the Centennial Folk Festival at the North Dakota State Capitol Ground in Bismarck on July 1, 2, 3, and 4, 1989.

The Dance Club consists of 12 dancers in six different categories. The group's singers are the Mandaree Singers and Drum, with Billy Baker. The dancers in the club are: Don Rush, Rose Ann Johnson, Jackie Jackson, Lisa Baker, Lance Chase, Kenny Merrick, Yvonne Merrick, Cedric Baker, Lana Baker, Gerald Jarski, Melva Driver, and Deanna Driver. The Tribal Chairman of Fort Berthold, Ed Lone Fight, is the Club's Announcer.

A new edition to the dancers soon will be Jr. Bearstail, whose speciality will be the Eagle Dance.

Billy Baker of the Mandaree Singers and Drum has performed at the Ford Theater in Washington, D.C. and at the Seminole Tribal Fair in Fort Lauderdale, Florida. He was the Head Singer at Red Earth, Oklahoma City, Oklahoma in June of 1988. Most recently, he performed at the ceremony opening the "On the way to Independence" Exhibit at the Smithsonian Institute in Washington, D.C. He was also guest artist at the C.E.R.T. meeting at the newly-restored University State in Washington, D.C. "C.E.R.T." is the "Council of Energy Resource Tribes", a group of 500 corporate leaders such as Exxon, Amoco, Edison, etc. in the resource/energy field.

ND Colleges receive grant

Continued from page 1.

relationships with colleges and universities will be established where needed. Another program activity will address fiscal management by focusing on fiscal policy, program compliance and audit management suggestions. Necessary changes will be implemented into college policy. A third activity will provide financial assistance to selected non-instructional staff who need to take advanced study in areas which will improve their job performance. A fourth activity will allow the college to purchase facsimile transmission capability.

Fort Berthold Community College at Fort Berthold, ND was funded to provide: a mentor program, staff development in curriculum and assessment, and equipment for a library and training in library skills for all students. Within the scope of the third component, small workshops would be provided on study skills, how to utilize a library, how to do research, and other essential skills which are necessary to function successfully on an isolated reservation based college.

Standing Rock Community College at Fort Yates, ND submitted a plan for one staff person, a half-time development officer to write grants for the college and half-time in the capacity of Vice President for Student Affairs to work closely with students.

ND Indian Country Continues

Land war: access and excess are issues at Fort Berthold

Floyd Robb of Bismarck used to drive to his Lake Sakakawea cabin, but one day in April he found a 12-foot-wide ditch in his path — a protest against taking of Indian lands for Garrison Dam back in the 1940s.

The protest was supported by Indian people who want those lands back, said Hugh Baker, a councilman of the Three Affiliated Tribes of the Fort Berthold Indian Reservation.

But Robb said the ditch only put himself and other lake cabin owners at Mahto Bay north of Zap in the middle of a long-term fight by Indians to get back what they consider their land.

Besides Mahto Bay, Baker said, Indians want all excess lands from the lake project, plus all of the shoreline within the reservation boundaries, returned to them.

Any decision whether to give back U.S. Army Corps of Engineers land deemed "excess" rests with Robert Page, the assistant secretary of the Army for civil works, said Doug Misterek, legal counsel for the corps' real estate division in Omaha, Neb.

When the Mahto Bay cabin site was developed in the early 1960s, no legal road easement was ever secured either by the developers, the corps or Mercer County.

Indian reservations, unlike the rest of the United State, have no section lines, said Robb. Consequently, private easements must be secured for any road on a reservation.

Robb said the corps can solve the problem by condemning a road into Red Butte Bay, a nearby recreation area now cut off from the public access by the tribes.

"Any reasonable person would think, with a public use facility right next door, there would be public access to that.

"They condemned the land for the lake, didn't they?" Robb said, quoting a section of federal law that he believes gives the corps the condemnation authority necessary.

Misterek said law on eminent domain is not specific enough for such a move, adding that the corps has "never condemned roads off project lands unless they were needed for a special purpose."

Robb said the tribes have offered cabin owners a different access route to their property, but the price is turning over the land the cabin owners bought and built on.

While it may seem like a lot to ask, it really isn't, Baker said. The Tribes

want the land only, not the cabins, and through a lease arrangement, the cabin owners can stay forever.

The tribes originally wanted to charge rent for the cabin sites after they were turned over, but Baker said Tuesday the leases would be free.

"We're going to recommend that they pay nothing. Why should they? I feel for them and their situation," Baker said.

Baker said all land along the lake should be returned to original owners, including to whites who lost their land to the project. "It was originally our land and they (cabin owners) should never have gotten it in the first place," he said.

But they did. The corps sold off the lots at Mahto Bay in 1962 and Robb's family bought one. Although access to the lot was not guaranteed, with the corps public recreation facility "right next door," they thought there would be no problem, Robb said.

Although he was not on the job at the time, Misterek said the corps probably assumed legal access would be obtained. Things were done differently in those days, he said.

The current dispute over Mahto Bay isn't the first, said Robb. The access issue surfaced in the mid-1970s and spawned two fruitless lawsuits pitting the cabin owners against the federal government.

An access agreement was eventually negotiated with the tribes. The agreement, left cabin owners with ownership but required them to pay an annual access fee. It lasted until last winter when the tribes returned the last two years' payments and demanded deeds for the cabin sites. Lois Little Owl had the access road plowed up where it crosses her land.

"Getting the land back is a matter of principle," Baker said.

"It is with us too," Robb said. "The Three Affiliated Tribes have said they're mad because the corps took their land without compensation. And they're asking us to do the same thing."

Robb said the cabin owners are still willing to negotiate but insists they will give up nothing without compensation.

Many mortgages on the lake cabins include "due on sale" clauses which would force the cabin owners to pay off the mortgage or face foreclosure if they deeded the lot over to the tribes, Robb said.

(Bismarck Tribune)

Retreat continued from page 1.

The retreat itself focused on American Indian higher education technical needs into the 21st Century. Arvol Looking Horse, a Lakota Holy Man and Keeper of the Sacred Pipe, opened the retreat with a prayer. Russell Hawkins, Chairman of UTTC and the Sisseton Wahpeton Sioux Tribe, welcomed the participants. Featured speakers and panelists included Shirley Plume, the first American Indian female Agency Superintendent, the President of UTTC and five of North and South Dakota Indian Community Colleges, Twila Martin-Kekahbah, Chairperson of the Turtle Mountain Chippewa Tribe, and Dr. Robert Gowen, President SDSM&T. Ms. Martin-Kekahbah and Dr. Gowen were guest speakers at Tuesday's lunch. They focused on the Indian's Into Medicine (INMED) program based at UND's Medical College, which has graduated 43 Indian M.D.s. Dr. Gowen responded to the INMED model and proposed a variation of it to help increase American Indian engineering graduates. Close cooperation between the Dakota Indian Colleges and SDSM&T could lead to a national approach to provide technical and engineering education to North American Indians.

Turtle Mountain Chippewa say BIA funding is unfair

Belcourt, ND — On May 13, 1989, the Turtle Mountain Band of Chippewa Indians, headed by Twila Martin-Kekahbah, Tribal Chairperson, held a hearing in Belcourt, North Dakota. The hearing was chaired by Representative Bryon Dorgan (D-ND) and two of his staff members. The hearing was set to clarify the Indian Priority System (IPS) distribution problems on the reservation. The Director of the BIA Office in Aberdeen, South Dakota, Dr. Jerry Jaeger, was there to comment on the IPS funding formula. The Turtle Mountain Indian Reservation is under the auspices of the Aberdeen Area Office in South Dakota.

Dorgan was determined to find out how the IPS formula originated and if it had any validity on the present formula, but neither Dr. Jaeger nor five of his staff that accompanied him could answer those questions.

The BIA's FY 1990 budget justification to Congress lists their estimated

budget at \$1.5 billion. The amount of funds available to Tribes under the IPS is \$255,969,000. This calculates out to 71% of total allocated funds for the Tribes to promote self-determination. With this in mind, Martin-Kekahbah said the funding shortages exist at the local level because of the amplified administration budget at the BIA Central Office in Washington, D.C. and BIA Area Offices.

On June 9, 1989, Martin-Kekahbah told her story to the Senate Select Committee on Indian Affairs, chaired by Senator Daniel Inouye (D-Hawaii) in Washington, D.C. The Tribal Chairperson urged that a cooperative effort between Congress and BIA study the IPS formula to determine whether it functions on land base, population density, or need. Martin-Kekahbah was accompanied by her Tribal Councilmen and administration.

Tiger continued from page 6.

how we make things happen. Processes five years old may be outdated."

Traditionally, the tribal colleges have taken their case for adequate funding to the subcommittees on appropriations of both houses of Congress. She urged the schools to also take their case to the house and senate budget committees since they establish basic budget priorities and develop the U.S. budget resolution. Another part of Tiger's strategy was to expand the base of knowledge and friends among the members of the Congress. "It is important to get these and other members of Congress to focus on the tribal and technical colleges, their accomplishments and needs."

One result was that for the first time the U.S. House included *tribal colleges and postsecondary technical institutes* as a priority in the 1990 house budget resolution. The other "first" was to gain the attention and interest of the house budget committee, which is now considering hearings on Indian issues.

"The effort is always on going...the role of the Congressional budget committees are still evolving. Now that we have a budget committee focusing on the schools, we must keep the momentum going--sustain the interest," she emphasizes.

"We must drop the attitude that once things start to happen in Congress that change is self-propelling. The propulsion has to always come from us, the Indian people or the Indian people will continue to get the short end of the stick...that is the 'leftovers' remaining after every effective lobby obtains what they want. Philosophically, behind the idea that education is a trust responsibility, Tiger strongly believes, "The trust responsibility to Indians has only as much meaning as the muscle we put behind it."

After calling upon tribal college presidents from North and South Dakota, Montana, California, New Mexico, Arizona and Michigan, Georgianna Tiger waits to see if Congress will increase the much needed funds for tribal colleges out in *Indian Country*. Congress is expected to act in June on appropriations which will affect schools and Indian Affairs after October 1, 1989.

New rules adopted for release of ND Indian remains

The North Dakota Historical Board gave final approval to proposed administrative rules that would release, without further scientific analysis, boxes of stateheld Indian bones for reburial.

The state attorney general still must approve the rules, which were passed 7-1, June 6. Southeast District Judge Gordon Hoberg of Jamestown also must review the rules and decide whether state law requires study of the remains.

Board member Karl Limvere of Jamestown said he is confident the process of turning over the bones to an Indian group for reburial will proceed as the board "followed the letter of the law" with the rules.

For months, Indians who want the

bones and artifacts immediately reburied and scientists who believe they should be analyzed have clashed over what to do with the boxes of remains, which are stored at the state Heritage Center.

The board decided last June to rebury the bones without analysis. But Jamestown College professor Tim Bratton sued the board, claiming it overstepped its power in making the decision.

Hoberg blocked the board from turning over any of the remains to an intertribal reinterment committee. Since then, the lawsuit has been stalled as the board decided on rules to guide its reburial policy.

Associated Press

N.D. Prison fire doesn't stop annual powwow

Bismarck, ND (UTN — It was a relief, a welcome joy this powwow actually happened on June 3 on a warm and breezy spring day, for the Native American inmates, considering a February fire had destroyed their drum, sandwich and ceramic shop, and nearly consumed their morale.

It was the 19th time the annual powwow was held. It included all the ceremonies which go with the occasion, including invocations, prayers of thanks, the honor guard from the Standing Rock Vietnam Veterans Association, the flag and grand entry, Indian singing. Of course, the dancing contest was held and prizes given.

The inmates had lost the way in which to raise funds for this annual gathering during the February fire, as well as the means to keep their productive spirits up by making ceramic and other arts items. Along with the sandwich shop they lost their refrigerator, typewriter and microwave, and their singing drum. They made a call for help, and it came from some of the tribes, Indian organizations and a host of individuals.



The Standing Rock Vietnam Veterans were on hand for the opening and closing ceremonies at the ND State Prison where the powwow was held. (UTN Photo)

Tom Iron, McLaughlin, SD, and a councilman from Standing Rock, served as the announcer in place of Bill Grey Bull who suffered a heart attack earlier that week.

Sisseton Wahpeton Sioux Tribal Chairman Russell Hawkins was scheduled to be the keynote speaker, but was recovering from a June 2 heart attack and while he could not appear he sent a donated buffalo to provide food for the crowd of over 400 attending guests.

Stan Cadotte, a captain at the North Dakota State Penitentiary served as advisor to the Native Ancestral Cultural Group, and did a host of support-seeking outside the prison walls. He and Geneva Morsette, who was a co-sponsor for the group, consistently urged the inmates not to give up-rebuild their program! The planning and hard work of the group's council and volunteer inmates paid off.

Beginning at 10:00 that Saturday morning, friends and relatives began to arrive. Some were mothers and fathers, some spouses, children of inmates, cousins or brothers or sisters. And, yes, Native American elders--grandparents in many cases--arrived.

The singing drums were there to, represented by the Goodwood Creek Singers, Cannon Ball, and the White Lodge Singers, Mandaree, as well as the Native Ancestral Cultural Group Singers.

Members of the council and volunteer inmates were busy throughout the day attending to activities and the dinner serving line, including the group's Chairman Don White and Council Member Linda St. John. "Charlie" Fast Horse, gave opening remarks in behalf of the 109 inmates, who are part of the prison population which averages some 525. He thanked Stan Cadotte, Geneva Morsette and the United Tribes, and Dave Gipp for their support. He noted the tribes and acknowledged individuals, wishing Russell Hawkins and Bill Grey Bull quick recoveries.



NACG Council member Linda St. John meets with advisor and CPI Stan Cadotte and council president Don White on the events of the day, during a break. (UTN Photo)

Mr. Kevin Locke, a member of the Standing Rock Sioux Tribe, gave a brief concert on his flute, providing traditional and contemporary songs.

The contest dancing took place with categories for girls, boys, women and men--a division for fancy and traditional in each. The two outside drums and announcer were each given a donation.

There were intertribal given dances and a last ghohominey. By 6:30 p.m. winners in each of the categories were being called, and nearly \$2,400 raised by the Native American Ancestral Cultural Group was awarded. Adult winners received \$150 for first place, \$100 for second, \$75 for third and children won \$100 for first, \$75 for second, \$50 for third places.

Just shortly before 7:00 p.m. there was hugs, tears and farewell-wishing between inmates and visitors. The guests were gone, and the inmates were returned back to their cells, and the visitors' yard was vacant.

Yet, it was a good day.



The dancers are coming out for an intertribal during the 19th annual Native Ancestral Cultural Group Powwow on June 3. (UTN Photo)

Announcer: Tom Iron

Judges: Charles Blindman
Evelyn Buckley
Milo Iron Road
Lorna Four Dance
Linda St. John

Scorekeepers: Verzella Cadotte
Dave Gipp

Dance Contest Winners:

Girl's Fancy
Sunny Walker
Lila Osceola
Everretta Sea Walker

Girl's Traditional
Tamsen O'Berry
Ryenne Red Bird
Dustin Good Bird

Boy's Fancy
Joe Bearstail
Jay Bearstail
Woody Longie

Boy's Traditional
D.J. Rush
Jerreen Elk
Fred Longie, Jr.

Women's Fancy
Lynette Larrabee
Randel Walker
Laverne Good Bird

Women's Traditional
Juanita Larrabee
Deb Rain Bow
Harriet Good Iron

Men's Fancy
Lance Chase
Daryl Bearstail
Aljoe Spotted Elk

Men's Traditional
Paul Good Iron
Waylen Makes Him First
Dan Dubois, Jr.

Native Ancestral Cultural Group offer thanks from North Dakota Penitentiary

Dear Mr. Gipp,

The pow-wow was an overall success, thanks to a great number of people. We look forward to this time of year when we can spend time with our families and friends. This past February we had a fire in which our culture meeting room was destroyed. We had our sandwich shop in this same room and we also kept our drum here. This was a sad time and a set back for us, so we sent letters asking for support from our tribes and we received help. We greatly appreciate your assistance and donations Mr. Gipp. You attended our May fundraiser and our pow-wow and you were on the agenda as a guest speaker. Your board of United Tribes Technical College arranged for the printing of 50 posters, 700 programs at no cost to N.A.C.G. through your department. For the group to continue their endeavors we received the use of an electrical typewriter and 3 refrigerators, and this fall during your UTTC's Annual Powwow we were informed you will be donating \$150.00 to our group for further assistance. We thank Ed Johnson also for his time.

To the following we give thanks. Russell Hawkins, Chairman, Sisseton-Wahpeton Sioux Tribe donated the buffalo meat for the meal. Unfortunately, he suffered a heart attack and was unable to attend although he had committed himself to being a guest speaker too. A get well card with N.A.C.G. member's signatures was sent to him with the hopes of a speedy recovery. Mr. Thomas Iron, of McLaughlin, SD was the fill in emcee for Mr. Bill Grey Bull who was scheduled also, but suffered a heart attack too. To Twila Martin-Kekahbah, Chairperson, Turtle Mountain Chippewa Tribes for the \$50.00, to John Blackhawk, Chairman, Winnebago Tribe of Nebraska for \$50.00, and the Vietnam Veteran's Color Honor Guard from the Standing Rock Sioux Tribe who lead the grand entry and closing.

Our goal is to leave this place alcohol and drug free, to be the responsible human beings Tunkasila intended us to be. Some of the funds are used for the transportation for the spiritual elders to come and lead ceremonies. Some of the N.A.C.G. members are seeking the education they neglected in the past and we know this will help us become responsible human beings. Our prayers are with all who have given us their help, and we continue to keep you in our prayers.

Mitakuye Oyasin!

The Board and Council

Tribal Colleges

Board of Directors/Trustees Training

Bismarck, ND (UTN — The Board of Directors and Board of Trustees from Fort Berthold Community College and Turtle Mountain Community College met for a board training session on June 11-13, 1989 at the Kelly Inn of Bismarck.

Phyllis Howard, President of Fort Berthold Community College and Gerald "Carty" Monette, President of Turtle Mountain Community College organized the meeting and each provided opening remarks. Attending the three day session were six board members of FBCC and five board members of TMCC. Also attending parts of the training program were David Gipp, President of UTTC, Dr. Merrill Berg, President of Little Hoop College and Dr. Loretta DeLong, Vice-President of Student Affairs, UTTC.

The purpose for the training was to assist the college governing board with defining its role in the governance and administration of the institution.

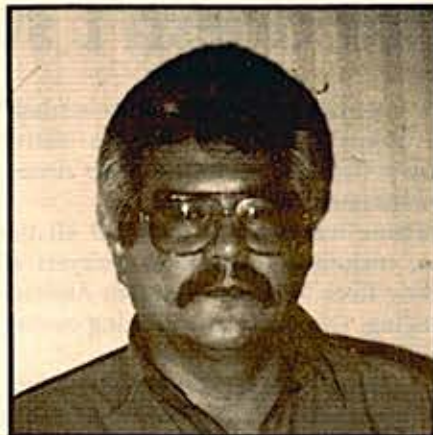
Highlights of the three day training included a presentation on the history of the Tribal College Movement, the American Indian Higher Education Consortium, the American Indian College Fund, and a review as recent developments surrounding the Carl

Perkins Vocational Education Act. Ms. Lisa Kudelka, Director of Personnel Training for the state of North Dakota gave a presentation on employee performance appraisal. Fundraising strategies were presented by Tom Katus, President of TK Associates.

The role of the College President was covered by Dr. Kermit Lidstrom, President of Bismarck State University. Richard Cocoran, a professional registered parliamentarian, provided an overview of parliamentary pro-

The final day of board training covered the role of the college governing board "differences between governance and administration". The presenter for this session was Dr. John Richardson, Commissioner of Higher Education for the state of North Dakota.

Governing Board members from Fort Berthold Community College who attended the session were: Janice Kerzman, Edmund White Bear, Roberta Crows Breast, Joan Hillereau, Austin Gillette and Karen Hartman. Governing Board members from Turtle Mountain Community College who attended the session were: Jack Fiddler, Theresa Davis, Joan Alvard, Sharon Parisien and John Frederick.



Gerald "Carty" Monette
President
Turtle Mountain Community College

"It is the most challenging and interesting job on the reservation," President Gerald "Carty" Monette says of the post he has held for the past ten years at Turtle Mountain Community College, Belcourt, ND. "Carty," as he is known, has been with the college since 1974 when he was a director and then assumed his current job in 1979. He explains, "It is the one institution that gives anyone interested in improving their life the opportunity to do so." The 43 year old administrator is a graduate from the University of North Dakota, holding bachelors and masters degrees in education, along with a year of other postgraduate study in education and administration. He is a past president of the tribal colleges' American Indian Higher Education Consortium and is always looking for no nonsense ways to improve college services to students. (UTN Photo)

NDSU president seeks to open doors for the Indian community

Fargo, ND — The president of North Dakota State University says he wants to develop a closer relationship between his school and the state's Indian reservations.

In order to do that, Jim Ozbun is visiting reservations statewide and meeting with tribal officials and other community leaders.

"What I am trying to do is to build better rapport with the people on the Indian reservations as well as to attract more Indian students to NDSU," he said.

So far, Ozbun has traveled to the Fort Totten and Turtle Mountain reservations. In August, he plans to make similar visits to the Fort Berthold and Standing Rock reservations.

The tours have been beneficial because he has been able to develop a picture of what Indians are doing on the reservations and has become acquainted with their community colleges, Ozbun said.

"What I found was interesting to me," he said. "And there was good response with the people whom I met."

Merril Berg, president of Little Hoop Community College in Fort Totten, said tribal leaders in Devils Lake are appreciative of Ozbun's work.

"The economics of the reservation is changing, and President Ozbun is aware of that," he said.

Ozbun said NDSU staff members would be able to work with the Indians in developing industries on the reservations.

"We are interested in economic development and in entrepreneurship in the state," he said. "Maybe we can assist them in the production of their own products."

That idea was well-received by Berg. "We will appreciate working with the university in educational affairs as well as in the development of our manufacturing industries," he said.

One of Ozbun's ideas is to develop a poultry-processing industry at Fort Totten.

The Devils Lake Sioux Manufacturing Co. at Fort Totten already manufactures products under U.S. military contracts.

Ozbun said he hopes to accomplish his other goal, attracting more Indian students to NDSU, by avoiding negative attitudes and connotations toward them.

(The Bismarck Tribune)



Two North Dakota Tribal Colleges, Fort Berthold Community College and Turtle Mountain Community College, held joint board training meetings on the "roles in governance and administration of a college" in Bismarck, ND, from June 11-13. Pictured (front, l-r) are Joan Alvard, Janice Kerzman, Fort Berthold College President Phyllis Howard, and Karen Hartman; and (Back, l-r) Turtle Mountain Community College President Gerald "Carty" Monette, Sharon Parisien, Theresa Davis, Roberta Crows Breast, facilitator Tom Katus, Joan Hillereau, Edmund White Bear, Jack Fiddler and John Frederick. (UTN Photo)



Phyllis Howard
President
Fort Berthold Community College

Phyllis Howard is a veteran among tribal college presidents, having served a total of 13 years in a chief executive's college slot. She was the first president of Fort Berthold College from 1973-1983, returning in 1986 to the present at New Town, ND. Taking a break to do graduate work in education policy studies at The Pennsylvania State University (1983-1985), she was president of Sisseton Wahpeton Sioux Community College, Sisseton, SD, from 1985-1986. She is a Mandan/Hidatsa/Arikara of the Three Affiliated Tribes of Fort Berthold. Phyllis has a daughter, Stephanie, and a grandchild, Kimberly Blevins. Ms. Howard, whose undergraduate work was at Minot State University, has been accepted at the Harvard University Institute for Educational Management for senior level education managers this July. Howard is a past president (1977-1978) of the American Indian Higher Education Consortium and is active in a number of education associations and museum development in her home area. (UTN Photo)



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Gishey new Navajo College President

Window Rock, Ariz. — Navajo Community College ended its search for a new president by naming to the position Laurence Gishey, a Navajo education administrator.

Gishey will be on loan from Northern Arizona University for two years at a salary to be negotiated with the executive committee of the board of regents. Gishey will resign his membership on the board to become president of the college.

Gishey, 42, is a native of Lower Greasewood and a graduate of Arizona State University. He becomes the fourth Navajo to head the 20-year-old college and replaces Dean Jackson, who left the position last fall.

"Our tasks are many, but I feel that our first priority should be to improve the image of the college," Gishey said.

The college has had funding problems for the past five years and this year faces a shortfall of \$450,000, according to the release.

Gishey served as director of Navajo Higher Education from 1975 to 1983 and currently is coordinator of the NAU Phoenix branch.

NCC Board Chairman Daniel Peaches said the board chose Gishey because of his administration skills, experience in the college environment, and cultural and traditional background.

(Gallup Independent)

Bordeaux receives Aggrey Award



Lionel Bordeaux, President
Sinte Gleska College

Lionel Bordeaux, president of Sinte Gleska College in Rosebud, South Dakota, has been awarded the Aggrey Medal in ceremonies at the National Museum of American History. He is only the fourth recipient in the world and first American Indian to receive the Aggrey Medal, named for the renowned African educator, Dr. J.E.K. Aggrey, a proponent of racial equality in the 1920's. The award was presented May 9 by the Phelps-Stokes Fund. The medal is awarded to those individuals whose leadership and professional accomplishments exemplify the historic mission of the Fund to improve education for Africans, African-Americans, American Indians, and poor white Americans.

Bordeaux is a founding member of

the Boards of the American Indian Higher Education Consortium and the American Indian College Fund. He was honored during the ceremony by Admiral Elmo R. Zumwalt, Chairman of the Fund; Ambassador O. Rudolph Aggrey; Senators Daniel K Inouye (D-HI) and Thomas Daschle (D-SD); and Congressman Timothy Johnson (D-SD).

Bordeaux, several times the past and the current president of the American Indian Higher Education Consortium, has been the recipient of a number of awards for his work, including the 1989 Indian Educator of the Year from the National Indian Education Association. Mr. Bordeaux is a member of the Rosebud Sioux Tribe, SD.

American Indians in South Dakota: A historical perspective

by Judy Lohmar, Graduate Assistant for the State Data Center
Business Research Bureau, The University of South Dakota

The American Indians and Alaska Natives were the original inhabitants of America. The heritage of American Indians is ingrained in the history and development of South Dakota. American Indian customs have affected South Dakotans and all Americans in our food, the medicines we use, and the names of people, places and things. Our state name, Dakota, is another name for Sioux, which means "friends" or "an alliance of friends."

Because of the incorporation of the American Indian legacy in our lives, this newsletter focuses on the history and demographics of American Indians. Today there are nearly 45,000 American Indians in South Dakota, the majority of whom are Sioux Indians. The Sioux Indians are divided into three dialects consisting of Teton, Yankton, and Santee.

When white people first came to South Dakota, the Sioux Indians were well established nation. However, the Sioux are not the first Indians to live in South Dakota. Before the arrival of the Sioux along the Missouri River, the Arikaras, also known as the Ree Indians, inhabited the central part of South Dakota. The Arikaras, were a highly civilized nation and are considered South Dakota's first farmers (Schell, 1955). Among their agricultural contributions to South Dakota is a type of squaw corn, the first corn grown in the state. Squaw corn is a soft corn and commonly referred to as flour corn.

The Sioux appeared in South Dakota shortly before 1750. It is believed that their original home was along the Atlantic coast. For a number of years they lived in the timber region of northern and central Minnesota. According to Sioux legend, they came to South Dakota because of an abundance of buffalo (Schell, 1955). They were also driven from their homeland by the Chippewa who were unfriendly and armed with guns (Milton, 1977).

Once the Sioux adapted to their new home, they waged war on the Arikaras. The Sioux quickly forced the Arikaras northward to gain better hunting grounds. Weakened by this loss and by epidemics of smallpox, the Arikaras left South Dakota in 1832. Moving further up the Missouri River, they joined the Mandan Indians at Mandan, North Dakota.

The Sioux were prosperous in South Dakota during the first half of the 1800s. They occupied a territory which stretched from the western border of Minnesota to the Rockies. South Dakota was the heart of Sioux Territory. Buffalo was plentiful and the Sioux had a good relationship with fur traders who offered a variety of goods for exchange.

Eventually the prosperity came to an end. In the 1840s, more than one hundred and fifty thousand white people crossed the Indians' hunting grounds on the way to Oregon and California. They killed a large number of buffalo and frightened many herds away from the region. They also ravaged the trees and the grasslands.

Inevitably, some of the trail blazers stopped in South Dakota and established settlements. As the settlements grew in size and number, the Indians saw more and more of their precious hunting grounds disappear. The decades to follow were plagued by territorial battles and ineffective treaties between the Indians and the white settlers.

Conflict escalated when the railroads came through the Dakota Territory. In 1872, Northern Pacific Railroad engineers surveyed a train route which extended westward from Bismarck, ND, and trailed along the edge of Indian land. This land was closed off to whites according to Red Cloud Treaty of 1868. The Sioux perceived the new route as a violation of the agreement and tried to stop the railroad surveyors. Immediately, the railroads called on the government for reinforcements.

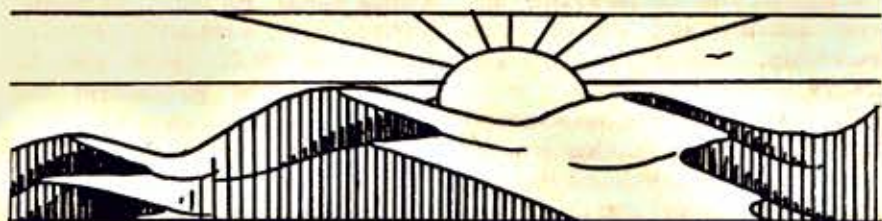
Another source of conflict between the Indians and the white settlers concern the discovery of gold in the Black Hills. In 1874, General Custer was sent to the Black Hills to establish a site for a new military post. During his expedition, Custer's men discovered gold. This event, which brought thousands of people to the territory in search of fortune, reduced the Red Cloud treaty to an insignificant piece of paper (Schell, 1955).

The government began negotiations with the Indians for purchase rights to mine the Black Hills which would be returned to the Indians after the minerals were removed. But negotiations broke down when the Indians demanded seventy million dollars for the Black Hills (Schell, 1955). Battles over territory continued until the Black Hills Treaty of 1876 was signed in which the Indians gave up their hunting rights in Nebraska and in the Powder River Valley. In addition, the government was permitted to build three roads across the Sioux Territory to the Black Hills in exchange for rations and supplies to the Indians.

As the buffalo disappeared from the plains and the government restricted Indian rights, the Indians saw little choice but to begin conforming to the white lifestyle. The government took away their horses and guns and promised to give them rations and supplies until they were self-supporting. The mainstay of Indian life became farming, instead of hunting. Since the late 1800s, there have been few physical confrontations between the Indians in the last century, arguments over territory persist to this day.

SOURCES:

- Milton, John R. *South Dakota: A Bicentennial History*, 1977.
- Schell, Herbert S. *South Dakota: Its Beginnings and Growth*, 1955.
- Schell, Herbert S. *History of South Dakota*, 1975.





Around Indian Country Opinions

Congressmen threaten Indian rights

Seemingly, the wars are back again, or did they ever stop? And now there are more and more publicly elected officials entering the fray—including governors and U.S. Congressmen—with what could very well be a 7th Cavalry Custer's revenge attitude.

It doesn't matter to these elements whether the tribe has a history of friendship or opposition to the U.S. Government. It doesn't matter to them about the treaties, court decisions which may uphold tribal treaties or Indian law. Where there are established rights by Indian Tribes to jurisdiction over lands, water, minerals, fish, transportation or commerce, these types are unimpressed.

What does matter to these elected officials are the rights of non-Indians over Indians and their tribes. Where the two overlap or where there are opposing non-Indian interpretations, it seems the non-Indians come first.

Next are the leadership which care, first, about the ballot box and how they can use it to get elected or re-elected. For these, the premium is playing Indian off of non-Indian constituents. It is not new. Former Congressman Lloyd Meeds (Dem.-Wash) did so in the mid-1970's. He changed his position from an Indian supportive posture to introducing anti-Indian legislation. It worked for him.

Meanwhile, back in the late 1980's the whole Wisconsin Congressional delegation, and at least one sidekick from Michigan, have stamped back to Custer Boulevard and John Wayne Avenue. Their plan: Rewrite history by introducing legislation which would abrogate treaties of Indian tribes in those states. It is a nifty concept when the script doesn't read well.

Over in Montana, Congressman Ron Marlenee (Rep.) is staking out the Indians so he can do in incumbent Senator Max Baucus (Dem.) or perhaps later, his colleague Congressman Pat Williams (Dem.).

Both Marlenee and the Wisconsin delegation have written letters to tribes in their states to cut off federal funds if they do not recognize non-Indian demands.

In South Dakota, Governor George Mickelson (Rep.) is fighting with the Rosebud and Oglala Sioux Tribes over jurisdiction on the highways running through their reservations.

It remains to be seen if the South Dakota Congressional delegation's commitment to its Indian constituency will go the way of 20 million buffalo. Some South Dakota Indians say yes, some say no.

There are issues in North Dakota, as well. They include reclaiming Indian remains from the State of North Dakota, return of excess lands from the federal reservoirs and other jurisdiction issues such as utilities and access by non-Indians through Indian Country to U.S. Corps built dams.

To date, however, the North Dakota Congressional delegation has not been breakfasting on waffles, nor have they joined the Indian bashing fraternities. Stalwarts like five term Senator Quentin Burdick (Dem.) have not dropped one constituency for another, and the same follows suit for Congressman Byron Dorgan (Dem.) and Senator Kent Conrad (Dem.). This is not to say they have not had pressure from anti-Indian elements or even their peers in Congress.

North Dakota Governor George Sinner (Dem.) remains an optimist, continuing to develop positive working relations with North Dakota Tribes. He looks forward to working with his fellow governors in Montana and South Dakota in regard to tribal economic development. Good luck!

Perhaps, some of the elected leadership from Montana, South Dakota, Michigan and Wisconsin need to follow the examples of the North Dakota delegation and Governor.

What is even more important is that members of Congress and governors of other states keep a better respect for all their constituents, including their home state American Indians and respective tribes.

Writing threatening letters to tribes or introducing legislation to rewrite treaties because they do not fit non-Indian values or serve anti-Indian interests are not the answer. Those who choose to play one of the most thoroughly suppressed people in this nation against other constituents are practicing a sham on equitable representation.

It is not acceptable or rational to have members of Congress or governors join a trail for Custer's revenge. Remember, it already happened at the Massacre of Wounded Knee, December 29, 1890.

United Tribes News

Final services for "Peace Chief" in Arlington



Louis Rooks Bruce
December 30, 1905 - May 20, 1989

Arlington, VA — The man former South Dakota Senator James Abourezk said on learning of former Commissioner Bruce's death, "that Louis Bruce was probably one of the best Commissioners in the history of the Bureau of Indian Affairs," and the "Peace Chief" by his friend Reeves Nahwoosky, died on May 20, 1989 at an Arlington, Va., nursing home.

Mr. Bruce, who was the Commissioner of Indian Affairs from 1969 to 1973, and the President of Native American Consultants in Washington, D.C., had been ill for several months.

Louis Bruce was born on the Onondage Indian Reservation on December 30, 1905, the son of a Mohawk father and Oglala Sioux mother. He graduated from Syracuse University and in 1931 married Anna Wikoff. He was scheduled to enter the 1932 Olympic Games to throw the javelin, but because of a leg injury just prior to the games was unable to participate. Louis Bruce became a dairyman, worked at a New York clothing store, served as education and youth director for the Dairymen's League Cooperative Association and worked in advertising and public relations in

New York. From 1959 to 1961, he was special assistant commissioner for cooperative housing at the Federal Housing Administration in Washington, D.C. Later he was a public relations executive for a chain of cooperative supermarkets in New Jersey and education director and Chairman of the Board of Trustees of Zeta Psi Educational Foundation and Fraternity Inc. in New York.

He served as an advisor on Indian affairs to several presidents, including Franklin Roosevelt, Dwight Eisenhower, and Richard Nixon. He was appointed to the Presidential Advisory Committee on Indian Education, but it was his devotion and dedication to the Boy Scouts of America that earned him the Silver Buffalo Medal, their highest honor. He was a Mason, a member of the Cosmos Club, the National Press Club and the Capitol Hill Club. Survivors include his wife, Anna of Arlington; 3 children, Katherine Louise Huxtable, and Donald Kenneth Bruce, both of Richfield Springs, N.Y., and Charles Wikoff Bruce of Las Cruces, New Mexico; a sister Noresta Cable of Ilion, N.Y. and eight grandchildren.

Bruce pushed for BIA changes

As commissioner of the Bureau of Indian Affairs from 1969-1973, Louis Bruce served during a period of intense change including the 1973 take over of the Washington, D.C., Bureau of Indian Affairs headquarters by American Indian activists. Throughout this he personally met with activists and elected tribal leadership, urging restraint and change.

Bruce sought to bring innovation to Indian Affairs by pushing for the "Nixon policy of self-determination" by Indian tribes and diminishing the rule of old line white bureaucrats in

the BIA, oftentimes known as the "green-eye-shade boys."

Special assistants he brought in were known as the "Katzenjammers Kids" and included such persons as A. Sandy McNabb (Micmac), Ernie Stevens (Oneida) and Al Trimble (Oglala Sioux). He sought to decentralize BIA authority at the Washington, D.C., level and to strengthen tribal government influence and consultation.

He earned a reputation for his fairness and respect among Indian tribes throughout the nation.

Commentary

The end of reservations?

It is 1989 and it is the centennial of the State of South Dakota. It is also the centennial of the Agreement of 1889 which broke up the great Sioux reservation into component reservations that we now have west of the river in South Dakota. Once again, the cry arises that these reservations have outlived their usefulness and are not serving the Indian people well. Hence, the reasoning goes, the reservations should be broken up and done away with. Yet there are those who disagree and these include both white and Indians.

In truth, it is difficult to defend many aspects of the West River Reservations. They're not viable economic units. Without outside help, there is no way that they can support the people that live there. Even with outside help, unemployment rates run from 70 - 90% at any given time. The federal government comes through with enough to keep people from actually starving, but with little more.

The pervasive poverty brings with it predictable social ills. The crime rate on the reservations is extremely high and utterly exceeds that of surrounding counties and municipalities. Violence appears sometimes to be the norm. Alcoholism is rampant and at the heart of much of the crime. The family structure, so important to the Indian people, appears to be crumbling. Yet the people cling to the reservations and many wonder why.

One of the reasons why is that the reservation is home. More than that, it is the homeland. It is the remnant of two continents once totally owned by Indian people and now largely out of their hands. They cannot look across the ocean to a county where their culture and their people will always be preserved as can many white, yellow and black Americans. The people must survive here. In addition, here are the huge extended families that are so important to an Indian individual. Collateral aunts, uncles, cousins, grandparents and other relatives form a cocoon around the individual. This cocoon is room that he needs to function and to survive. Where else but a reservation can it be retained intact.

The reservation is also a great cultural center. It is here, if anywhere, that the language is preserved. It is here that religion in its various forms lives on. It is here that the ceremonies and the dances continue in spite of many pressures against them. With no reservation many of these things would cease to be living entities and become quaint subjects in books and perhaps on videotape.

The reservation is also a place where one can be what one wants regardless of outside pressures. If a person should choose to use the reservation as a spring board toward education and the entrance to the larger society, he can certainly do so. If, on the other hand, the person wishes to stay and live in as close an approximation of traditional Indian life and values as he can manage, this too is possible. There are many degrees between these two extremes. The reservation can accommodate them all.

How then can one make a reservation viable. It is possible that it can't be done, but if this is so we will lose a great deal whether we are Indian or white. Certainly, the weaknesses of tribal government can be overcome. Better people can run for office and hopefully be elected. Certain structural changes can take place in government. Tribal law enforcement can be upgraded and rationalized. Two decades of Indian students graduating with law degrees should provide dramatic changes and one hopes they will. Indian health can improve. Indeed, it has improved quite a lot in the last 20 years. This can only go up. This leaves us with economics which is the toughest of all the problems to approach. In all likelihood, more people will have to leave the reservation to find employment. Still, the reservation should be there for them to visit or to retire to. A healthier reservation can help the Indian people and it can help the state of South Dakota which can ill afford to have the present situation. Thus, the call should not be for ending the reservation, but for improving it and making it a better thing for all.

MITAKUYE OYASIN "We are all related" a book by Dr. Allen C. Ross

Anna Rubia, UTN Review



Dr. Allen C. Ross, the author of *Mitakuye Oyasin*

What prompted my purchasing this book for use in the classroom was a perspective I share with a number of Indian Educators across the country: that the spirituality of the Indian individual is left out of the curriculum which we teach our children. It is reflected in all social aspects of the culture, but little is integrated in the learning process at the teaching level. This is not to say, spirituality is a specific religious doctrine that needs to be conveyed. In essence, we are all spiritual beings looking for human experiences.

MITAKUYE OYASIN by Dr. Allen C. Ross is written in a manner that reminds the reader of having a conversation with the author. Yet it is documented with research findings that blend the credibility needed for those non-Indian skeptics. The topic areas are full of spirit of its own, generating much discussion at all levels. It is the type of book one has a hard time putting down for too long and when completed one needs to exchange ideas with others who have read it. It balances well the concepts and philosophies in the Indian world and that of the New Age movement

occurring in the general non-Indian society. It references the Lakota traditions, the Hopi beliefs and the universal archetypes that give question to the similar acknowledgement of the title that "We Are All Related".

Theodore Jamerson Elementary School staff are proud of the fact that the illustrator of the book is our 3-4 grade teacher, John Beheler. The collaboration of the book and its concept have provided a written format by which both Indian and non-Indian people might share similar understanding. As a preeminent book in its concept, it will undoubtedly find scrutiny by some, but with others it will provide a means of further investigation of spirituality: A tool which education and learning is all about.

Besides being in the elementary and secondary classrooms this fall, Dr. Ross's books are currently being utilized in the counseling courses of the Native American Studies Department, Saskatchewan Federated Indian College, Regina, SK, Canada. They are also part of the University of Mary's summer school course offerings, and will be part of the Indian literature requirements of Mary Lemcke's English classes at United Tribes Technical College.

First Annual Hollow Horn Bear Sundance to be held

St. Francis, SD — The first annual Hollow Horn Bear Sundance will be held on the Rosebud Sioux Reservation near St. Francis, SD, from July 23-30, according to published announcements from the group planning the spiritual event.

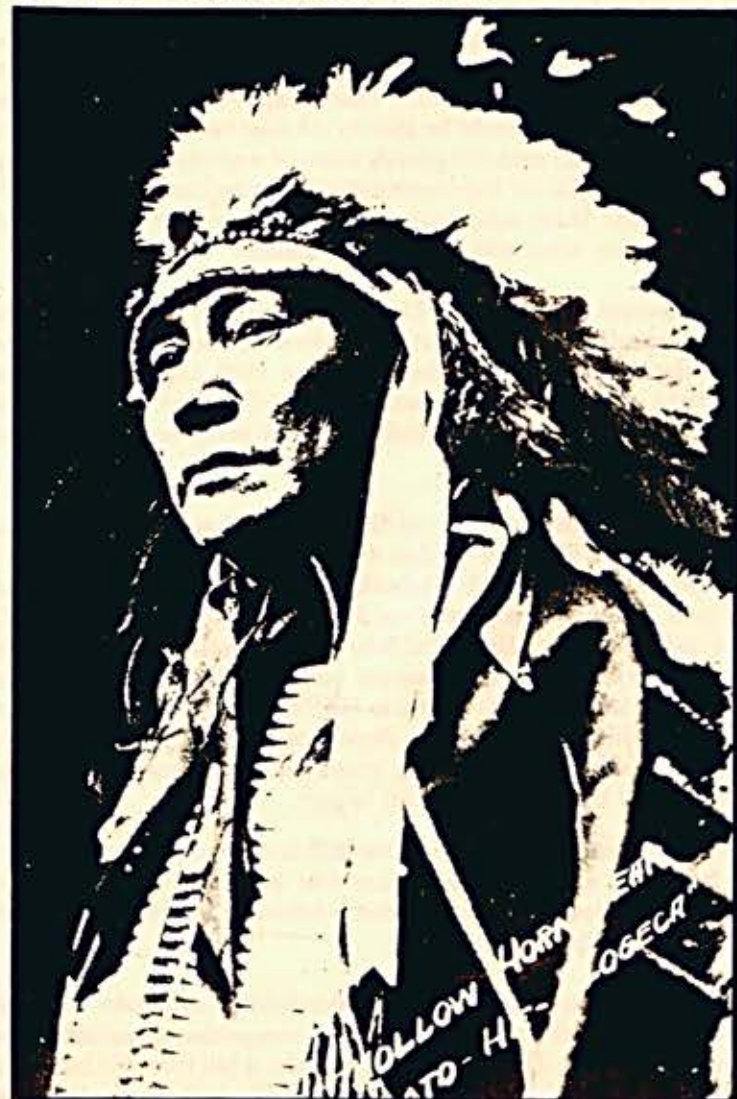
The sundance, named after traditional Chief Hollow Horn Bear or Mato Hehlogeca of the Rosebud Sioux area, will be under the direction of his great grandson, Joe Eagle Elk, who is the keeper of the recently returned

chief's sacred pipe.

Purification days are scheduled from July 23-26 and Sundance ceremonies are from July 27-30, 1989.

The site is one half mile northwest of the Joe Eagle Elk residence above Grass Mountain Valley, five miles west of St. Francis, SD.

For further information contact Albert White Hat (605) 747-2711 or Duane Hollow Horn Bear (605) 747-2715. No drugs or alcohol are allowed.



Mato Hehlogeca-Hollow Horn Bear

North Dakota Indian Affairs Commission

UPDATE

Juanita Helphrey
Executive Director

The last comment about our biennium provided the "fuel" to start the news - by discussing our budget for the new biennium - the one the legislators left us with.

Folks - we received a \$13,500 increase! And, perhaps salary raises. I don't believe its because our state suddenly got rich, however. Its the result of a lot of careful planning because some years back we somehow got into debt. Something to do with our economy I am told - the drought, the drop in prices of gas and oil and "capping" of a lot of North Dakota's wells, and a rise in prices of many "consumer" items. We didn't plan very well for those kinds of impacts that suddenly occur "out of the blues" and Governor Sinner, his economists, our Office of the Budget, our legislators and many others, had to make cuts, project costs, plan years ahead, etc., and finally balanced our budget (I think). At any rate we (this little tiny agency) survived it all and "hung in there" with the rest.

The increase specifically is earmarked for our ND Native American Youth Alcohol and Drug Abuse Education Program. We started in 1981 from a bill adopted by the legislators with a budget amount of \$383,000 and during the "bad years" we decreased back to \$300,000. With this and other small increases we now have \$316,974. The youth alcohol program has been striving for these eight years to prevent our young from abusing drugs by "educating" and by alternative "choices". It is well established, successful and definately needed on the reservations, which is where the funds are directed. Our Indian Scholarship program, on the other hand, provides opportunities for these same young people to pursue their dreams through higher education and has graduated hundreds of students from colleges and universities in North Dakota. It proves the point that we can "defuse" a volatile alcohol and drug abuse rampage on the reservations and help our young people become high achieving, tax paying employed individuals who don't have the time or the desire to drink or abuse other drugs!

Our Indian Scholarship Program remains at \$175,000. It has been that amount for years now and though we could use an increase because of the demand, glad we have not been cut in these days of tight budgets and limited dollars. These funds definitely go to good use. Almost one-fourth of our scholarship budget provides merit scholarships to 3.50 average or better students! Yes, we have high achievers. Currently, we are developing administrative rules for public hearings to assure that all needs are met in terms of criteria for the type of student we serve. Remember, we develop "packages" of financial aid with other funding sources and with a lot of help and suggestions from the Financial Aids of each college. We fund students in every college in North Dakota, about 125 is our average. We receive upwards of 500 applications per year - so the demand is great. We wish we could do more but cannot, however, what we do we do well.

Our total budget was finalized at \$694,000 this biennium (1989-1990). Almost \$500,000 is for our two programs and the rest to fund this three person office and its 20 member Commission. Though we've had no increase at all in operations (travel, postage, printing, Board expenses, etc.), we will be getting a small increase in staff salaries which hasn't happened in several years. We managed last year so we should be able to the next two years, having already made necessary cuts and curtailing funds where it was vital in order to continue operating. I am grateful for the continued support by our legislators and their trust in this agency. Many other states are battling (and sometimes bitterly) to keep such an agency alive within their government!

I will now comment briefly on this Legislative Assembly that we just survived! A "nutshell" capsulation is all you will get, however, because we are in the process of developing our "Voting Record of the 1989 Legislative Assembly", which provides all information on our "Indian bills", and which you can request copies of (we do not automatically mail our many copies because of our limited printing budget).

We did "follow" hundreds of bills but those that we kept total track of as "Indian bills" amount to 27. That is what will go into our voting record. Of those 27 there were five dealing with "Reburial of Indian Remains." Of those five three did pass. The most significant one to pass was one drafted by Kip Quale and supported by the State Historical Board - a bill that strengthened state law to protect burials and to provide stronger penalties, with a clause that would put it into effect immediately. That was HB1584. Also, SB2372, regarding the State Historical Board's authority to dispose of items within its custody, also passed. But, a significant bill, SB2355, which dealt with imposition of penalties for the opening of burial places, failed to pass.

The Children's Coordination Committee' bill and appropriation request passed! This was also significant legislation that our Indian communities supported, as we are interested in our children's future. This will focus on children and coordinate children's services.

Other bills included the passage of Fort Berthold's Legislation for renewing their agreement with the state on reciprocal recognition of certain state and tribal court judgements (HB1270). It was actually a bill from the last biennium that has been continued because of its success. We had asked other tribes to join, but they did not.

Two bills dealt with the state's Commitment Act. This regards the Jamestown State Hospital and its future. There is a possibility that they will "get out of" addiction counseling (and most of our Indian people who have alcohol or drug problems go there). There is also an ongoing problem with payment responsibility between the state, IHS and tribes, that keeps us on the alert as to any budgeting or program changes. These bills were changing policy and so we attended hearings in order to assure state responsibility to its tribal "citizens". SB2389 did pass with some amendments, as did HB1038, so we will monitor and follow through with our "watchdogging." In fact, I was recently asked to serve on the Advisory Board to the Jamestown State Hospital. As for the problem of repayment of bills (whose responsibility?), that is gradually being resolved and all four Tribal Chairpersons from our four reservations are currently reviewing an "agreement" between the various levels of government regarding the responsibility.

The skeletal remains issue will continue to be part of our Commission's as well as the state's agenda for some years to come. The State Historical Board is in discussion on the reburial of those remains currently in their storage. The board is finalizing the administrative rules. Should the remains be released soon, Fort Totten has offered to rebury them in a "safe" spot on their lands. The Intertribal Reinterment Committee will be the responsible entity for this. Earlier we had successfully received adopted policy by the Board to rebury but a professor from Jamestown stopped action by filing an injunction against the board. That was last summer! At any rate, though progress is slow, and there is still an uphill battle, those remains will be reburied! What now is to be done? Future policy! In otherwords, the policy the board finalized deals only with the current collection. Now they have to "hammer out policy" for the future (and forever, we hope) so there will be other public hearings and other administrative rules. All complex, isn't it? I reviewed our official records and found that we have been involved in this since 1982. It takes time.

Centennial Activities are at the top of our agenda, currently. Mainly, because we are assisting the Centennial Commission on occasion and because we are involved with the planning of the KXtravaganza on July 4 in Bismarck. Our role was to assist in developing the agenda for the prayer ceremonies at 7 a.m. that morning and to invite Indian prayer leaders, flute players, Indian dancers and drummers. This was accomplished and now we will appear that morning to assure that all goes well and to participate.

On July 4, following the prayer ceremony, there will be a full day of activities, including local and national talent. June Parisiene Randall, known as June Kay, will be singing her original songs, and playing her guitar at 10 a.m. on stage (on the Capitol grounds). Come and see her and support her. She is originally from Belcourt but now resides at Grand Forks. She has great talent and did perform on two occasions for the Miss Indian America Pageant. The whole day's events will be televised on CBS and fully covered by KFYR studios.

Another event that is being planned by Sandy Poitra and Loren Fredericks is an Indian Encampment during the week of the fourth. They hope to replicate an old Indian village with teepees and Indian traditional people. They hope to have mini powwows each day and do some "trading" with a wagon train settlement over the hill from them in Mandan, and to the public of course. The Chamber of Commerce in Mandan is assisting them.

Since this is the Centennial, we will also have one of the largest parades North Dakota has ever seen. Many Indian people will participate. We have encouraged participation on the theme that we live together in this state and lets look to a good future together. Bismarck alone expects about 150,000 people over the weekend of the 4th.

In celebration of the Centennial our North Dakota Indian Affairs Commission created an "Indian Citizen of the Year Award" and presented it to Pemina Yellow Bird during the Commission meeting and Indian Day luncheon at Grand Forks on April 5. Pem has been the leader in resolving the issue of Indian remains. We also had several "Meritorious Service Awards" presented to Art Raymond, Cornelious Grant, Clark Wold and Kip Quale for "service beyond the call of duty". They all have been highly committed individuals who have helped us tremendously.

There are several ideas in the coffer for the Indian Heritage Centers. UND and the Minot State University are planning such type centers and have applied for funds, etc. Tex Wounded Face was successful in obtaining the old Mandan Depot for such a center to be utilized for Indian art and culture projects (he is on his last month in a position with the Economic Development Commission which was funded by JTPA and is now depleting those funds). We are sorry that Tex is "moving on" but wish him luck in his continuing success as an accomplished artist and sculptor.

There were new tribal elections at Fort Totten, Carl McKay was successful in his campaign for Tribal Chairman again. He has been there for years, having only taken a few years off to go to law school. Standing Rock's elections will be held in August and I believe there will be several people running for Chairman, including the current Chair, Charles Murphy. Turtle Mountain's elections were last year and Twila Martin Kekahbah was elected. She is doing a terrific

job for her tribe and we are already hoping she'll run again next year (since their reservation has only a two year term), though we know how much of a "burn out" being Tribal Chairperson can be. At Fort Berthold, there will be a couple of positions open and elections held, though the Chair, Ed Lone Fight, still has two years to serve in a four year position.

There has been a lot of activity within our state with matters of importance between state officials and tribal officials, especially those officials mentioned above. With their style of leadership more jurisdictional questions and issues are surfacing, but as a result, there seems to be more understanding and unquestionable support in working to resolution. Areas such as roads, Missouri (Lake) shorelines, and law enforcement are being addressed. One example is that the Turtle Mountain Band of Chippewa has received funding to place highway patrol on the county road going through their reservation. The funds came from the A.G.'s office through federal grants. Meanwhile, Fort Berthold is still pursuing with state and federal officials shoreline and lake bed ownership. They are looking for economic development prospects in those areas and feel it is rightfully theirs.

Speaking of our tribe's, I have to mention the newspaper article printed in the Philadelphia Enquirer recently, and which caused a lot of controversy. It has since been reprinted in other newspapers including The Bismarck Tribune and the Lakota Times. From my view here at the Capitol, though we see some disheartening evidence of alcoholism and poverty, we also see many, many positive things happening. Our Indian youth alcohol program is a good example. Indian youth are now taking leadership roles, both at school and in their community, and are "saying no to drugs", or better put, choosing sobriety. Many who were caught up in drugs have gone to treatment willingly and are striving to succeed in school. We may not have had some of these successes without this program that the Legislature chose to support beginning in 1981 when we first put forth a request for funding to them.

Another example is the Run for Sobriety that I attended at McLaughlin, SD last month. Hundreds ran from communities throughout the reservation and congregated at the community center following that event for a feast and speeches and activities. From little tiny kids to elders! Harriet Skye was honored for helping establish the first AA group at Standing Rock and for 17 continued years of sobriety. Harriet, everyone knows, used to run the "Indian Country Today" program for KFJR and is now a college student, living in Washington, D.C. with her daughter.

Still another example is the Indian Days activities two weeks ago at New Town. The whole day was set aside to honor Indian people with traditional and contemporary recreational activities including a powwow, feast, parade and games for kids.

And, many tribes are creative in program development focusing on needs of their communities and reservation. For example, a new project started up at Fort Totten for young single parents. The tribe provided a house which has been remodeled and is used as "training ground" to teach budget planning, cooking, caring for children, etc. The participants in the program, both young teenage mothers and young teenage fathers are "lined up" and eagerly awaiting its opening and are very excited about it.

We also were funded \$60,000 to enhance our Youth Alcohol Program through a grant from the ND Alcoholism Division (from Omnibus Drug funds), to develop a teenage peer counseling and teenage pregnancy prevention program. It also includes working with dropouts or potential dropouts from high school.

Further, our Indian Scholarship Program is receiving over 500 applications per year from young people anxious to obtain degrees in variety of areas! 20 years ago there were only five or six. Surveying our current students, we find the chosen degree areas are expanding and we are shifting from the social work and teaching fields to science, math, and other areas we've never seen much activity in before! For a copy of that survey, please call our office.

Governor Sinner is the newly elected Chair of the Western Governor's Association. He tells me one of his focuses will be state/tribal relationships, and, in fact, his first meeting will include discussions with Tribal leaders from this western area. His focus in the state, of course, has been in the area of economic development and he has been very supportive thus far with Indian economic development. He intends to keep pursuing that problem and is anxious to assist and exchange information with other Governors. We are hoping he will keep this agency involved because we have background and knowledge of years of successful relationships with tribes.

Virgil Hill returns to North Dakota to win again!

Bismarck, ND (UTN — In late May, 1989, Native American Virgil Hill, WBA Light-Heavyweight Champion, returned to Bismarck for his fourth defense of his title in 14 months, and he won! He beat Joe Lasisi by a TKO in the 7th round.

Mary Lemcke, College News Editor for the Tribes News, attended the pre-fight news conference at the Bismarck Sheraton on May 25, 1989, the official pre-fight weigh-in at the Sheraton on May 26th, and the Hill/Lasisi Title Defense at the Bismarck Civic Center on May 27th.

Writers, sports editors, photographers, and TV camera crews from the Associated Press, ABC Sports, and other North Dakota newspapers and TV stations such as The Bismarck Tribune, Minot Daily News, Grand Forks Herald, Jamestown Sun, KFJR-TV, KXMB-TV, etc. were also invited to all the events by the Civic Center in Bismarck and the fight promoters.

Virgil Hill has long been a friend of United Tribes Technical College, and he keeps informed about events at the college. Virgil also has many loyal supporters and admirers among the UTTC staff and student body.



Virgil Hill

Mr. Futch, Virgil's trainer, also keeps current with Tribes activities. He has received copies of the weekly on-campus UTTC Staff and Student Newsletter. As was reported by Gary Smith in a recent article in Sports Illustrated magazine, Mr. Futch is part-Indian on his mother's side, and he takes an interest in progress of education for Indian students.

In September, 1986, Virgil Hill, Mr. Eddie Futch, boxer Hedgemon Lewis, and several of Virgil's sparring partners and friends came to UTTC to address an all-campus assembly at James Henry Community Center. Following the presentations by Virgil and Mr. Futch, Virgil and his trainer signed autographs and visited with the children from Theodore Jamerson Elementary School, the college students, and the assembled faculty and staff members for over an hour. On the day, when Virgil's car drove up to the entrance of the gym, Virgil exclaimed, "I REMEMBER this place!" During Virgil's Golden Gloves days in North Dakota, the Tribes "old" gym was host to several Golden Gloves boxing meets in which Virgil took part.

At the weigh-in before the May 27 fight, Mary Lemcke visited with Virgil and Freddie Roach, Virgil's co-trainer (Virgil's trainer, Eddie Futch, was recovering from knee surgery and had not come to Bismarck for the

bout). Virgil said to tell everyone at Tribes "I haven't forgotten all of you! I have always appreciated all the support I get from everyone at Tribes. Best Wishes and God Bless!"

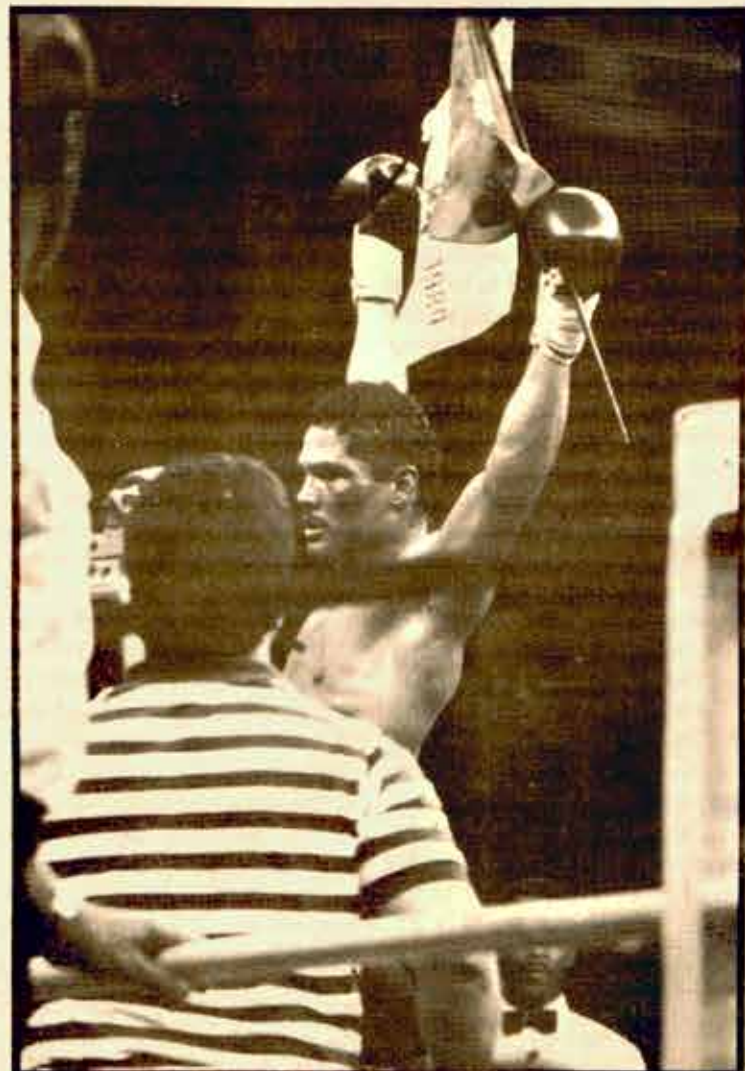
Mary also visited briefly with Virgil's opponent for the May 27th bout, Joe Lasisi (Virgil's former sparring partner) and Israel Cole, Mr. Lasisi's sparring partner. Of Virgil,

Israel Cole said, "Everyone likes and respects Virgil." (Israel Cole fought Don Schommer of Minnesota in an 8-round undercard bout at the Hill/Lasisi Fight).

Virgil Hill has promised to return to United Tribes Technical College for an all-campus assembly or a graduation when his very busy schedule permits.



Virgil and Freddie Roach



A victorious Virgil Hill in the ring, after his win by a TKO in the 7th round over opponent Lasisi. (UTN Photo)



College News

College also houses elementary school

By Dottie Schmeling, Guidance Counselor,
Theodore Jamerson Elementary School



Theodore Jamerson School logo symbolizing all families and tribes in unity around the circle of life. Cover design by Valerie DeCoteau, Fifth Grade.

"An educational hub and sense of community"

Theodore Jamerson Elementary School is located on the campus of United Tribes Technical College, just south of the airport in Bismarck. The school was founded 16 years ago to accommodate the K-8 students of parents who were attending U.T.T.C. With family housing readily available on campus, Theodore Jamerson provides an educational hub and sense of community for young students (K-8) living on a college campus.

The 91 students at Theodore Jamerson are all Native Americans, coming

from various tribal affiliations throughout the upper Midwest. Many factors including, but not limited to, mobility, drug & alcohol abuse, poverty and single and adolescent parents put many of the students at T.J. in the high risk category. For these reasons the Counseling program at T.J. has been developed to focus on developing the whole student, fostering self-esteem and providing preventive awareness in education.

Group guidance is provided weekly in each classroom. Individual counseling is provided to students who are referred by parents, teachers, or by themselves (they do refer themselves).

Although Theodore Jamerson is in a unique school setting, the elementary guidance program is one that could be

utilized in any elementary setting.

Along with the typical classroom guidance topics of understanding self and others, testing, values, careers, and studying, the counseling program has a heavy emphasis on physical and mental health. Drug and alcohol preventive education, nutrition, learning how to protect yourself and others from abuse and death education are all part of the program.

"Respect and promotion of the child's, cultural, emotional and developmental needs are the foundation..."

Often when students arrive at Theodore Jamerson it is their first time living outside of the reservation and the first time they have experienced living in a city the size of Bismarck. Education, including Counseling, must reflect the needs and difference of the variety of students being served. Respect and promotion of the child's cultural, emotional and developmental needs are the foundation of the educational philosophy at Theodore Jamerson.

Theodore Jamerson is lucky to be able to have the Bismarck-Mandan community with its resources and services so close at hand. Some of the activities that the students have experienced this year include a workshop by Laura Helbling, a death and dying counselor from Mandan; a tour and presentation by Nedra Eckroth at Heartview Foundation; an alcohol and drug education session by members of the Bismarck Police Youth Bureau; "Our Kids Need to Know" on personal safety, Ann Schmitz, Coordinator; culturally related storytelling, Regina Schanadore; and the importance of elders in families, Gerard Baker.

Keeping students and parents actively involved in education and cultural activities has positive preventive results. A "Say No" Club has been

formed this year and meets every Tuesday and Thursday evening on campus. Attendance of 50 to 60 people per evening provides visible evidence of the popularity of the club and its message.

Students who sharpened their artistic skills attended art club every Monday and Wednesday evening. To culminate the club's year, student works were on display at the Capitol in the Insurance commissioner's office in May and the governor's office for the month of June.

The parents of students who attend Theodore Jamerson were able to attend parenting classes through United Tribes Technical College for 1 semester hour of humanities credit. This provided a strong link between the school, the child and the parent. Thirty parents elected to sign up and complete Parenting class this year.

To further ensure understanding of the student, the program seeks to facilitate a positive transition from home to school by visiting homes of students. Parents are invited to the school to preview materials and to visit often.

As with any program, it takes a lot of administrative support and cooperation among staff and parents to make it successful in the goal of meeting each child's individual needs to encourage the student to be the best she/he can be. Hence the school's founding and continuing philosophy continues to be:

- Each student is an individual with unique talents and skills;
- Each student learns best as an active participant;
- Each student's natural curiosity and personal experiences will be interpreted into all learning;
- Each student's heritage should be preserved and practiced;
- Each student should be expected to deliver quality performance;
- Each student will be motivated to continue lifelong learning.

(Perspective, ND Education, May 1989)

College Events Column

By Mary Lemcke
College Events Writer/Editor

The subject of my column this month will be on "Not Forgetting". Recently, I was privileged to be able to see Virgil Hill again when he was in Bismarck to defend his World Boxing Association Light-Heavyweight Title, and, as I visited with Virgil, I realized he exemplifies this theme... "Not Forgetting".

Virgil Hill—North Dakota son—professional boxer, winner of the Silver in the 1984 Olympics, has a World Title and a famous trainer Mr. Eddie Futch, whom Sports Illustrated magazine calls "The greatest trainer in boxing today" (in the words of Ray Arcel). Yet Virgil doesn't forget North Dakota. The North Dakota flag, something very few people but North Dakotans were used to seeing, has been seen now by millions since the 1984 Olympics, when Virgil began his tradition of waving it proudly in the ring. It was seen again on May 27, 1989 on ABC television when viewers all over the country saw the North Dakota flag and the North Dakota Centennial flag in Virgil's hands when he was carried victoriously around the ring after his defeat of Joe

Lasisi. Virgil has brought ABC television to Bismarck—he's brought his fights to the Bismarck Civic Center, and they're broadcast nation-wide. His desire to remember his North Dakota days has brought money in to the Civic Center in ticket sales to the shopping malls, motels, and restaurants in Bismarck when people come from all over to his fights. But most of all, Virgil has brought his sense of pride in North Dakota back to us.

When I brought Virgil to the gym at UTTC on the day in 1986 when he spoke to a big crowd of staff, students, and guests, he grinned and explained, "I remember this place!" He remembered the Golden Gloves bouts at the old gym—bouts when he was a young, fledgling fighter coming to Bismarck from Grand Forks.

Yes, Virgil is the type who remembers. It's one of his greatest strengths and most endearing personality traits. I admire people who remember. We are all, like Virgil, products of our home, of what we do, and of "where we come from". Change happens in our lives. Yet, the

Virgil Hill, a Native American winner is not forgetting

more things change, the more they seem to remain the same. Values that we're taught remain. We are "where we've been". Our values, born in our families, communities, in our schools, churches, and other groups are deeply-rooted in our potentials for the future. Our values come from our culture: who we've been in the past...we are products of the sacrifices our families and our ancestors have made for us...we are products of the work our teachers and our religious leaders and our coaches and counselors have put into us...We are all constantly moving toward new people, new experiences in the future, and as we do, we form our futures upon our past. We have to remember who we are and where we've been so we know where we're going!

This remembering who we are and where we've been is one of the strengths of this college. There is an emphasis on tradition, yet there is a drive to prepare for the future here. This college is part of the Indian culture that has evolved on this continent for thousands of years. We are all part of a continuum...a dynamic pro-

cess of becoming...but what we become is deeply-rooted in the past values that have endured and allowed us to survive. A culture's deeply-held values and traditions form the behavior of the families and social groups it gives birth to. Those values are echoed in the words of people like Sitting Bull and Chief Joseph and Black Elk. We need to remember those values and those words. They reflect "where we've been...and they set the course of where we're going. Let us "go forth in beauty"!

"The man who sat on the ground in his tipi meditating on life and its meaning, accepting the kinship of all the creatures and acknowledging unity with universe of things was infusing into his being the true essence of civilization in its highest form..." (Chief Luther Standing Bear)

Thanks, Virgil, for remembering us in North Dakota and for remembering us at United Tribes. Especially, thanks for reminding us of the grace and wisdom in remembering!

The Tribes News will feature articles about students who have graduated from United Tribes Technical College and articles about Indians in our community. The following articles, about Joan Estes and Jeff Laundreaux are such features.

North Dakota Capitol Indian Educator came from United Tribes Campus



Joan Estes, former Principal of Theodore Jamerson Elementary School for 13 years, returned on May 5, 1989 to address the graduating class of TJ. (UTN Photo)

Bismarck, ND — In August of 1988, Joan R. Estes, who had been Principal of Theodore Jamerson on the campus of United Tribes Technical College, accepted the position of assistant director for Elementary Education with the N.D. State Department of Public Instruction.

Ms. Estes came to United Tribes and Theodore Jamerson Elementary School in 1975. As Principal of TJ, she supervised Kindergarten through 8th Grade and a staff of 18 professionals and para-professionals. Joan was a positive force for fostering good communications between the board of TJES, the teachers, and the parents. She worked with the board to keep it informed and to receive its recommendations, and she carefully supervised an in-service program for the staff based upon their input. She also made it a point to communicate every day with parents concerning their children. Joan was always known to be highly visible and accessible to parents and staff.

Ms. Estes supervised Chapter I and Title IV support programs, managed the school's yearly budget, and wrote proposals.

While Estes was principal of TJES, Native American culture and tradition were incorporated into class experiences on all grade levels. She implemented the "Writing to Read" program, a method of teaching reading and writing skills using IBM computers. Students from TJ participated in local science fairs and the "BOOK-IT!" program.

Estes was an avid supporter of the artistic development of TJ students. Every year, children (K-8) presented delightful programs incorporating dancing, singing, instrumentation, painting, and speaking, to the staff and adult students of UTTC. TJ singers, dancers, and performers entertained for holidays and graduation.

Under her leadership, the school met the standards for accreditation from the Department of Public Instruction and has scored at the 100% level on many reviews. For the final four years of her tenure at TJ, the school earned accreditation with commendations after completing the

School Improvement Process.

Ms. Estes' administrative duties did not confine themselves to being Theodore Jamerson's principal. From 1985-1987, Joan was an Independent Evaluator for a Title VII Bilingual Project in Trenton, North Dakota. In 1984-1985, she was an Independent Evaluator for Project IDEAL at the University of North Dakota in Grand Forks. This project was designed to prepare Indian students at the Masters Specialist and doctoral level in educational administration. In 1977-1978, Ms. Estes was an Evaluator for Title IV, Part A.

In 1966, Joan was the Acting Director for Headstart on the Standing Rock Sioux Indian Reservation. In this position, she was responsible for organizing and operating nine Headstart centers in the seven districts of Standing Rock in both North and South Dakota. She wrote the first year-long Headstart program for Standing Rock.

Joan Estes has spent a total of 19 years in education. During that time, she has worn many hats. Before she became an elementary school administrator, she taught from 1962 through 1974. She taught for two years in Bethal, Alaska, where the team teaching and planning approach was implemented in a pre-kindergarten program for 40 Alaska Native children ages 3-5 years. She taught all subject areas for a year and a half in Keams Canyon, Arizona—one year with 35 third graders and for six months in kindergarten. From 1967-1968, Joan taught at the high school in Eagle Butte, South Dakota. From 1962-1965, Joan taught history and girls' physical education at Standing Rock Community High School in Fort Yates, North Dakota.

In her new position of leadership in the Department of Public Instruction, Joan feels that she is in a key position to work with all schools in the state serving Indian students. School improvement, staff development, and parental involvement will be key focuses of her work.

UTTC graduate chose to remain in Bismarck

Bismarck, ND — The United Tribes Technical College graduate featured this month is Jeff Laundreaux. Jeff was a December, 1987 graduate of the Food Service Vocation.

Since his graduation, Jeff has gained valuable experience in the Food Services industry by working in three different fine restaurants in Bismarck in those two years; he first went to Perkins and remained there for six months, then worked for the Ground Round for six months. Laundreaux has been at Peacock Alley in the restored vintage Patterson on the corner of Main and 5th.

Jeff's plans for the future include going back to school to pursue a four-year degree, possibly in Hospitality Management or in Coaching. One of the recreational activities he enjoys most is coaching children in basketball and other sports, and he may turn this to a vocational direction. During the basketball season, Jeff is often on tap to referee games at UTTC for the college's Athletic and Recreation Department.

Friends, instructors, and former classmates remember Jeff particularly for his sense of humor and his commitment to excel.



Jeff Laundreaux with his graduating class and his Vocational Instructor Pam Carlascio. Jeff is pictured second from the left. (UTN Photo)

Joan Estes, her background

Joan Stone Estes was born in Elbowoods, North Dakota, on the Fort Berthold Indian Reservation. She attended school at the BIA school there through grade seven. The flood waters of the Garrison Dam inundated the town at that point, and Joan's education continued at Halliday High School.

Estes is Mandan/Hidatsa Indian, enrolled at Fort Berthold, North Dakota. Her father John was a life-long rancher and was actively involved in community and church life. He served on the Tribal Business Council for over 16 years. Her mother was a teacher, and was Joan's first grade teacher. She was a Headstart teacher at Twin Buttes on Fort Berthold for over 10 years.

She has a 19-year-old daughter, Lonna. Lonna is a graduate of Bismarck High School and currently works part-time and attends Bismarck State College. Her goals is to obtain a Bachelor's Degree in Accounting.

Joan received her education primarily in the Dakotas. She graduated with honors from Halliday High School and then went on to receive her Bachelor of Arts Degree with a Major in History and a Minor in Physical Education from Jamestown College. She completed course work leading to

Elementary Endorsement at the University of North Dakota, Grand Forks, the University of Mary, Bismarck, and Northern State College, Aberdeen, South Dakota. In 1986, Joan received her Master of Arts Degree in Secondary Education at the University of South Dakota in Vermillion, South Dakota.

Joan holds memberships in several professional associations: the National Indian Education Association, the National Elementary Principal's Association, the North Dakota Indian Education Association, North Dakota Education Association, and the National Association for Supervision and Curriculum Development. She is on the Board of Directors for the Sakakawea Girl Scouts Council and she is a member of Delta Kappa Gamma, Phil Chapter, an international organization for women educators.

In 1964, Joan was named to "Outstanding Young Women of America", and in 1988, she was named "Outstanding Indian Administrator" by the National Indian School Boards Association. This award holds special significance to Joan because she was nominated for it by the Theodore Jamerson School Board.

College Events Continued

President's and Vice-President's lists for Spring, 1989

The President, Vice-Presidents, and Faculty of United Tribes Technical College announce the President's and Vice-Presidents' Lists for the Spring Semester, 1989.

We are very proud of these students. The students who excelled are as follows:

President's List

Bob Rainbow
Cyrus Stewart
Thelma Bull Bear
Wallace Decoteau
Francis La Pointe
Doug Runs Through
Lois Rainbow
Angela Sweet
Dennis Four Bear
Alvina Quill
Twila Valandra
Delphine Conklin
Henrietta Stewart
Terry Yellow Cloud
Joan Red Fox
Candace Bull Bear

Electrical
Carpentry
Food Services
Plumbing
Automechanics
Electrical
Business Clerical
Business Clerical
Carpentry
Business Clerical
Police Science
Business Clerical
Business Clerical
Carpentry
Food Services
Food Services

Vice-Presidents' List

Milo De Sheuquette
Tim Smells
Richard Chase
Cecil Curley
David LaFromboise
Perry Halsey
Stanley Anderson
Lloyd Waupoose
Rose LaVallie
Lyle Smith
Michael McDermott
Greg Holy Bull
Leroy Beauchamp
Mamie Shavehead
Ed Thunder
Ed Quill
Pat Two Bears
James Diaz
Russell Etcitty
Delphine Garreau
Joe Roulette

Automechanic
Police Science
Plumbing
Carpentry
Carpentry
Electrical
Plumbing
Police Science
Business Clerical
Automotive
Carpentry
Automotive
Plumbing
Business Clerical
Police Science
Automotive
Food Services
Carpentry
Welding
Business Clerical
Automotive

In the Fall Semester of the Academic Year 1988-1989, 41 students at United Tribes Technical College earned Grade Point Averages (GPA's) of 3.00 and above. In the Spring Semester of 1988-1989, 37 students earned GPA's of 3.00 and above.

Request for bids on Vocational House

House 26 feet x 48 feet (1248 sq. ft.) one story ranch style house with trussed rafters design with three tab shingles. The house is sheet rocked and insulated with six inch insulation in the walls and 12 inches in the ceiling. The exterior walls have 2" x 6" walls with 1/2" plywood sheathing with hardboard siding with triple pane casement windows and a 6" French patio door, 32" back door and 36" front door with a 12" side light.

The house can be inspected at the United Tribes Technical College located at 3315 University Drive, Bismarck, North Dakota between the hours of 8:00 a.m. and 4:30 p.m., Monday thru Friday by contacting Ed Johnson at 255-3285, Ext. 204 or Bennett Yellowbird at 255-3285, Ext. 201.

Interested parties are invited to submit a bid and a certified check payable to United Tribes in the amount of \$1,000.00 to be eligible for the official competitive bidding on this house. All persons having submitted a written bid shall have the opportunity to present follow-up oral bids at the time of sale. The bid along with the certified check must be delivered to the Finance Office at the United Tribes Administration Building, 3315 University Drive, Bismarck, North Dakota with name, address and telephone number enclosed.

Competitive bidding will begin immediately after the bids have been opened at 10:00 a.m., Monday morning, July 10, 1989 in room 112 of the Skills Center at United Tribes Technical College.

The successful bidders \$1,000.00 eligibility payment shall constitute the down payment and shall be applied to the total purchase price of the house. The balance of the purchase price shall be paid not later than ten (10) days after the date of the final acceptance of the highest bid by United Tribes: A bill of sale will be issued to the highest bidder by United Tribes. If the winning bidder is unable to pay the balance of the amount due and owing on his/her bid within the period allowed, the bidder shall forfeit his/her down payment of \$1,000.00 and United Tribes may, at its option, sell the building to the next highest bidder. All certified checks will be returned to the unsuccessful bidders after the bidding process is completed.

The successful bidder will purchase the house as is, where is and will be required to have the house removed from the College campus no later than August 10th, 1989. It is the obligation of the buyer to pay all sales tax due and to provide insurance coverage at the time of transfer of ownership.

United Tribes reserves the right to reject any and all bids. Further details concerning this sale may be obtained by contacting Ed Johnson, Support Services Manager.

UTTC Cultural Center to open a College Bookstore and Northern Plains Indian Museum



Pictured are Rev. Mr. Ed Johnson, director of United Tribes Support Services and Cultural Center Director W. "Butch" Thunderhawk discussing the plans for his work on United Tribes Technical College Northern Plains Indian Museum. Thunderhawk, says "additional support for the program is necessary, but is confident the program will work, since United Tribes College has a proven commitment to the tribes and Indian people."



Plans are under way to remodel the existing United Tribes Technical College Cultural Center in the gift-shop/bookstore/art gallery/museum.

W. "Butch" Thunderhawk has had ideas for the development of such a center on the United Tribes campus for many years, and is "pleased" the United Tribes Board and administration have made a commitment to the development nearly two years ago.

The first phase of this transition has been completed and the gift-shop/bookstore open for business in April, 1989. Items for sale now include completed beadwork, paintings, Lakota pottery, art prints, novelty items such as coffee cups, and clothing items, including t-shirts, sweatshirts, and caps.

The second phase of the transition will be on-going; this will involve remodeling and re-decorating the interior of the building to accommodate a display area of local artists' work.

This former workshop area of the "old Cultural Center" will be used as a "stepping stone" for the future home of the United Tribes Technical College Northern Plains Indian Museum.

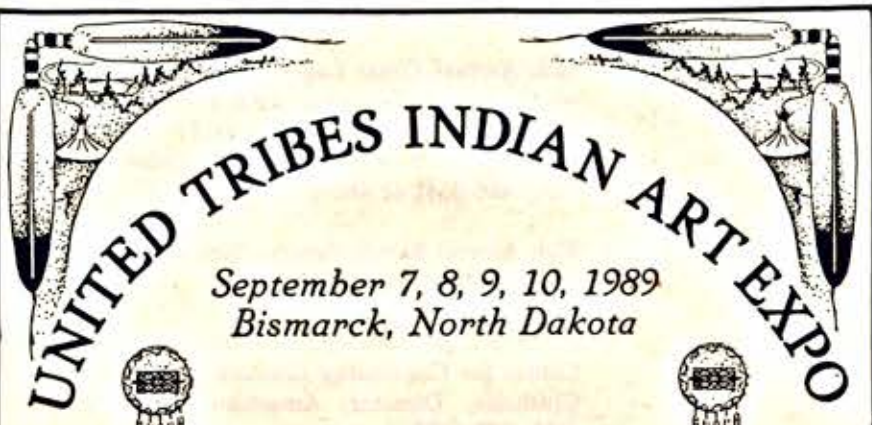
Goals and plans for the Northern Plains Indian Museum include an "artist-in-residence" program, a singers' "Hall of Fame", a recording studio art gallery, interior decorating service, a theater and audio-visual center, and a mail order catalog center for arts and crafts and supplies.

The program is an integral part of student life on campus and offers opportunities for Indian artists in the surrounding community to sell their arts products.

During the Womens International Bowling Congress, visitors from throughout the United States visited the center, purchasing goods and obtaining information on American Indians.

Indian Arts Country

Northern Plains Tribal Arts



UNITED TRIBES INDIAN ART EXPO
September 7, 8, 9, 10, 1989
Bismarck, North Dakota

Dear Artist:
The United Tribes Technical College cordially invites Native American Artist to participate in the United Tribes Indian Art Expo.
The Art Expo will be a juried show and exhibition for the following categories:

Fine Arts	Traditional
1. Paintings	1. Beadwork
2. Drawings and Prints	2. Quillwork
3. Mixed Media	3. Leatherwork
4. Three Dimensional (Pottery & Sculptures)	4. Textiles
	5. Metalwork
	6. Three Dimensional Mixed Media

For General Info, Contact:
Jess Clairmont, 701-255-3285, Ext 217
United Tribes Technical College
3315 University Drive, Bismarck, ND 58504

This project is supported by a grant from the North Dakota Council on the Arts and the National Endowment for the Arts, a federal agency.

Tribal Arts '89 Showcase Work of Northern Plains Artists \$10,000 in prize money will be awarded.

Sioux Falls, SD — A celebration of the art and culture of the tribes of the Northern Plains will begin when Tribal Arts '89 takes place here on September 22, 23 and 24.

Art work by more than 100 traditional and fine artists will be showcased during the three-day event. Tapis and pine shades will form the backdrop for the Native American art, music, dance, food and literature.

Artists from the Northern Plains tribes—those in South Dakota, North Dakota, Nebraska, Wyoming, Montana and the Sioux enclaves of Minnesota—are eligible to apply for an invitation to sell at Market Days, September 23 and 24 at the Ramkota Exhibit Hall.

"We expect more than 100 of the best established and emerging artists to be at the Market," said Shirley A. Bordeaux, Rosebud Sioux and Tribal Arts '89 project director.

She said that more than 600 applications have been mailed to artists in the six-state region. However, artists who have not received an application are encouraged to write to the project office for an application form, said Bordeaux.

Artists who are invited to participate in the Market are eligible to submit their work for judging. Winning pieces will be on exhibit at a reception Friday night at the Old Courthouse Museum. More than

Divisions for judging include traditional and contemporary beadwork, porcupine quillwork, leatherwork, textiles, metalwork/jewelry, dolls and three-dimensional mixed media.

Fine arts divisions include paintings, drawings and prints, and three-dimensional processes including subtractive (carving techniques) and additive (casting, modeling or construction techniques).

Bordeaux said that art experts who are nationally recognized in their fields of work are being invited to judge the entries in the show.

"Tribal Arts '88 was a very successful show," she said. "Seventy artists participated and reported that sales were good. More than 4,500 people from 30 states attended the Show and Market."

She said queries from around the country about Tribal Arts '89 are already coming to her office as a result of advertisements in the national art magazines.

"This is a real opportunity for Northern Plains artists to reach a national audience," said Bordeaux.

Tribal Arts '89 is sponsored by the Northern Plains Tribal Arts Advisory Committee, a division of American Indian Services, Inc., a not-for-profit organization in Sioux Falls.

For market applications or further information, contact Shirley A. Bordeaux, 1400 West Russell Street, Sioux Falls, SD, 57104 (605-334-4060).

Traditions Emerging into the Future: American Indian Women's Art Show Coming

Native women artists from Minnesota, Wisconsin, Iowa, North and South Dakota, we invite you to enter black or white or color slides or samples of your work to WARM Gallery to be juried by three Native People: Ojibwe Bonnie Wallace, Abenaki Sammy Watso, and Southern Ute and Stockbridge Munsee Ruth Voights. Five nationally known Indian Women Artists will join us in celebrating Native Women's Art. The show is from September 9-14, 1989.

"Traditions Emerging into the Future" will create access for appreciation and honoring the art work of our women. This exhibit will acknowledge, communicate and reflect through traditional and contemporary art aspects of our culture, history and traditions. The richness of our diversity will be expressed in a wide range of mediums.

Eligibility: Native Women who are enrolled members of a recognized tribe and living in Minnesota, Wisconsin, Iowa, North and South Dakota are encouraged to apply. Emerging artists are encouraged to apply.

Deadline: Slide or samples of work are due at the gallery by 5 p.m. July 15. Hand deliveries will be accepted during normal gallery hours.

Entry Notification: Notification of acceptance will be mailed the first week in August. Slides of accepted work will be returned at the close of the show.

Contact: Juanita Espinosa or Eileen Hudon at WARM Gallery, 414 First Avenue North, Minneapolis, MN 55401, (612) 332-5672 for further information.



Northern Plains Tribal Arts
An invitation to artists

Traditional arts and fine artists from the tribes of North Dakota, South Dakota, Montana, Wyoming, Nebraska and Lower and Upper Sioux Reservations of Minnesota are invited to apply for entry into Tribal Arts '89, a juried art show and market for Northern Plains tribal artists.

Tribal Arts Divisions: Traditional and Contemporary Beadwork, Porcupine Quillwork, Leatherwork, Textiles, Metalwork/Jewelry, Dolls; Three Dimensional/Mixed Media.

Fine Arts Divisions: Paintings, Drawings and Prints, Three Dimensional/Additive Process, Three Dimensional/Subtractive Process, Miscellaneous.

\$10,900 available in merit and special awards.

Two days of Buyers Market.

Booths available for a minimal fee to sell your artwork.

DEADLINE FOR ENTRY IS JULY 21, 1989.

Northern Plains Tribal Arts '89 is an opportunity to sell your art directly to national and international buyers and collectors.

For more information contact: Shirley A. Bordeaux or Mick LaPointe, 1400 West Russell St., Sioux Falls, SD 57104. (605) 334-4060.

Continued on next page.

Art Shows continued from page 19.

Entry Application

Please check the appropriate lines:

_____ I want to participate in the MARKET AND JURIED ART SHOW and am enclosing between three and twenty slides or photos of my work.

_____ I want to participate in the MARKET ONLY.

If possible, I would like to share a booth with:

(Requested booth partner must be accepted to the market.)

Tribal Affiliation: _____

Artistic Medium/Media: _____

If you are applying to enter the Juried Art Show, Northern Plains Tribal Arts '89, reserves the right to photograph your work for use in any and all publicity. Northern Plains Tribal Arts '89 is not responsible for loss or damage in buildings or in transit.

I understand that a booth reservation fee of \$100.00 is required upon notification of acceptance to Northern Plains Tribal Arts '89.

Artist's Signature _____

Date _____

PLEASE RETURN BY JULY 21 TO:
Northern Plains Tribal Arts '89
American Indian Services, Inc.
1400 West Russell Street
Sioux Falls, SD 57104

Powwow and Rodeo Activities in North Dakota

- August 4-6, 1989 6th Annual Intertribal Powwow, Trollwood Park, Fargo, ND
- September 16, 1989 Powwow - ND State Hospital, Jamestown, ND, Contact: Chaplain David Solberg, 701-253-3746
Fort Berthold
- July 7-9, 1989 White Shield Powwow, White Shield, ND
- July 14-16, 1989 Mandaree Powwow, Mandaree, ND
- August 11-13, 1989 Little Shell Powwow, New Town, ND
- August 18-20, 1989 Twin Buttes Powwow, Twin Buttes, ND
Fort Totten
- July - Pending Fort Totten Days
Turtle Mountains
- July 21-23, 1989 Turtle Mountain Days, Belcourt, ND
- September 1-3, 1989 Belcourt Powwow, Belcourt, ND
- Pending Dunseith Powwow, Dunseith, ND
Standing Rock
- July 1-3, 1989 Bear Soldier Powwow, Contact: Leo Chasing Hawk, MaLaughlin, SD 57642 (605) 823-4336
- July 28-30, 1989 Little Eagle Powwow, Contact: Jim Jamerson, Little Eagle, SD 57639 (605) 823-4420
- August 4-6, 1989 Fort Yates Powwow and Rodeo
- August 11-13, 1989 Bullhead Powwow, Contact: Charles Red Bear, Bullhead, SD 57621 (605) 823-2533
- August 18-20, 1989 Wakpala Powwow, Contact: Jerry Howard, Wakpala, SD 57658 (605) 845-2533
Bismarck
- September 7-10, 1989 United Tribes International Powwow - United Tribes Technical College, Bismarck, ND, Contact: (701) 255-3285.

Indian Pow wows and Events

- June 23-27, 1989 North America Unity Youth 2000 Conference - "Taking Charge of Our Own Destiny," Radisson Hotel, Denver, CO, open to Native youth age 21 & under. Contact: UNITY by writing P.O. Box #25042, Oklahoma City, OK 73125 or telephone: (405) 424-3010.
- June 24-25, 1989 12th Annual Great Lakes Area Traditional Pow wow - Hanahville Potawatomi Indian Pow wow; Bark River/Harris School, and 17 miles west of Escanaba on US 2 & 41. Contact: Audrey Teeple at (906) 466-2342 or 466-2802.
- June 24-25, 1989 28th Annual Sarnia Reserve Pow wow - Contact: Ted White at (519) 332-1831.
- June 26-29, 1989 Researching & Writing Tribal Histories - Oklahoma Center for Continuing Education; Contact: Anita Chisholm, Director, American Indian Institute (405) 325-4127.
- June 30-July 2, 1989 7th Annual Sault Ste. Marie Tribe Annual Traditional Powwow - Theme: "Baweting; Progress & Traditions." Host Drum: "James Bay Cree Singers." Traders welcome, camping accomodations. Contact: Jolene Robinette at (906) 935-6530 or Greenough St. office at 635-6050.
- June 30-July 1-2, 1989 Oneida Performing Arts Powwow - Norbert Hill Center, Oneida, Wisc., for additional information contact: (414) 869-1260.
- July 8-9, 1989 2nd Annual Traditional Powwow - West Bay First Nation, West Bay, Manitoulin Island, Ontario Canada.
- July 13-16, 1989 16th Annual Honor The Earth Traditional Pow wow - Lac Courte Oreilles Ojibwa-Hayward, Wisconsin, location: junctions "K" & "F". For additional information contact: Jeff St. Germaine at (715) 634-2100.
- July 13-16, 1989 Kootenai Standing Arrow Powwow - Elmo, Montana, for more information contact the Montana Indian Affairs office at (406) 449-2746.
- July 15-16, 1989 Walpole Island Powwow - Walpole Island, Ontario, High Bank Park, Hwy. 40, ferry service at Algonac, MI, contact: (519) 627-1481.
- July 20-23, 1989 11th Annual Keweenaw Bay Spiritual Conference & Powwow - Ojibwa Part/Campground, 1/2 mile north of Baraga on US 41. For more information contact: Ted Holoppa at (906) 353-6623.
- July 27-29, 1989 Milk River Dance - Fort Belknap, Poplar, Montana, Contact: (906) 449-2746 for additional information.
- July 29-August 2, 1989 "14th Annual National Institute on Social Work & Human Services in Rural Areas." - Bemidji, Minnesota; for additional information contact: Mary Ann Reitmair, Social Work Program, Bemidji State University, Bemidji, MN 56601.
- August 2-6, 1989 50th Anniversary Tekakwitha Conference -North Dakota State University, Fargo, North Dakota, contact: (701) 363-5514.
- August 4-6, 1989 Little Elk's Retreat Traditional Powwow - Mt. Pleasant Saginaw Chippewa Campgrounds, Tomah Rd. For further information contact Margaret Sowmick at (517) 772-5700.
- August 4-6, 1989 French Heritage Days - St. Ignace, to be held on the site of Huron Indian Village (1671-1701). For more information contact: Carol Hosler 9 a.m. - 5 p.m., Tuesday-Friday at (906) 643-9161.
- August 4-6, 1989 Land of the Menominee Powwow - Woodland Bowl, Keshena, Wisconsin, for more information contact: (715) 799-5114.
- August 4-6, 1989 29th Annual Wikwemikong Indian Days Pow wow - Powwow grounds, Manitoulin Island, Ontario Canada. For additional information contact: Margi Trudeau at (705) 859-3695.

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| <p>August 5, 1989</p> <p>August 6-12, 1989</p> <p>August 8-10, 1989</p> <p>August 11, 1989</p> <p>August 11-12, 1989</p> <p>August 11-13, 1989</p> <p>3rd week of August</p> <p>August 18-20, 1989</p> <p>August 19-20, 1989</p> <p>August 19-20, 1989</p> <p>August 25-27, 1989</p> | <p>11th Annual Mt. Pleasant Indian School Reunion - Saginaw Chippewa Campgrounds, Tomah Rd., Mt. Pleasant. Contact: Kim Sawmilk at (517) 772-5700, ext. 234 or John Crampton at (517) 339-8858.</p> <p>6th International Foster Care Organization Education Conference - Contact: Institute for the Study of Children & Families, Eastern MI University, Ypsilanti, MI 48197, (313) 487-0372.</p> <p>18th Annual Meeting of Association of American Indian Physicians, Inc. - Theme "Healthy Indian Youth: Pathways to Preserving the Future." Holiday Inn Airport West, I-40 at Meridian, Oklahoma City, OK. Information: AAIP office, 10015 S. Pennsylvania, Bldg. D, Oklahoma City, OK 73159 or (405) 692-1202.</p> <p>Michigan Commission on Indian Affairs Meeting - Suttons Bay/Peshawbestown Tribal Center, Route #1, 9 a.m. - 4 p.m., for additional information contact the MCIA office at (517) 373-0654.</p> <p>13th Annual Traditional Leonard J. Pamp Memorial Powwow - 10 1/2 miles Rd., Burlington, MI (on M-60), adults \$2.00, children \$1.00, (under 5yrs., free). For more information contact: (517)372-6177 or (616) 729-9434.</p> <p>5th Annual Lac Vieux Desert Traditional Powwow - Contact: Delores Williams at (906) 358-4577, ext. 22 or 358-4106.</p> <p>Native American Awareness Day - Contact: Donna Woepel at (906) 786-8060 or 789-0505.</p> <p>St. Croix Wild Rice Festival/Contest Powwow - Fort Falle Avonie, Webster, Wisc. For more information contact: (715) 349-2219 or 349-2195.</p> <p>7th Annual Traditional Indian Powwow - Boone County 4-H grounds, Lebanon, Indiana. Contact: Nancy Malaterre, Powwow Coordinator, 1302 Victoria Dr., Lebanon, Ind. 46052-1060, telephone: (317) 482-3315.</p> <p>2nd Annual Spanish River Powwow - Spanish River, Sagamook Reserve, Ontario. Contact: (705) 865-5421.</p> <p>Baltimore Indian Center Powwow - Baltimore, MD Festival Hall. For more information contact: Wanda Burns-Ramsey at (919) 733-5998, N. Carolina Commission on Indian Affairs.</p> | <p>August 26-27, 1989</p> <p>September 22-23, 1989</p> <p>September 1-3, 1989</p> <p>September 1-4, 1989</p> <p>September 1-4, 1989</p> <p>September 8-10, 1989</p> <p>September 8-9, 1989</p> <p>September 8-10, 1989</p> <p>September 9-10, 1989</p> <p>September 15-16, 1989</p> <p>Sept. 16-Oct. 28, 1989</p> | <p>Garden River (Ontario) Powwow - Contact: Martin Jones or Greg Dayfox. For further information at: (705) 942-4011.</p> <p>Historic Fort Wayne Powwow - sponsored by North American Indian Assoc. of Detroit, Inc. Contact: Jean Maples at (313) 535-2972.</p> <p>9th Annual Traditional Michinemackinong Powwow - Downtown St. Ignace, Contact: Pauline McNeely at (906) 643-7436, Cathy Sue 643-9243 or Darlene Heckman at 643-8002.</p> <p>Red Cliff Traditional Pow-wow - Red Cliff Reservation, Bayfield, Wisconsin, for more information contact: (715) 779-5341 or 779-5805.</p> <p>Tecumseh Lodge Labor Day Powwow - Tipton 4-H Fairgrounds, Tipton, Indiana.</p> <p>Indian Summer Contest Powwow - Summerfest Grounds, lakefront, Milwaukee, Wisc., for additional information contact: (414) 383-7425.</p> <p>Coharie Powwow - Coharie Indian Center Grounds, Clinton, North Carolina. Contact: Wanda Burns-Ramsey at N.C. Commission of Indian Affairs (919) 733-5998.</p> <p>1989 Indian Summer Festival - Henry W. Maier Festival Park (aka: Summerfest Grounds) lakefront in downtown Milwaukee, additional information (414) 383-7425.</p> <p>28th Anniversary Grand Valley American Indian Lodge Powwow - Riverside Park, (Monroe Ave., opposite Veteran's Facility) Grand Rapids, MI, contact: Ed Gillis at (616) 361-5380.</p> <p>Lumbee Powwow - North Carolina Indian Cultural Center, Pembroke, N.D. For further information contact: Wanda Burns-Ramsey at (919) 733-5998.</p> <p>1st Annual Haskell American Indian Arts & Crafts Show - Lawrence Museum, Lawrence, Kansas; Contact: Al Johnson, Museum of Anthropology, University of Kansas, Lawrence, KS 66045, (913) 864-4245.</p> |
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**United Tribes 20th Reunion
September 7, 8, 9, 10, 1989
Registration Form
Holiday Inn**



Name: _____ Yr. Graduated: _____ Address: _____

Name: _____ Yr. Graduated: _____

Name under which you attended school: _____ Telephone Number: _____
Area Code/Telephone Number

Agency: _____

Registration Fees: (Included Admission to the Pow-wow, Dance, Banquet and Other Activities)

6 & Under FREE

All participants will received color coded badges.

- _____ \$ 5.00 Admits One Alumni Only
- _____ \$10.00 Admits Alumni Plus 2-3 Family Members
- _____ \$15.00 Admits Alumni Plus 4 Family Members
- _____ \$20.00 Admits Alumni Plus 5 or More Family Members.
List Family Members:

Send Money Order To: United Tribes - Alumni
United Tribes Technical College
3315 University Drive
Bismarck, North Dakota 58504

Personal Checks Will Not Be Accepted!!!!

If you have questions or need more information call 701-255-3285, ext. 226 or 217.

United Tribes of North Dakota
United Tribes Employment Training Center
United Tribes Educational Technical Center
United Tribes Technical College



The 20th Annual Celebration of United Tribes Technical College and its International Powwow is coming.



National



Miss Indian America Pageant

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LUCY YELLOWMULE
CROW
SHERIDAN WYO
RODEO QUEEN
Wyo., Montana



ARLENE WESLEY
YAKIMA
MISS INDIAN AMERICA I
Harrah, Washington



MARY LOUISE
DEFENDER
YANKTONAL-SIOUX
MISS INDIAN AMERICA II
Fl. Yates, North Dakota



BITA ANN McLAUGHLIN
HUNKPAPA SIOUX
MISS INDIAN AMERICA III
Fl. Yates, North Dakota



SANDRA MAE GOVER
SKIDI PAWNEE
MISS INDIAN AMERICA IV
Fl. Washakie, Wyoming



RUTH DEE LARSON
GROS VENTRE
MISS INDIAN AMERICA V
Dallas, Texas



DELORES MARIE RACINE
BLACKFEET
MISS INDIAN AMERICA VI
Browning, Montana



VIVIAN LINDA ARVISO
NAVAJO
MISS INDIAN AMERICA
VII
Pine Ridge, South Dakota



BRENDA BEARCHUM
NORTHERN CHEYENNE
MISS INDIAN AMERICA
VIII
Ashland, Montana



RAMONA EDITH SOTO
KLAPATH
MISS INDIAN AMERICA IX
Klamath Falls, Oregon



WILLIAMETTE YOUPEZ
SISSETON-YANKTON
SIOUX
MISS INDIAN AMERICA X
Scottsdale, Arizona



NICHELE ANN
POSTWOOD
ARAPAHO
MISS INDIAN AMERICA XI
Butte, Montana



MARCELLE SHARRON
ANTOPE
KIOWA
MISS INDIAN AMERICA XII
Yukon, Oklahoma



WAHLEAH LUJAN
TAOS
MISS INDIAN AMERICA
XIII
West Hartford, Conn.



SARAH ANN JOHNSON
NAVAJO
MISS INDIAN AMERICA
XIV
Pima, Arizona



THOMASIE RUTH HILL
CROW-PAWNEE
MISS INDIAN AMERICA XV
Crow Agency, Montana



WINONA MARGERY HAURY
CHEYENNE-ARAPAHO
NAVAJO SIOUX
MISS INDIAN AMERICA XVI
Albuquerque, New Mexico



VIRGINIA STEGUS
CHEROKEE
MISS INDIAN AMERICA XVII
Tulsa, Oklahoma



NONA MAE BEGAY
NAVAJO
MISS INDIAN AMERICA XVIII
Pruett, Utah



LOUISE SHERYL EDMO
SHOSHONE-BANNOCK
MISS INDIAN AMERICA XIX
Fort Hall, Idaho



MAXINE HENRIETTA NORRIS
PAPAGO
MISS INDIAN AMERICA XX
Tempe, Arizona



CLAIRE ACA MANNING
SHOSHONE-PAIGIE
MISS INDIAN AMERICA XXI
Tempe, Arizona



DEANA JO HARRAGARRA
KIOWA-CIOUX
MISS INDIAN AMERICA XXII
Yukon, Oklahoma



KRISTINA RAYOLA HARVEY
WHITE MOUNTAIN APACHE
MISS INDIAN AMERICA XXIII
White River, Arizona



GRACIE ANN WELSH
CHEMURUVI-MOHAVE
YAVAPAI
MISS INDIAN AMERICA XXIV
Parker, Arizona



SUSAN ARKERETA
OTDE-MISSOURIA
CREEK
MISS INDIAN AMERICA XXV
Sand Springs, Oklahoma



MELANIE LOU
TALLMADGE
WINNEBAGO-SIOUX
MISS INDIAN AMERICA XXVI
Wisconsin Dells, WI



JERYLYN LEBEAU
CHEYENNE RIVER SIOUX
MISS INDIAN AMERICA
XXVII
Eagle Butte, South Dakota



VIVIAN JUAN
PAPAGO
MISS INDIAN AMERICA
XXVIII
Sells, Arizona



DEBBIE SECAKUKU
HOPI
MISS INDIAN AMERICA
XXIX
Second Mesa, Arizona



JORGA FRANCES OBERLY
OSAGE-COMANCHE
NEZ PERCE
MISS INDIAN AMERICA XXX
Wapato, WA



ALESIA ARVISO
NAVAJO
MISS INDIAN AMERICA
XXXI
Perez, New Mexico



LINDA LUFÉ
WHITE MOUNTAIN APACHE
MISS INDIAN AMERICA
XXXII
Wickenburg, Arizona



Introducing:

Miss Indian America XXXIII



Bobette Kay Wildcat
Shoshone
Fort Hall, Idaho

For more Pageant Information:
Call or Write
National Miss Indian America Pageant
P.O. Box 81
Bismarck, North Dakota 58502
701-255-3285

Pageant scheduled for
September 5, 6, 7, 8, 9, 1989
Pageant Application due by
August 31, 1989

20th Anniversary 1969-1989

UNITED TRIBES INTERNATIONAL POW-WOW

September 7, 8, 9, 10, 1989, Bismarck, North Dakota



Preliminary

Poster

International Championship Singing & Dancing Contest
Champion Trophy and Jacket Awards (with first place winners except Team Dance)

Preliminary

Poster



No Drugs or Alcohol On Campus

OVER \$45,000 IN PRIZES

Not Responsible For Accidents

Men's Traditional 50 and Over

\$1,200.00 \$800.00 \$600.00 \$400.00 \$200.00

Men's: Traditional - Fancy - Grass

\$1,200.00 \$800.00 \$600.00 \$400.00 \$200.00

Women's Traditional 50 and Over

\$1,200.00 \$800.00 \$600.00 \$400.00 \$200.00

Women's: Traditional - Fancy - Jingle

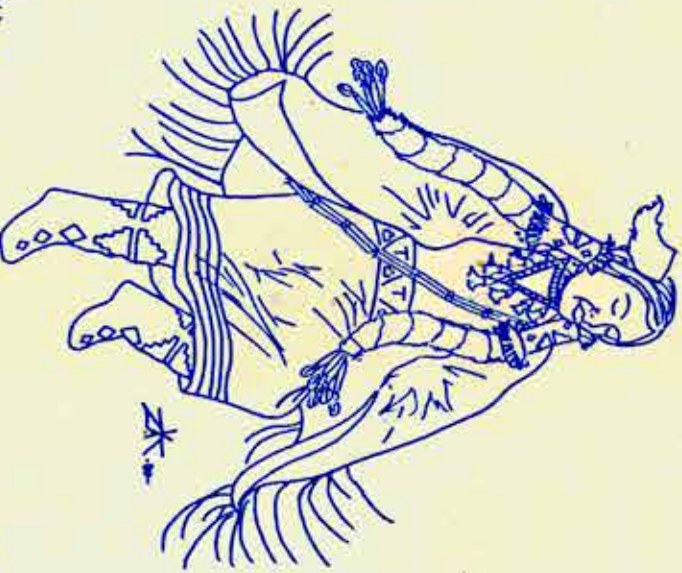
\$1,200.00 \$800.00 \$600.00 \$400.00 \$200.00

Junior Boy's: Traditional - Fancy - Grass

\$500.00 \$400.00 \$300.00 \$200.00 \$100.00

Grand Entry

Concessions



Parade

(50 points for participation)

United Tribes Indian Art Expo

10K Run

\$6,500.00
Drum Contest

Other Activities

(Not Sponsored by UTTIC)
Golf Tournament - September 9th & 10th, 1989
Contact: Dennis Renville, 701-222-3540

National Miss Indian America Pageant

September 5-9, 1989

Contact: 701-255-3285 ext. 219



Food Stands (Limit of 15) \$125.00/day
Arts & Crafts \$75.00/day

Registration

Opens: Thursday - 12:00 p.m.
Closes: Saturday - 12:00 noon

No Phone Calls No Exceptions

\$2,000.00 \$1,000.00
\$800.00 \$700.00
\$600.00 \$500.00
\$400.00 \$300.00
\$200.00

All participants are required to participate in each grand entry.

(POINT SYSTEM)

There will be grand entry performance scheduled for:

Thursday, September 7th 7:00 p.m.
Friday, September 8th 1:00 p.m. and 7:00 p.m.
Saturday, September 9th 1:00 p.m. and 7:00 p.m.
Sunday, September 10th 1:00 p.m. and 7:00 p.m.

Admission Buttons

6 years and under - FREE

\$7.00/per person
(Includes admission to Bar-B-Que Sunday, September 11th)

For General Information, Contact: Jess Clairmont or Letitia Stewart (701) 255-3285, UTTIC, 3315 University Drive, Bismarck North Dakota 58504