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Brown takes oath of office as Assistant Secretary of Indian Affairs



Eddie F. Brown, Assistant Secretary, is a Pascua Yaqui from Arizona

Against a backdrop of a huge gathering of family and friends, Indian tribal leaders and officials from Arizona, Nevada and Utah, Eddie F. Brown took the oath of office as the assistant secretary for Indian Affairs June 26 from the chief judge of the Tohono O'odham Indian tribe.

In Mesa, Arizona, Hilda Manuel asked Brown to raise his right hand and place his left on the bible held by his wife, Barbara, to take his oath as the fifth assistant secretary for Indian Affairs. He becomes the first assistant secretary in the Department of the Interior in President Bush's administration to be confirmed by the U.S. Senate and sworn into office.

A number of firsts for an assistant secretary of Indian Affairs will go down in the history books. Brown becomes the first to be sworn into office outside Washington; the first to be sworn in by a tribal judge; and the first from Arizona. He is also the only presidential appointee from Arizona in the Bush Administration.

The 43-year-old native of Ajo, Arizona, told the capacity crowd (including his first grade teacher) that he would work closely with tribal governments to carry out the agenda he and President Bush and Interior Secretary Lujan will set for themselves. Keying this agenda, Brown said, are objectives to improve Indian education, economic development, tribal community infrastructure, trust responsibility and natural resources management, and ad-

ministrative accountability.

"It is indeed an honor for me to be from Arizona, to be a Native American; to be an enrolled member of the Pascua Yaqui tribe and affiliated with the Tohono O'odham tribe; to be able to have an opportunity to represent and support those kinds of efforts that must go forth in the next few years in Indian Affairs," he said. He asked for the good wishes and prayers of all present, saying he would need them "as we carry forth in the next few years on a very, very difficult and challenging agenda."

Brown's swearing in came five days after confirmation by the U.S. Senate in near record time. His confirmation by the full Senate took place less than 32 hours after testifying before the Senate Select Committee on Indian Affairs on June 20 and gaining its approval on the spot. The paper work was delivered to the White House June 22 and signed by President Bush June 23, paving the way for Brown's official swearing in Monday.

In a meeting with the news media following his confirmation, Brown vowed to spend his initial days in the Bush Administration in Indian Country visiting and talking to elected tribal leaders to get their input for improving tribal and federal intergovernmental relationship.

"I want to hear firsthand the directions tribal governments are going to be taking in the future and what role they wish the Bureau of Indian Affairs to play in those plans," Brown said.

"If there ever was a time in history when change can occur in the BIA to make it more responsive to the needs of the Indian people, that time is now and we must take advantage of it," he added.

When asked about the special investigations subcommittee that has been looking at the federal government's relationships with Indian tribes, Brown said he would wait to see the report soon to be published by

the Committee. "I want to read the report, look at any recommendations they might have, discuss the report with Secretary Lujan and the tribes, and then decides what actions we must take to correct the areas that need corrections," he said. "And I want it known that the tribes are going to be actively involved in the things we are doing," he said.

(see page 16 for biographical information on Brown)

U.S. Senators sponsor Aberdeen Area Leadership Conference

Fort Yates, ND (UTN) — The first summer annual Aberdeen Area Tribal Leadership Conference was held at Fort Yates, Standing Rock Sioux Reservation from July 6-7. The sessions, sponsored by members of the U.S. Senate, were attended by some 80 representatives from tribal government, and health and alcohol programs for the area tribes.

The conference, which is a follow-up to the second annual Indian leadership meeting held this past February for Aberdeen Area Tribes in Washington, D.C., was designed to complement the past year conference.

Senators Tom Daschle (D.,SD), Quentin Burdick (D.,ND) and Kent Conrad (D.,ND), all members of the U.S. Senate Select Committee on Indian Affairs, held the leadership meetings to provide greater access by tribal leaders to the professional senate committee staff and the various federal agencies and organizations which are located in the nation's capital.

Senator Tom Daschle made a brief presentation at the conference on Friday, noting his commitment to Indian Affairs through the U.S. Senate Select

Continued on page 2.

Standing Rock Sioux Tribal primary: incumbent Murphy vs. challenger Billingsley

Fort Yates, ND (UTN) — Official results from the Standing Rock primary elections on July 19, will result in a face-off between incumbent tribal chairman Charles W. Murphy and Ken Billingsley, Fort Yates, during the general election scheduled September 27, 1989.

According to the Standing Rock Election Commission among ten candidates, Murphy won 228 votes and Billingsley 204. Eight other candidates and the votes they garnered are: Patricia Kelly, Cannon Ball, 186; Ron McNeil, Fort Yates, 193; Mike Faith, Jr., Fort Yates, 151; Virgil Taken Alive, McLaughlin, SD, 129; Chaske Wicks, Cannon Ball, 69; Elliot Rhoades, Fort Yates, 55; John L. Flying Horse, Bullhead, SD, 43; Tom Iron, McLaughlin, SD, 49.

Vice Chairman candidates and results include: Earl Silk, Fort Yates, 537 votes, Aljoe Agard, Fort Yates, 522, Perry Many Wounds, Fort Yates, 255. Silk will run-off in September against Aljoe Agard.

The top two candidates in the upcoming election are Elaine Bravebull, Shields, 578 and Phyllis Young, Fort Yates, 307. Tom Bullhead, Fort Yates, 253 and Bernice Iron Eyes, Fort Yates, 207 were eliminated.

The top two councilman candidates will compete in September in the following districts:

- Fort Yates, ND
1. Albert "Bud" Gipp, 235
 2. Alma Mentz, 152
 3. Cathy Dancing Bull, 138

Continued on page 2.



National Indian Country

Only feds can prosecute non-Indian crimes on reservations

Without comment, the U.S. Supreme Court has let stand rulings by lower courts that the federal government has exclusive authority to prosecute non-Indians for crimes against Indians that take place on Indian reservations.

A state judge twice threw out indictments against Conrad Marion Flint, a school-teacher on the Navajo reservation accused of molesting

young Indian boys. The Arizona Court of Appeals upheld the judge's ruling last year. The appeals court cited a 1946 Supreme Court ruling and said Flint is "charged with serious sexual crimes against several young Indian males, thus creating a strong tribal interest." The state court said that in such cases, "state officials lack authority to act."

Indian woman named superintendent at Custer Battlefield

Barbara Booher, an Indian of Cherokee and Ute descent, has been named superintendent of Custer Battlefield National Monument in Montana, the National Park Service announced July 3. Booher is only the fourth Native American to be chosen for a superintendent's position in the NPS. The only previous Indian woman to head a national park was chosen superintendent of the Sitka National Historic Park in Alaska in 1974.

Booher, a 20-year government veteran, was reared on the Unitah and Ouray Indian reservation in

Utah. She studied at the University of Utah and Alaska Pacific University. Booher and her husband have been living in Alaska since 1972, where she has served as an allotment coordinator with the Bureau of Indian Affairs. She assisted Alaskan natives applying for land parcels under the 1906 Native Allotment Act.

In her new post, Booher will supervise the monument which marks the site of the Battle of Little Big Horn, the 1876 encounter between Union and Sioux forces during which Gen. George Custer and his entire regiment were killed.

Tekakwitha Conference to be held in Fargo

The annual Tekakwitha Conference will be held August 2-6, 1989 in Fargo, North Dakota on the University of North Dakota campus. Some 4,000 Native American clergy and laity will travel from all over Canada and the United States to celebrate the 50th anniversary of the conference in Fargo.

The theme for this year's conference is "Walking the Sacred Circle with Jesus Christ". Workshops are planned for parents, youth and elders on native spirituality, family, drug and alcohol addictions, vocations and native culture. There will also be a powwow and recreational activities for youth of all ages.

For the first time in the history of the conference, there is full native

leadership with the appointment of Fred Buckles, Assiniboine Sioux, as executive director. Fr. Gil Hemauer, the founder to the Tekakwitha National Conference Center, has served as director of the conference since 1977.

For further information contact: Tekakwitha National Conference Center, P.O. box 8759, Great Falls, Montana 59406-8759, (406) 727-0147.

The Tekakwitha Conference is a national non-profit organization within the Catholic church involved in ministry and evangelization with native people throughout the United States and reaching into Canada. In addition, membership includes religious clergy and lay people ministering within native communities.

Standing Rock Elections continued from page 1

Rock Creek, SD

1. Ken Red Bear, 54
2. Clayton Brown Otter, Sr., 30
3. Carl Red Bear, Sr., 12

Wakpala, SD

1. Pat McLaughlin, 44
2. Joseph Strong Heart, Sr., 40
3. Phillip Eagle, Sr., 17
4. Robert End of Horn, 6

Porcupine, ND

1. Luella Harrison, 41
2. Veryl Red Tomahawk, 7

The outgoing vice chairman is Elliot Rhoades and secretary is Perry Many Wounds.

Since only two persons each declared for council posts in Bear Soldier, Cannon Ball, Kenel, Little Eagle, and Porcupine districts, no primary was held. Candidates will run on September 27.

Luella Harrison will fill the unexpired term of Tony Vetter until October 1, 1989, but both Harrison and Red Tomahawk will run again during the general election, September 27.

Leadership Conference from page 1.

Committee on Indian Affairs.

The summer conference at Standing Rock was the first time such a congressional meeting was held on an Indian reservation. It was designed to provide access and an opportunity for those who normally can't go to Washington, D.C. to listen or present concerns which affect them.

Topics covered included alcohol and substance abuse, mental health, social services, and the Indian Child Welfare Act.

Presenters included Dr. Terrence Sloan, Indian Health Service Area director, Phyllis Cross, IHS staff member and other professionals from this agency who spoke on health topics. Yvette Joseph, staff member to the Senate Select Committee on Indian Affairs, spoke on the legislative aspects of the Indian Health Care and Improvement Act.

According to Sara Yager, the committee staff member who coordinated the conference, the primary focus of the meeting was on the Indian child and the importance of addressing the needs of the Indian family. While there was ample evidence of families and reservation communities taking steps to address such problems as alcohol and substance abuse, the federal government needs to provide greater support for these positive efforts.

She noted that the Cheyenne River Sioux Tribe had adopted an official

policy of to be an "alcohol free reservation" by the year 2,000.

Each time a youth returns home successfully from substance abuse treatment, a celebration is held with the youth, family members and friends.

Since there is an absence of resources on Cheyenne River such as halfway houses, safe homes have been established within the community for youth who may need emergency help. This is all part of a non-federally funded effort.

Mary Jo Vrem, staff member to the committee, noted that the sessions were an excellent way to listen to concerns from community and tribal leaders. She said being able to talk directly to social workers about specific issues and problems had a greater impact than by phone or letter.

The meetings provided a preparatory back-up to possible future legislative amendments to the Indian Child Welfare Act.

Tentative plans include an official select committee hearing on social services at Cheyenne River Sioux Indian Reservation this fall.

The Senators plan to continue sponsoring the annual winter and summer conferences, both in Washington, D.C., and in the Aberdeen Area.

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Politicians get no satisfaction from feds

Wisconsin — Federal officials, including Judge Barbara Crabb from Federal District Court and Senator Daniel K. Inouye (D-Hawaii), Chairman of the Senate Select Committee, answered "no" to politicians' bids to modify Chippewa treaty rights in order to placate angry violent mobs on the landings.

Initiatives to modify the treaties were introduced during the spearing season by Governor Tommy Thompson, who sought court injunctions to stop spearfishing; U.S. Rep. James Sensenbrenner, who re-introduced an abrogation bill; and U.S. Congressman David Obey, whose proposal sought a 10% limit on the Chippewa spearfishing harvest.

Essentially, both the federal court and the federal administration refused to infringe on the rights of Indians because of the already reaffirmed

legality of the rights and because of the federal responsibility to uphold its treaties and trust.

"Every door we walked through we were told there will be no treaty abrogation and no unilateral treaty modification."
— State Senator Robert Jauch, and State Rep. James Holperin.

State Rep. Jim Holperin, who along with Rep. Bob Jauch visited Washington, was reported as stating that a department of Interior spokesman forcefully reiterated the Bush administration's position that "It is the duty of the Federal Government, by virtue of its fiduciary responsibility, to ensure that there is no abrogation, loss or infringement of Indian rights."

"First, absolutely everyone we talked to emphasized the futility of at-

tempts to abrogate or unilaterally modify any Indian treaties," Holperin indicated. However, the legislators did feel that the federal government is willing to assist in negotiating a settlement between the state and the Chippewa tribes.

One such effort was witnessed when Interior Secretary Manuel Lujan assigned William P. Ragsdale, an experienced negotiator of Indian issues, to become involved in the controversy.

In federal court, Governor Tommy Thompson's bid to end the spearing season prior to the state sport season opened received no sympathy from Federal Judge Barbara Crabb.

Thompson sought two injunctions in District Federal Court a few days prior to the opening of the sport angling season stating that "Today in northern Wisconsin, the public safety is at risk." Thompson sought to prevent

a complete harvest by the tribes as well as to prematurely end the spearfishing season to accommodate the sports harvest.

However, Judge Crabb saw no reason to curtail tribal spearfishing, asking why tribes should step aside now "as they have stepped aside for over 100 years, to allow parties who have been fishing without impediment to catch their bag limits?" Crabb saw no reason why the tribe should curtail treaty rights in order to allow non-Indians to catch five walleye a day.

Crabb's rejection of Thompson's injunction was followed with an appeal. However, several tribes, including Lac du Flambeau, St. Croix and Lac Courte Oreilles, had already announced the end of their spring seasons.

(*Masinanigan, Special Spring Spearing Edition*)

UNDSM receive grant for AIDS prevention among Native Americans in the Dakotas

Grand Forks, ND — The Northwest Area Foundation of St. Paul has awarded a grant of \$250,000 to the University of North Dakota School of Medicine (UNDSM) for AIDS prevention among the Native Americans. These funds will be used to establish a "Center for Native American Self-Defense Against HIV Infection."

Dr. Francoise Hall, associate professor of neuroscience at the UND School of Medicine Fargo campus, will head the project. She brings to this project extensive experience in public health, family planning and sexual behavior in crosscultural settings such as Latin America and Saudi Arabia.

In the coming months Hall and her associates will travel to reservations throughout the Dakotas to make presentations and provide technical assistance to help tribes develop AIDS prevention programs which will best meet their community's needs.

"AIDS is an epidemic of the poor and minorities and is likely to spread quickly in the Native American communities," Hall noted.

Due to isolation and cultural barriers AIDS awareness among the Native Americans is much lower than it is among the general population, Hall said. With so many other pressing health problems today, most tribes do not perceive the epidemic as a problem. But an awareness of the potential severity of this threat is beginning to emerge.

"The number of reported cases of AIDS in Native American communities is still relatively low but it is doubling every year. A very positive aspect of this is that we still have an

excellent chance for prevention if action is taken now," she said.

"Our goal is to encourage Native American self-determination. We will focus on an educational program. The planning, implementation and control will be in the hands of the Native American community members; we will provide technical assistance."

With emphasis on education and behavior changes, Hall and her associates hope to decrease the impact of the AIDS epidemic on the more than 80,000 Native Americans living on reservations throughout the Dakotas.

The center's efforts will be in cooperation with the Center for Rural Health at the UND School of Medicine; state health departments; Indian Health Service; Bureau of Indian Affairs; National Native American AIDS Prevention Center, based in Oakland, Calif., and the Centers for Disease Control in Atlanta. Efforts are under way to secure more funds to enhance this project and develop others.

The Northwest Area Foundation, founded in 1934, targets its resources to achieve two major goals: to focus, deepen, and enhance the public dialogue so that the region's citizenry may make more effective decisions concerning important regional issues, and to build individual and organizational capacity to address those issues even after foundation support terminates.

Funding is provided in the areas of regional economic vitality, meeting basic human needs, natural resource conservation and development, and the arts.

Monument planned to honor Ira Hayes

Indians on the Gila River Indian reservation near the metropolitan Phoenix, Arizona area, are trying to raise \$50,000 to build a 20-foot-wide monument dedicated to Ira Hayes and other Indian veterans.

So far, they have received only \$1,500 and a promise that the Marine Corps will fly four basketball-sized rocks from Iwo Jima for the cor-

nerstone. The rest of the monument, planned for a veterans park in Sacaton, Arizona, will be made with stones from villages on the reservation.

Hayes gained fame in World War II as one of the U.S. Marines participating in the Iwo Jima flag-raising.

BIA employees converted to career status

Almost 6,000 Bureau of Indian Affairs Indian employees were hired under the Indian preference laws and received Excepted or Schedule A Appointments — but did not qualify (because of appointment restrictions) for the same positions in other Federal agencies — have been converted to career status and are now classified as Competitive Appointments. The action gives the employees the same competitive status in other Federal agencies and departments as all other Federal employees.

The action came about as a result of amendments passed late last year to the Self-Determination and Education Assistance Act. Public Law 100-472 provided for the conversion of employees to career status after three years of continuous service and satisfactory performance appraisals. The law also stated that the conversion would not alter the Indian's eligibility for preference in personnel action. Some BIA employees will remain as excepted employees until they meet the eligibility requirements for

conversion. New employees hired as Schedule A must also meet the eligibility requirements. The Indian Health Service also has completed its conversion of employees and requires that employees have three years continuous service to be converted to career, but need only have their last performance ratings as 'fully successful.'

The new law also made permanent the right for Federal employees whose jobs are contracted by Tribes, to retain workman's compensation, retirement, health and life insurance, and added the new Federal Employees Retirement System. However, the requirements for retention have not changed. An agreement must be entered into among the employee, the tribe(s) and the BIA prior to tribal employment, and the tribe must agree to pay the employer's share of the costs. It also eliminated the expiration date on re-employment rights; however, the duration of time for such rights is still limited to six years.

Blackfeet say don't smoke, don't chew

The Blackfeet Tribal Business Council in Browning has voted by a 4-3 margin to ban smoking and chewing tobacco in all tribal buildings and at tribal meetings. The vote was hailed by tribal health director Don Pepion who had the resolution introduced at the meeting. No effective date for the measure was included in the resolution, but Pepion told the *Great Falls*

Tribune he assumed the tribe would want to get it going pretty soon. A similar tobacco ban resolution was put before the council last year and defeated. The Blackfeet ban on tobacco becomes the first known Indian tribe that has passed such a resolution for all tribal buildings and at tribal meetings.

Giago gets top NEA award

The National Education Association (NEA) has named South Dakota's *Lakota Times* editor and publisher Tim Giago as the winner of its prestigious Leo Reano Memorial Award. The award is presented for "leadership in resolving social problems, particularly as they relate to individuals of American Indian/Alaska Native heritage."

Giago received the award during the NEA's annual Representative Assembly in Washington, D.C. July

3. His newspaper which was recently named the top weekly in South Dakota for the second consecutive year, serves more than 8,000 subscribers on eight Indian reservations. As the first president of the Native American Press Association, he helped to establish a scholarship program for minority students. His newspaper and syndicated columns are used in classrooms throughout the state.



Around Indian Country Ancestors

Sam Hughes named as consultant at the Smithsonian Institution

Harriet Skye



Washington, DC (UTN) — Sam Hughes has recently been employed at the Smithsonian as a Consultant to assist in the development of a search committee and other initiatives relating to the Museum of the American Indian. Retired from public service, Hughes has served as the Deputy Director under Lyndon Johnson and Richard Nixon with the Bureau of the Budget.

In accepting this Consultanship, Hughes brings with him a wide background and knowledge of the complexities involved in a bureaucracy, but is quick to communicate that he is the glue, the facilitator, the guy that is going to work himself out of a job. It is an enormously challenging task to bring, not only the resources of the institution but those of Indian country into this long-awaited Museum of the American Indian.

Hughes will field the establishment of a search committee and concentrate on employing that individual as early as possible, so that the Director-designate can begin the developmental training process early. "I plan to work myself out of a job" Hughes said, "and go happily back to retire-

ment, but not before a Director is selected and more permanent leadership is found. "I foresee that the search for a Director to be thorough and that we find the most qualified person available to us" Hughes said, "so that establishing the Search Committee immediately, is vital to what we are trying to do here." Hughes indicated that these committee members will be announced the week in late June.

Related to this, Hughes will also tackle continuing talks with Senators and Congressmen on the Hill who are specifically interested in the Museum of the American Indian, the Smithsonian Board of Regents and the Heye Foundation representatives in New York City.

There will be approximately 15 members, some from inside the Smithsonian, 1-3 from outside the Institution, and a considerable number of American Indians.

Hughes, 72, is a graduate of the University of Washington, has served in both the Army and Navy, and worked for the Veterans Administration before coming to Washington, D.C. where he spent 20 years in public service.

EDITOR'S NOTE: This is second of a United Tribes News series on Indian Ancestral remains, and the Smithsonian. Contributors include Harriet Skye and Pemina Yellow Bird and Newweek.

Congressional bills call for reburial of Indian remains

H.R. 1124, A Bill "to direct the Secretary of the Smithsonian to transfer Indian skeleton remains to Indian tribes to provide for appropriate interment" was introduced February 27, 1989, by Congressman Byron Dorgan of North Dakota. This Bill was referred to the Committee on House Administration, and is called the "Indian Remains Reburial Act." Because the Bill is short, but speaks directly to the issue of repatriation, and so that our readers can see for themselves how this Bill reads, it is as follows:

Sec. 2 RETURN OF SKELETAL REMAINS

(a) DETERMINATION OF TRIBAL ORIGIN.—Not later than 2 years after the date of enactment of this Act, the Secretary of the Smithsonian Institution shall determine, to the extent possible, the tribal origin of all skeletal remains of the Smithsonian Institution and which are determined to have originated in the year 1500 A.D. or later.

(b) RETURN FOR INTERMENT.—Upon the written request of an Indian tribe or Native Hawaiian organization, the Secretary shall transfer to that tribe or organization the skeletal remains determined under subsection (a) to have originated from that tribe or organization, or predecessor of such tribe or organization, or predecessor of such tribe or organization, for the purpose of providing an appropriate final resting place for the remains.

(c) DEFINITIONS.—For the purposes of this section—

(1) the term "Indian tribe" means any tribe, band, nation, or other organized group or community of Indians, including an Alaska Native village or regional or village corporation as defined in or established pursuant to the Alaska Native Claims Settlement Act, which—

(A) is recognized by the United States or a State as eligible for special programs and services provided to Indians because of their status as Indians, or

(B) was terminated by Federal law after 1940; and

(2) the term "Native Hawaiian organization"

means any organization which is recognized by the governor of the State of Hawaii as an organization that primarily serves, and represents the interests of, Native Hawaiians.

Udall introduced H.R. 1646 on March 23, 1989, "To provide for the protection of Indian graves and burial grounds, and for other purposes."

In Sec. 5 (b) line 19, it states, "Within three years of the effective date of this Act, the appropriate Federal agencies or instrumentalities shall notify each tribe of the origin of any skeletal remains and sacred ceremonial objects in their possession or control. Each tribal notice shall contain a listing which identifies each item as to tribal origin as well as the circumstances surrounding its acquisition.

Sec. 5 (d) line 12, it states, "Notwithstanding any other provision of law, upon notification of acceptance by the tribe, the affected Federal agency or instrumentality shall return such items to the claiming tribe unless such items—

(1) were acquired with the consent of the tribe or the legitimate Native American owners of such items, or

(2) are indispensable for the completion of a specific scientific study, the outcome of which would be of major benefits to the United States.

Sec. 6, line 3, Upon the written request of the appropriate tribal governing body, any museum which receives Federal funds shall, within two years of such request, return to such tribe or origin any Native American skeletal remains or sacred ceremonial object in their possession or control unless—

(1) such items were acquired with the consent of the tribe or the Native American owners of such items, or

(2) such skeletal remains are indispensable for the completion of a specific scientific study, the outcome of which would be of major benefits to the United States.

Line 15, Any museum not complying with this section shall not be eligible to receive any further Federal funds.

Senate Indian Affairs Committee recommends Indian Museum Act

The Senate Select Committee marked up the National American Indian Museum Act which will provide for the acquisition of the collection of the Museum of the American Indian (New York) by the Smithsonian Institution. The new collection will be housed in a new museum to be built on the Mall just east of the Air & Space Museum. The Smithsonian's present Indian collection will remain separate from the new collection. In addition a branch of the new museum will be located in the Old United States Custom House in New York City. The new museum will be directed by its own Board of Trustees and will include Tribal members. The Board of Trustees will report to the Smithsonian Board of Regents.

As passed by the Committee, the legislation will not provide for regional affiliate museums as originally anticipated. Instead the new Museum will be

authorized to make agreements with other museums for loans of its collection, traveling exhibits and technical assistance.

The Museum legislation also directs the Smithsonian Board of Regents to begin identification of Indian remains in its collections and to make recommendations for their final disposition. The recommendations are supposed to be made after consulting traditional Indian religious leaders. However the study and recommendations do not have to be made in consultation with the Board of Trustees of the new National Museum of the American Indian as originally planned. For complete information: Senate Select Committee on Indian Affairs, Patricia Zell, 838 Hart Senate Office Building, Washington, D.C. 20510, 202-224-2251.

The plunder of the past

A bullish market for Native American artifacts disturbs the peace of the dead and buried

Editor's Note: Our thanks to Newsweek, June 26 (c), 1989, Newsweek Inc.; All right reserved, reprinted by permission.

It's a hot lazy June afternoon, but things are jumping at Morton Goldberg's New Orleans auction house. "You won't see a collection like this auctioned off again!" David Goldberg exclaims as his father hustles bids with a singsong chatter. Scattered on long tables, tacked to the walls, spilling out of cardboard boxes are the remnants of an earlier America. There are rugs, baskets, beads, necklaces, bows and arrows, pots of all sizes—even silver crosses from the graves of Indians whose souls were saved by white missionaries. When Goldberg announces that a set of shells and beads from an infant's grave has been withdrawn, the crowd moans in disappointment. Milo Fat Beaver, a Muscogee healer who came to the auction thinking it was an art sale, looks aghast. "It's a horrible thing," he mutters.

Collecting Indian relics is a time-honored tradition in many parts of the country. But what was once a rural hobby has lately blossomed into a multimillion-dollar industry. Spurred by the five-figure prices the most prized artifacts can fetch, small armies of treasure seekers are looting unmarked Indian graves from Arizona to North Carolina. Archaeologists express horror that the pothunters are destroying an irreplaceable record of how the original Americans lived. Indian groups are horrified, too, but many find the practices of researchers as offensive as those of the looters. Many states are now moving to curb the plunder, and Congress is poised to do the same. But a sticky issue remains; who, if anyone, owns the past?

Big business: No one knows just how much has been lost, but disturbing signs abound. A report by the General Accounting Office suggests that illegal digging on public lands in the Southwest has doubled during this decade. And archaeologists report that 90 percent of the surveyed sites have been damaged. As known quarries dwindled, the value of artifacts soars and the looters grow ever more determined. Pothunters now use helicopters and satellite maps to survey remote sites. Some carry automatic weapons. "The archaeologists tell me that within the next five to 15 years, there won't be any pristine ruins left," says Linda Akers, an assistant U.S. attorney in Phoenix. "The bad guys are beating us to the punch all around."

On leased or private land, where digging is still legal in most states, some pothunters mine ancient burial grounds with backhoes and bulldozers. Landowners in northeast Arkansas often recruit professionals to excavate their lots for a share of the profits. "Some of these people are digging in excess of a thousand graves a year," says Arkansas State University anthropologist Dan Morse. "It's obscene." Particularly heartbreaking, both to scientists and Native Americans, was the 1987 plunder of Slack Farm in western Kentucky, the site of a 500-year-old Mississippian village. After leasing digging rights from the owner, 10 pothunters mined the area with a tractor, destroying an estimated 650 graves. Two months later the site was a bone-strewn moonscape.

To cash in on their finds, many diggers rely on dealers who distribute ar-

tifacts to collectors in New York, Los Angeles, Europe and Japan. The diggers typically sign releases swearing that their goods were obtained legally from private land. Since it's virtually impossible to prove otherwise, almost any piece can sell on the open market. Dealers and collectors sometimes know they're buying stolen property says Gary Fogelman, editor of *Indian-Artifact Magazine*. But "they don't want to turn off the pipeline by asking too many questions."

Just 10 years ago nobody was asking questions; until Congress passed the 1979 Archaeological Resources Protection Act (ARPA), unmarked Indian graves enjoyed roughly the status of garbage dumps. ARPA bars unauthorized digging on federal or Indian lands, but it says nothing about private property. Prompted by incidents like the pillage of Slack Farm, legislators in a number of states, including Kansas, Nebraska, Kentucky, Indiana, Texas and New Mexico, have recently passed new laws protecting all burial sites, marked or unmarked, even on private land.

Some states have gone farther. The Kansas Legislature recently set aside \$90,000 to purchase and close down a roadside tourist attraction near Salina, where visitors pay \$3.50 for a peek at the shellacked remains of 146 Indians who were unearthed in 1936. And Nebraska lawmakers have passed a measure requiring that state-supported museums give back, for reburial, and remains or grave goods that can be linked to a living tribe. The act will cost the Nebraska Historical Society 10,000 artifacts and a third of its 800 Indian skeletons.

Proposed federal laws could have similar effects. All five of the bone bills now before Congress would ban all commercial digging, and at least two of them would force federally supported museums—including the Smithsonian, home of some 20,000 Indian remains—to give up parts of their collections. The bill with the broadest support, sponsored by Sen. Daniel Inouye of Hawaii, takes no firm stand on the "repatriation" issue. But it does provide for a new National Museum of the American Indian in Washington, with Native Americans on its board of overseers. The proposed museum would house most of the 1 million artifacts in New York's decrepit Museum of the American Indian.

Grave robbers? Longtime hobbyists, some of whom simply collect relics they find on the ground, resent the current backlash against pothunting. Bob Brown, an automobile salesman from Deming, N.M., became interested in prehistoric Indian culture after taking a course in college. "Even if you are a qualified amateur and you love prehistoric culture, you are still considered a grave robber and a vandal or worse," he says. Brown maintains that since public lands are still rich in artifacts—federal lands in the Southwest may contain more than a million unsurveyed archaeological sites—there's no need to restrict digging on private property. Harry Elrod of Joiner, Ark., adds that many of the items pothunters recover would otherwise be destroyed. "It doesn't bother most people to go out in the fields and

run a tractor over the graves, destroying them," he says. "What's wrong with taking out a shovel and getting some of the artifacts out? I'd rather see them survive in a private collection than see them in pieces."

Scientists and Indian advocates scoff in unison at the pothunters' preservationist line. "To allow the looters and gravediggers to call themselves amateurs and hobbyists is like allowing Jack the Ripper to call himself an amateur surgeon," says Ray Apodaca, director of the Texas Indian Commission. Yet scientists and tribal leaders differ sharply on whether dead Indians are suitable objects for study and display.

From the archaeologists' perspective, understanding the past is vitally important, and it requires examining the ruins of earlier cultures. Even the crudest artifacts reveal much about commerce and religion, they note. The pollen on buried objects can yield insights about vegetation and climate. And skeletal remains can speak volumes about health and disease. As scientists get better at extracting genetic material from old bones, says anthropologist Larry Zimmerman, remains now stockpiled in museums could begin to show how various tribes evolved, migrated and interacted. "Of course," he notes, "we won't learn any of that if all the bones are reburied."

Such reasoning is incomprehensible to many Indians. "When an archaeologist digs and he shakes the very roots of a living soul, it is wrong," says Maria Pearson, a Yankton-Sioux activist from Ames, Iowa. "It is wrong for anybody to go into my grandmother's grave, my great-grandfather's grave, my great-great-grandchildren." The well-known Indian activist Dennis Banks puts it more bluntly. "If you ask me," he told a *National Geographic* writer

recently, " (archaeologists are) hardly any better than the graverobbers themselves; only difference is they've got a state permit."

Two worlds: Such feelings are not surprising, given the sad history of Anglo-Indian relations. But the competing claims of Indians and archaeologists reflects more than bad blood. They embody different attitudes toward the dead. Whereas Western scientists have been matter-of-factly cutting up cadavers since the Renaissance, many tribes believe that disturbing the graves of ancestors will bring spiritual sickness to the living. As New Mexico preservation officer Tom Merlan observes, "There is no real possible reconciliation between those views."

From either perspective, it seems clear that all the dead deserve equal consideration. It seems equally clear that they haven't received it. Until recently, notes archaeologist Dan Marse, many researchers shared the feeling that "Indians were subhuman." Pearson recalls clearly the day in 1971 when an Iowa road crew accidentally unearthed an unmarked cemetery in the southwest corner of the state. Her husband, a construction engineer for the state highway commission, came home with the news. "The bodies of 26 white people were taken out, placed in new coffins and reburied nearby," she says. "They found one Indian woman and her baby. Their bodies were placed in a box and shipped to the state archaeologist in Iowa City for study." Whatever becomes of the skeletons in museum closets, it's heartening to see such official callousness wane.

Geoffrey Cowley with Andrew Murr in Atlanta, Nonn de la Pena in Houston and Vicki Quade in Chicago.

Nebraska lawmakers enact precedent-setting Indian burial legislation

Boulder, CO — Nebraska lawmakers have enacted a precedent-setting law which requires state-sponsored museums to return Indian skeletal remains and associated burial goods to tribes for reburial. The law is the first of its kind in the country expressly requiring the return of all tribally identifiable skeletal remains and linkable burial goods to Indian tribes for reburial.

The controversial measure, Legislative Bill 340, was sponsored by Sen. Ernie Chambers of Omaha, a staunch advocate of the rights of the oppressed and long-time friend of the Indian community. "What we are talking about with this bill is nothing less than human dignity," said Chambers during first-round floor debate. "What we are asking for is common decency. We didn't need a bill like this to protect the ancestors of white people or any other group."

The bill passed three rounds of heated debate and received the final blessing of the Nebraska Unicameral Legislature May 19. All hostile

amendments were defeated, including several targeted at removing burial goods from the reach of the legislation. Gov. Kay Orr signed the Unmarked Burial Site and Skeletal Remains Protection Act into law May 23.

The historic action taken by Nebraska lawmakers reflected public sentiment. A scientific poll conducted on behalf of the *Omaha World Herald* in February revealed that 69% of those polled favored the reburial of Indian skeletal remains and burial goods.

The precedent-setting legislation is the result of a prolonged struggle by indigenous and present-day Nebraska tribes to secure equal protection and treatment of the Indian dead. Similar bills in the 1987 and 1988 legislatures were unsuccessful. The 1989 lobbying campaign was led by the Native American Rights Fund (NARF) on behalf of the Pawnee Tribe of Oklahoma and the Winnebago Tribe of Nebraska, in conjunction with the Nebraska Indian Commission and af-

Continued on page 7

Around Indian Country Opinions

Skye's Horizons

Swords and arrows at the Smithsonian



Harriet Skye

In the June issue of the United Tribes News, a feature story focused on what comprised the collections at the Smithsonian. It is evident the value of this material comes not only from its size and scope, but from its age and the quality of documentation associated with it. The vast majority of the material was assembled by Smithsonian researchers who carefully recorded extensive data on the items. The Smithsonian collection contains contemporary artwork by Native Americans and an even larger

body of objects and portraits by George Catlin and Karl Bodmer, which are illustrative of American Indians and Indian-Anglo relations.

Many of the examples of physical anthropology, namely, over 18,000 skeletal remains, were excavated from archaeological sites many hundreds or thousands of years old. Some were collected by Army surgeons for the Army Medical Museum, and later transferred to the Smithsonian, during the 19th century. These individuals also collected skeletal remains from thousands of Union and Confederate soldiers. Since the turn of the century, the majority of skeletal remains have been acquired as the result of land development projects or other imminent destruction of cemeteries.

Smithsonian Secretary Robert McC. Adams has stated that the institution should NOT continue to hold in its collections objects that could never have come into its possession in a legitimate manner. "Where this is the case, and where there are surviving groups to whom possession of the objects in question would represent an important element of continuity with their past, their repatriation is indicated. Similarly, descendants have an unquestionable claim on the remains of their known ancestors—with regard to skeletons, the difficulties we face will involve individuals who cannot be directly identified." Adams has cautioned that he is not empowered to disperse national collections without appropriate documentation.

The research collections of the Smithsonian are not open to the general public, except by appointment, and are stored in secured locations with appropriate conservation measures in place. Individuals who wish to have access to study the collections must make a formal request to the Department of Anthropology, National Museum of Natural History. If the request is granted, individuals work under the supervision of the Smithsonian staff.

Some artifacts are available for loan to museums and other institutions for both research and public display. Human skeletal remains are not loaned for display purposes. Loans are also being made to museums operated by American Indians. They are used in traveling exhibitions, and for illustrating a wide variety of educational publications, films and even postage stamps. The quality of the collections, which are valuable in explaining and understanding the human past, makes them among the most frequently researched in the Institution.

One specific example of the study of human remains is in the area of osteoporosis, a weakening of the bones brought about by loss of bone minerals. The observations made by studying the bone density of skeletal remains of extinct Eskimo groups have uncovered clues about the causes of the bone-weakening disease. Contributions by physical anthropologists have important clinical and public health applications in signaling impending health problems for Native Alaskan populations of today. The Smithsonian contends that none of these studies could be done from artifact analysis alone. Information about the biological makeup of a population is essential in understanding its past history. Data about age, sex and often individual status as well can come only from skeletal studies.

The collections are used by scientists from all over the United States and abroad to answer a wide variety of questions. Resolution of these questions depends on access to large, well-documented skeletal collections representing diverse populations in order to develop the kinds of quantitative and statistical studies that are the basis of modern scientific investigation. Many questions are addressed in terms of frequency of occurrence and variability within and between populations. Although isolated examples also may provide interesting and unique data, systematic and comprehensive study of population biology requires adequate numbers in order to accurately describe population characteristics, especially as partitioned by age, sex and other relevant demographic or socio-economic variables.

The Smithsonian further asserts that past accomplishments make it all the more essential that these samples of earlier populations be preserved for future analysis, just as unique primary documents are preserved in archives for future readers. Like archival holdings, skeletal collections are a record of the past, and

as such must be preserved for future investigators. Important information remains to be extracted from these samples as scientific understanding and methods advance.

The Smithsonian's policy with respect to the repatriation of human skeletal remains in its collection, is to return those of named individuals to their descendants, remains of named individuals will be returned to the appropriate tribe on request. In the case of the Blackfeet Tribe in Montana, the Smithsonian experts determined that 15 crania and one radius and one ulna, (both are bones of the forearm), had been removed from a known Blackfeet cemetery in 1892 by individuals collecting for the Army Medical Museum, were returned to the Tribe after negotiating with the Smithsonian for five years. These remains were transferred to the Smithsonian in 1898.

Douglas Ubelaker, a curator in the Smithsonian's Anthropology Department indicated that the manner in which the Blackfeet remains were collected cast doubt on the validity of the Smithsonian's title to them. During a meeting with Smithsonian officials in February, 1987, the tribal representatives expressed their interest in having the remains returned so they could be buried on their home lands. Moreover, the Blackfeet were also interested in studies that would verify that these and other remains were, Blackfeet. Their intent on verification was to ensure that only Blackfeet remains were buried in Blackfeet country. Tribal officials explained that in 1892 there were open hostilities between themselves and many other Indian neighbors and to bury Blackfeet remains next to those of their enemies would result in an undesirable mixing of spirits. Studies were undertaken at the Smithsonian to confirm the identity of the bones, and casts were made for future studies. As the Blackfeet noted, these studies may be used to identify Blackfeet remains in other collections.

In the past, the Smithsonian has resolved other requests from tribes for the repatriation of religious objects by returning them to their respective tribal groups. A Pueblo group requested a ceremonial vessel. A review of the history revealed that it had been removed improperly from the Pueblo in the late 19th century. A Smithsonian curator returned the vessel to the Pueblo in 1982. In 1987, two war gods were returned to the Zuni in New Mexico.

In 1984, the remains of five Modoc individuals were returned to a descendant. In 1985, in an effort to inform the American Indian community about the holdings, the tribal leaders of the 225 federally recognized tribes in the U.S. were mailed copies of a computer printout providing statistics on the North American Indian skeletal collections, along with a letter of explanation about the methods of storage and visitor access at the Smithsonian. Smithsonian officials say that there were no responses to this letter. Nevertheless, since 1985, approximately 16 requests from tribes have been received asking for specific information about collections.

Although the National Museum of Natural History plans to revise a large number of permanent installation, including the installation in which the remains are on exhibit, there are a total of 166 skeletal remains on public display at the Smithsonian. They are believed by the curators to be an integral part of the museum's presentation of certain fundamental themes of human biology. Sacred object inquiries are considered on a case-by-case basis.

In his letter dated June 19, 1989 to Robert McC. Adams, Secretary, Smithsonian Institution, Congressman Glenn M. Anderson, (D-Calif.) writes, "As I contemplate this request I can not help but think of the anguish that is felt by the widows and families of American servicemen now listed as MIA's from conflicts involving this country in Korea and Vietnam. The anguish felt by these individuals is recognized as legitimate by all. Is it any less legitimate for descendants of the Native Indians whose skeletal remains are held by the Smithsonian to anguish over the return of these 'artifacts'? It is time to clean up this situation." Congressman Anderson closes by saying, "Please let me know what can be done. I will be pleased to assist in any way."

Congressman Anderson, the 4th most powerful Senior member of Congress, is vitally interested in the Skeletal Remains/Repatriation issue. Moreover, he is sending his Administrative Aid Jeremiah Brezehan to Indian Country to further discuss and learn first hand the views of Indian people. Brezehan's tour will take him to the United Tribes Powwow in September the weekend after Labor Day.

Although the Smithsonian Institution's policies about skeletal remains issues appear to be amiable, there is evidence of internal conflict within their anthropology department. In an article in the Washington Post on Friday, June 23, 1989, a Stanford University agreement to return the skeletal remains of about 525 Indians to descendants of a small northern California tribe met with opposition from Donald Ortner, head of the Smithsonian's anthropology department.

Ortner contends that, "From a scientific standpoint, it's a very bad move. Medical research, much of it designed to help Indians, requires large numbers of bones, he said, and "there is going to be a terrible price that will have to be paid down the road."

Ortner said researchers have made great strides recently in analyzing proteins in Indian remains that may point to causes of erosive joint diseases such as rheumatoid arthritis, which is three times as common among some Indian groups as in the general population. But such research requires a large sample of bones "since to find just two cases, you need at least 100 people," he said.

Ortner said the museum hopes tribes will consider options short of reburial of bones, such as consecrating them but leaving them in the collection. He said one tribe, after hearing of medical research on the bones, agreed to further discussion before insisting on reburial.

The Smithsonian has said it will return any remains identifiable by name, but that number is very small.

And, here is where the sword and the arrow will cross. Congress is currently considering new legislation on reburial and repatriation. Anthropologists and archaeologists are already at odds among themselves — at the Smithsonian and throughout the States. Tribes seeking the return of their ancestors will need to take a strong and unified stand.

Commentary

Coveting thy neighbors' ancestors — an introduction



Pemina Yellow Bird

When David Gipp, Editor of the News, asked me if I could write an article concerning the reburial of Indian remains now in museums and universities, I was pleased, and a little daunted, at the prospect of doing so. Pleased, because I feel the issue is a major one for tribes all across the country, and daunted by the sheer complexity of the issue. I asked Dave what kind of observation he had in mind, and he said that he would leave that up to me. With that, we began talking

about the various facets of this complicated problem, and it soon became apparent that a regular column, discussing the issue in a kind of series which would provide for a more careful analysis and dissemination of the facts, would be needed. So that is what we agreed upon, and here is the first installment.

I will begin with an apology to all elders and persons who are saddened, upset or shocked by what they will read here. I have never and do not now feel comfortable discussing the horrifying situation in which hundreds of ancestors find themselves, yet the flip side of the coin is silence; and it is our ancestors who pay for that silence with every hour, month and year they sit in storage at the mercy of a race which holds no pity for them. And so, in the hope that speaking out will change the situation, I do so with respect and honor for those who have gone on before me.

In August of 1984 I attended my first meeting as a member of the North Dakota State Historical Board. In November of 1985 I discovered the existence of the mortuary collection of the State Historical Society. Conservative estimates by staff at the society list the number of people in their custody as "upwards of 250 individuals" - a more realistic estimate would be upwards of 600 people. You can imagine my shock and horror as I was taken into the vault where they are kept in cardboard boxes on rows and rows of shelves. Near tears, I asked if they were all Indians, and the then-state archaeologist and his assistant both said, "Yes, they're all Indians." I made a promise then and there that I would do all I could to get them out of there and back into the ground, offered a prayer and left, wondering how I was going to keep my promise.

Since that day, I have learned many, many things about anthropologists, archaeologists, museums and universities. I have learned many things about how politicians and college professors, rolling up their sleeves to oppose Indian people on this issue, will stop at nothing to be able to continue doing what mainstream America usually relegates to the lowly graverobbers: coveting the earthly remains and belongings of the Indian. The scientific and professional communities, protected by the cloak of science and laws written by and for

them, DO covet our ancestors' remains, and especially the belongings they took with them to use in the Spirit World. These things I have learned, and in order to protect not only your ancestors but also your descendants from the prying eyes of others, you and your children and your grandchildren must learn them too. and be forewarned.

Tribes in North Dakota are not the only ones struggling with this problem, indeed Indian nations all over the United States are fighting to protect their ancestors who are still in the ground and to obtain laws that will grant for the Indian a self-evident right enjoyed by everyone else: the right to rest in peace. Indian remains and grave goods are held by private, county, state and federal museums, by colleges and universities and other government principalities. Largely through the efforts of Devils Lake's Paul Little, for example, we were able to rebury Indian remains that were on display in the Valley City Courthouse! Some tribes have achieved success, and enjoy a good working relationship with their state's scientific and professional community, and have completed reburial of disinterred ancestors. Others are not so fortunate.

The venerable Smithsonian Institution has in its possession some 18,000 Indian ancestors, most of which they mean to keep. An offer has been made to ostensibly return all those remains that tribes or family members can prove a kinship to, but this does not mean much when you know the Smithsonian has told the media that most of the remains cannot be tribally identified. Other federal agencies, like the U.S. Army Corps of Engineers and the National Park Service, have in their possession tens of thousands of Indian ancestors' earthly remains and grave belongings. None of these agencies want to rebury our ancestors, particularly the ones they describe as prehistoric, and you can rest assured they will not do so without putting up a fight to conduct analysis. And they have had them for DECADES. And we never knew.

In the next issue, I will tell you what the tribes of North Dakota have done to respond to this most alarming and distressing issue. A chronological review of events will be helpful in understanding the problem in terms of its current status and will give readers a springboard from which to understand the issue at the federal level as well. I will also try to explain why archeologists, anthropologists, historians and graverobbers want to disinter and study the remains and belongings of deceased Indians, since this is the question I am most frequently asked. The second most frequently asked question is, "How would they like it if we dug up their relatives and studied them and put them and their belongings on display in our museums, and then said we had a right to do it?" Interestingly, I finally have an answer to that question: during testimony before the 1989 North Dakota Legislature, one archeologist employed by the State Historical Society was asked if he would dig up his own grandmother if he thought he could learn something from her remains, and his unequivocal and immediate reply was YES.

Nebraska lawmakers enact Indian burial legislation continued from page 5

filiated tribal representatives.

The decade-long controversy which culminated in the new law pitted the constitutional religious freedom and equal protection rights of Indian peoples against the interests of science and history in retaining and studying dead Indian bodies and burial goods. During the 1989 legislative session, the widely-publicized controversy focused on a year-long dispute between the Pawnee Tribe and the Nebraska State Historical Society (NSHS) which had rejected numerous requests to return over 300 dead Pawnee bodies and associated burial goods to the Tribe for reburial. The Pawnee people believe the spirits of their ancestors will wander and never be at peace if the remains of their deceased and grave goods are disturbed or separated.

The opposition to the legislation was led by James Hanson, executive director of the NSHS. Hanson was joined in his unsuccessful efforts by the newly formed "Citizens to Save Nebraska's History," a small special interest group spawned, in part, by several individuals employed in key positions by the Midwest division of the National Park Service (NPS).

The opponents waged an extensive grass-roots campaign of misinformation, sensationalism and half-truths about the intent, scope and effect of the bill. Tactics employed included outrageous, erroneous allegations that the Pawnee people no longer practice their religious beliefs with regard to their dead, that burial goods are not

religious objects, and that the Pawnee would sell the remains and burial goods of their ancestors on the antiquities market. At one point the head of the Midwest division of the NPS threatened a federal confiscation of the Pawnee "collection" held by the NSHS, should state action be taken to return the remains and grave goods to the Tribe. However, the Park Service later backed down after NARF established that the federal government held no legal interest in the matter.

The credibility of Hanson and the NSHS was seriously questioned by several senators throughout the 1989 legislative session. Sen. Dennis Baack of Kimball, who mediated negotiations between the Pawnee Tribe and the NSHS, said Hanson and the historical society were putting out "bogus information" with regard to the number of burial goods that would be reburied under the bill. After Hanson backed out of an agreement of support LB 340, Baack publicly admonished him on the floor of the Legislature, stating Hanson's actions "have given more meaning than ever before to the saying, 'the white man speaks with a forked tongue.'" Baack chairs the Legislature's Government, Military and Veterans Affairs Committee, which held a public hearing on LB 340.

In his closing statement during floor debate, Baack persuaded his colleagues that the issue was a "moral and religious" one. Heeding his elo-

quent advice that "the right thing to do" is to rebury "these captives that we have kept in the historical society and finally let the spirits go," the Nebraska Unicameral Legislature adopted the historic measure by a comfortable margin of 30-16. Only 25 votes are needed for passage of a bill.

Under the provisions of the new law, Nebraska institutions must return all tribally identifiable skeletal remains and linkable burial goods to Indian tribes within one year of the date of the tribal request. Sen. David Landis of Lincoln said the legislation strikes a "careful balancing of the in-

terests of the sacred beliefs of the Indians with the legitimate concerns of the scientific community."

The new law also prohibits the unnecessary disturbance of unmarked burials and establishes criminal penalties for trafficking the contents of burials located within the state. In the event unmarked Indian graves must be disturbed in instances such as road construction, the legislation requires state authorities to contact identifiable Indian tribes and comply with their decisions as to reburial or other disposition.

ND Congressman Byron Dorgan introduces reburial bill



Congressman Byron Dorgan (D., ND) spoke on "Skeletons in the Attic."

In his "Skeletons in the Attic" dated April 12, 1989, Congressman Byron Dorgan states that, "I have introduced H.R. 1124 which is aimed at reinterring the historic skeletal remains of Native Americans within the Smithsonian's possession. I proposed that a 2-year period for identification of these remains should be granted." He continued, "This proposal represents a reasonable and workable solution to this matter. It is also a step toward assuring that Native American remains are treated the same and accorded the same respect as those of other citizens. Finally, it protects the fundamental rights of tribal descendants to ensure proper burial of their ancestors."



North Dakota Indian Country

ND Indian Business Development Center holds Economic Development Conference



Dennis Huber, director, of the Center; 1988 award for comprehensive services (UTN Photo)



The North Dakota Indian Business Development Center has entered into a cooperative agreement with the Minority Business Development Agency (MBDA), U.S. Department of Commerce in furthering the development and stability of minority businesses. The NDIBDC will provide assistance free of charge to qualified minority firms.

Among the services provided by NDIBDC include: general business information and referrals, helping and identifying financial assistance, loans, loan guarantees, lines of credit with banks and bonding services, business seminars in such areas as bookkeeping, taxes, cash management, financing, personnel, marketing, business plans, identifying procurement opportunities with state and federal agencies, local government, tribal and other organizations, general business counseling, assistance in developing business plans.

The NDIBDC goal is geared toward the formation and survival of new and existing entrepreneurs.

The North Dakota Indian Business Development Center is continuously involved in many projects.

A current project of the center is the Economic Development Conference that was conducted on July 6-7, 1989. An estimated twenty-five people were in attendance for this two day seminar. Dennis Huber, Project Director of the NDIBDC opened the conference with remarks about the center's role in North Dakota economic development. Topics covered on Thursday by a variety of speakers included: Private Business Opportunities of Hospital Waste Incineration, Devils Lake Sioux Tribe Poultry Project, and the Trenton Indian Service Area Board Manufacturing Project. Also on Thursday, the afternoon session included presentations on economic development by speakers Russell Staiger, Bismarck Development Association, Jim Fuglie, Economic Development Commission and Tom Livermont, Aberdeen Area Bureau of Indian Affairs. Friday's session was a summary of the areas discussed the previous day.

Anyone interested in obtaining information about the NDIBDC should contact the center at (701) 255-6849 or (701) 255-3285 Extension 263.

ND Indian Business Center continues at United Tribes

Bismarck, ND (UTN) — The United Tribes Technical College has received a grant from the Minority Business Development Agency (MBDA), U.S. Dept. of Commerce, to provide business development assistance to Indians and other minorities in the state of North Dakota, continuing an effort to increase the number of Indian and minority owned businesses since its first commitments in the 1970's.

The grant enables the college to continue the North Dakota Indian Business Development Center (NDIBDC), which is based on the campus. The center, under the direction of Dennis Huber, will continue to assist clients, begin new businesses or help existing business to expand their enterprises. Services are free of charge to qualifying minority firms in the state and region.

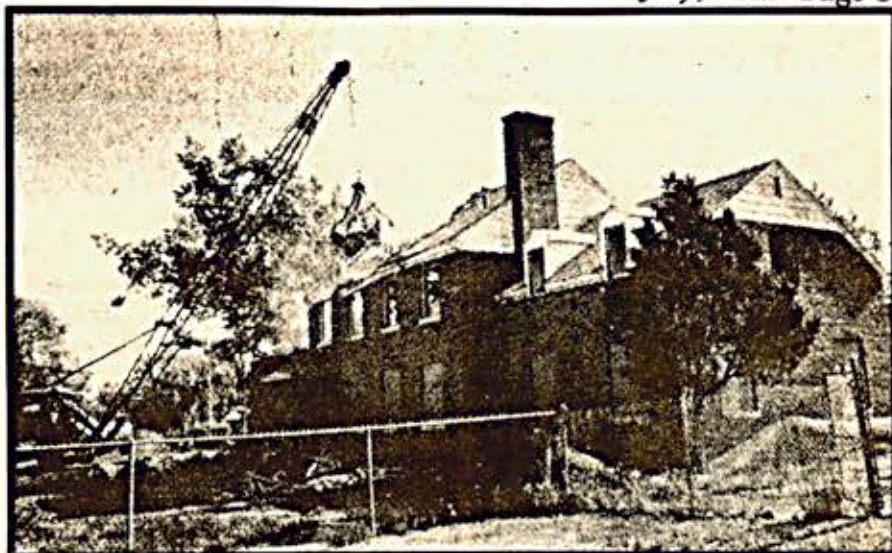
Among the services provided by NDIBDC include: general business in-

formation and referrals; help with identifying financial assistance, loans, loan guarantees, lines of credit with banks, and bonding services; business seminars in such areas as bookkeeping, taxes, cash management, financing, personnel, marketing, business plans; identifying procurement opportunities with state and federal agencies, local government, tribal and other organizations; general business counseling, and assistance in developing business plans.

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The popular club begins to crumble.

Crane razes bit of history

Fort Yates — Like a hungry dragon devouring its meal, the giant crane gobbles up the remains of the once popular Employees' Club, a government building that at one time housed and fed traveling bureaucrats on official visits to Standing Rock.

The club also had permanent quarters for single office staff and school teachers. And it boasted a resident housekeeper-cook who contributed to the well-being and social life of the boarders.

The Employees' Club and matching brick dormitories, built during the late 1930's, once formed a picturesque "campus" many area residents fondly remember.

After a motel opened in 1962, the club became a permanent residence for singles. It also housed the Community College library for a time during the 1970s. The building gradually fell victim to neglect and was eventually boarded up.

A former Employees' Club resident, Kathleen Eagle, Bismarck romance author, lived there during her early teaching days at Fort Yates.

The second novel, "A Class Act," recounts the architecture and reflects club life as she knew it. The novel is dedicated: "...And for those who share with me in having fond memories of the Employees' Club."

Eagle said present Tribal Chairman Charlie Murphy and his future wife, Kay, lived there as singles when she did. "Murphy was on the police force at the time."

She thinks the building could have been renovated. "Where I went to

school (in Massachusetts) I attended classes in pre-1900 buildings. They treasure their old buildings and keep them in good (condition). Here they just let them go and tear them down — a shame."

She thinks the building could have housed a museum or craft center.

Charles Murphy was unavailable for comment, but his wife, Kay, said, "Ohhhh. I hate to see it go. We met there! That building sure saved me a lot of money (cost of commuting and higher rents in Bismarck/Mandan). They still need it, really."

Other former club residents mentioned the cozy fireplaces, the beautiful wall paneling, the maple furniture, the ceramic tile.

Roman Weiler, Standing Rock High School principal, said, "Eight to 10 of our teachers now commute from Bismarck/Mandan. We'd love to have them live in the community."

Francis Pfeifer of Pfeifer Construction, the Minot firm hired to demolish the club, said that the building is structurally sound.

"The roof is rotten," Pfeifer said. "it should have been fixed years ago, but the building is basically sound. They don't build them that good anymore."

Tribal and Bureau of Indian Affairs officials felt that repair of the Employees' Club was cost-prohibitive. In addition to a new roof, the building needed a new heating unit and rewiring.

So down it goes.

(Bismarck Tribune)

White Shield teacher named state winner regional finalist

Cleo Charging, an elementary teacher at White Shield School, received word that she has been named one of the 12 regional finalists in the 1989 Teacher of the Year Program sponsored by IBM and Classroom Computer Learning. In the same phone call, Mrs. Charging was informed that prior to being named a finalist, she had been named the state winner.

Each year IBM and Classroom Computer Learning sponsor the program. They recognize teachers who through education and innovation have found ways to motivate students in higher learning and achievement in the classroom.

At the urging of her sister, Joan Estes of DPI, Mrs. Charging sent in her entry. The unit of work was a calendar whose theme is "Grandparents", and is dedicated to the late

Margaret Breuer.

As a semi-finalist, Mrs. Charging will receive an IBM Personal System/2 Model 25 computer system including an IBM Pro-printer and an assortment of IBM software. As a regional finalist Mrs. Charging will be profiled in a feature article in the May, 1989 issue of "Classroom Computer Learning".

Mrs. Charging is completing her sixteenth year of teaching at White Shield School, and is a member of the NDEA, the ND Indian Education Assoc., and the National Council of Teachers of Mathematics. Currently she is a member of the NDEA Teachers' Rights and Benefits Commission and is chairperson of the Minority Affairs Commission. At the present time, Mrs. Charging is running for the newly created position of Minority Director of the NDEA Board of Directors.

Helphrey leads church body council



Juanita J. Helphrey

Bismarck, ND — Juanita J. Helphrey, Bismarck, has been elected chairperson of the Executive Council of the 1.7 million member United Church of Christ. Helphrey, the first American Indian to hold that position, began her two-year term.

She was elected by fellow council members at their recent meeting in Fort Worth, Texas. She has been serving a six-year term on the council since 1985.

The 43-member council conducts the business of denomination between biennial meetings of the church's highest deliberative body, the General Synod.

Helphrey has been the executive director of the North Dakota Indian Affairs Commission since 1975. Before that, she was administrative assistant in the Bismarck headquarters of the United Church of Christ's Council for

American Indian Ministry (1971-74) and at Bismarck's United Tribes Technical College (1968-74).

She does volunteer work with youth programs for the prevention of alcohol abuse, has served on the board of directors of Bismarck's Charles Hall Youth Services and was one of the founders of a statewide program that created Bismarck's Peace Pipe Indian Center and similar centers in Minot, Fargo, Grand Forks and Williston.

Born on the Fort Berthold Indian Reservation, Helphrey is a member of the Hidatsa tribe. She grew up on the reservation and graduated from New Town High School there in 1958. From then until 1960, she studied at Concordia College, Moorhead, Minn., and at Dickinson State University. For eight years she lived in Great Falls, Mont.; St. Louis; and Los Angeles, working as a secretary and legal secretary. She moved to Bismarck in 1968.

Helphrey is a member of Bismarck United Church of Christ. Nationally, her service to the denomination has included membership on the corporate board and the board of directors of its domestic mission arm, the United Church Board for Homeland Ministries, and on the board of directors of the church's Council for American Indian Ministry.

(Bismarck Tribune)

Silver Haired Assembly election planned

Bismarck, ND (UTN) — The North Dakota Silver Haired Education Association is gearing up for election of two-year term delegates scheduled throughout North Dakota the week of September 10, 1989.

The delegates and alternates, elected from reservations and counties, attend the Silver Haired Assembly which meets every two years. The delegates meet, discussing the policy and positions which affect

senior citizens.

All seniors, age 60 or older may become candidates in the elections. Voters must be 55 years or older. Candidates for the ballot must have 25 signatures on notarized petitions submitted by August 4 at the NDSHEA office: 2778 Gateway Ave. #104, Bismarck, ND 58501-0585 call toll free at 1-800-642-0065 or contact Esther Wuebben, director of the association.

Commission on women elects new president

New Town, ND — The North Dakota Commission on the Status of Women has chosen Nelrene Yellow Bird of New Town as president for a two-year term.

She will be the first Native American to serve as president of the commission.

Yellow Bird is employed at Fort Berthold Community College as a project director/instructor for an addiction counselor training special project.

As president of the commission, she hopes to enhance the rights of all

women and include Native American women in activities that advocate change for women in North Dakota.

The Commission on the Status of Women is one of the four committees of the Governor's Council on Human Resources. Some of its goals include advocating changes that will improve the quality of life for all women in North Dakota, increase the number of women appointed to boards and commissions and provide a forum for discussion of issues that affect women.

(Bismarck Tribune)



North Dakota Indian Affairs Commission UPDATE

State Capitol
Bismarck, ND

Juanita J. Helphrey

Pemina Yellow Bird and Maria Pearson will be two featured speakers at the World Archaeological Congress, the First Inter-Congress on Archaeological Ethics and the Treatment of the Dead when it convenes at the University of Vermillion on the sixth day of August, 1989. It ends on August 11. Pemina is a member of the Three Affiliated Tribes at Fort Berthold and also a member of the State Historical Board of North Dakota. She is representing the North Dakota Indian Affairs Commission at the meeting and will present the state law recently passed which has stringent criminal penalties and may prove to be the most comprehensive law of all states. Maria is a Lakota currently living in Iowa and has worked with reburial concerns for at least a dozen years. Her name is well known among the archaeology community and the Indian communities because of her long battle for reburial.

The Centennial celebrations over the 4th of July weekend in Bismarck have been considered a tremendous success! The involvements of Indian people from all parts of the state was not only outstanding but also proved to be the highlight of the four day long celebration. Comments made on television and in the paper were positive and supportive. There were Indian dancers and drummers teaching the public and even allowing the public to join. Kevin Locke, the flutist, was a crowd favorite and is very knowledgeable in his history and knowledge of his people as well as with songs he played on his flute. The state shows included "Jiggers" from the Turtle Mountains and Juney K (also a Turtle Mountain Chippewa) was a hit with her state performance and in singing songs she wrote. The Nationally televised sunrise Constitution Day ceremony was also well received and Indian people who participated were not only very professional in their involvement but, again, were crowd pleasers. Thanks to Ed Lone Fight, Billy Baker and his singers, Anson Baker, the Fort Berthold dance group, Kevin Locke and many, many others!

We will be having an Executive Board meeting on the 19th and 20th of July here in the Capitol Building. Art Raymond chairs this committee. It is eight members of our 20 member Commission and we will be discussing a number of topics relative to future goals of our agency. The four Tribal Chairs of all our reservations are on this committee.

Our scholarship deadline for the 1989-90 school year was the 15th of June. All applicants are required to have fully completed applications or they will not be considered (unless there are possibilities of left over funds which is improbable). As of the end of the day on that day there were about 525 completed applications. We have about \$80,000 to spend, which generally funds about 125-140 students depending on financial need. Our average award is about \$800.00 usually. We develop a package of financial aid with other institutions, and, as stated, the package is based first on financial need. We, of course, will carry forward those students who are currently on the program and who have maintained gpa's and other requirements of the program.

The Silver Haired Education Association will be holding its annual assembly later this summer. Anyone who qualifies as a senior citizen, who is enrolled with a tribe, and who desires to represent Indian concerns, can apply to this organization to become a delegate to this assembly. Contact them at 2718 Gateway Ave. #104, Bismarck, or call 1-800-642-0065 toll free.

The State Board for Vocational Education is announcing its 19th annual Vocational Education Conference to be held at the Holiday Inn in Bismarck during the week of August 14-17, 1989. Contact their offices here in the Capitol at 224-3180 to get more information or get on their conference mailing. Dr. Haonoch McCarty is the keynote speaker and Kjell-Jon Rye will present an "Inter-national Perspective on the Future of Vocational Education."

The "Children - Our Future" conference is going on as scheduled with several dozen workshops to choose from and an equal amount of highly qualified people to conduct the sessions. In other words, it looks like it will be a fantastic event. Its will be August 1-3, 1989 at Kirkwood Motor Inn. Call or write the Department of Human Services at 224-2316 for conference bulletins and information. We observed that there are at least three workshops geared to Native Americans and several Native American people involved as workshop leaders or panelists. Our Agency is one of the co-sponsors and did attend two planning sessions.

We noticed that all criminal justice agencies received a memo from the Attorney General's Office notifying them that there are Anti-Drug Abuse Act of 1988 funds available for projects. Please contact them for further information. You may qualify for a grant for a special project. They have the criteria available and its rather lengthy for us to include. Their number is 224-2210.

We noted in a newsletter we received from the School of Medicine UND a couple of very important announcements relative to their graduating class. Linda F. Bradfield Gourneau, a Native American, graduated in Family Medicine Residency. She is from Fort Berthold and was a student of IN-MED. Also, the class paid tribute to a deceased classmate, Darcy Tailfeathers from Canada, by providing his wife and father with his posthumous degree. We honor these two people as did their classmates at UND. We also noted a picture and article on Dr. Judy Kaur, a Cherokee and IN-MED graduate, who is now a highly respected physician in Bismarck and specializes in oncology. We are proud of these people and others who have achievements such as theirs!

We end this update with wishes for a happy summer!



Indian Country Tribal Colleges

LBHC graduates hear Doss, others tout education

Crow Agency — Little Big Horn College graduated its Class of 1989 beneath 100-year old trees that dot the green between the college and the BIA building.

The ceremonies featured a number of speakers, including Dr. Michael Doss, a Crow who earned his doctorate at Harvard; Josephine Russell, retired teacher; and Joe Medicine Crow, anthropologist and tribal historian; and tribal chairman Richard Real Bird.

"Getting an education is not an easy chore; it can be done by people who are eager to get ahead," Russell told the group.

"The Class of 1989 marks a milestone for all of us because it is the largest graduating class to date," faculty member and master of ceremonies Dale Old Horn said.

Real Bird remarked on the difference from previous graduations and the increasing numbers.

He praised education as a priority of his administration and quoted Aristotle.

He noted that education makes people easy to lead but impossible to drive and easy to govern, but impossible to enslave.

"The Crows have been enslaved for generations, oppressed by non Indians and government bureaucracies, oppressed to a point where they cannot develop their resources, their human resources," he said.

He pledged to use up to \$5 million from severance tax funds to build a college facility "if we ever get to use our severance tax money."

Doss, who lived in the Pryor area, expressed his appreciation to the graduates for inviting him.

In his speech Doss stressed the importance of education, both formal education and the knowledge that is available to Crows from family and friends.

He recounted his journey to get an education, and noted that his parents had instilled a love of knowledge in him.

He said he had been in and out of college, but was working in a packing plant one day, when the importance of the future came to him.

"So I returned to Eastern Montana College, and, I had a renewed commitment. Looking back to that time, I learned one important lesson: I had to know my own academic strengths and weaknesses.

Doss said he made a commitment then to "protect this beautiful place."

He found the answer to that in a newspaper advertisement for a principal for the Pryor high school.

He recalled, he said, his father telling him that all he was ever able to get was water for his pony in Pryor.

So Doss decided to try to seek the job, and was successful.

At Pryor he met Rudolph Comes Up who taught him many important lessons and where he learned the "purpose of a school is to serve the students not the administrators and not the teachers, but the students."

He also urged the graduates to con-

tinue their education and to learn from special mentors.

He credited four mentors with affecting his life:

Comes Up, who said "When I see Crow Indian children, I cannot help but care for their future. A quality education is the only hope for their future. Without education that choice may be lost forever." Doss said that's inscribed on the fountain at the Plenty Coups High School at Pryor, which he helped bring to reality with Comes Up and others.

Edison Real Bird who "taught me much about public service and would repeat to me 'Mike, you have a responsibility. Those of us who have an education must be alert each day for those things which would benefit our Crow people and bring those things home.' I watched Edison; he did that. He helped me understand the value of money; it's like water in a stream; you take some, but share it."

Robert Yellowtail Sr., "Robbie-close friend of my father. Mr. Yellowtail visited me for the first time in 1976 when working on a report; he spent hours with me telling as to what was really going on in the world of politics. He stressed the importance of Treaty tribes to the United States and how to act with responsible political activism."

In the old days we fought to protect Crow country. Those days are gone, now we have friends among those tribes. We have different adversaries, the State of Montana, oil and coal companies, bankers, laws, the press on some occasions, and others; today we cannot protect our precious resources by force of arms, we must use education, must include the whiteman's education. He studies law; one of you must study law, business, economics, and so it goes for every discipline.

Henry Old Crow—"his lesson to me was the value of Crow culture. I hadn't been in my chair at Pryor an hour and he was there. He knew I grew up in Billings, and didn't know everything. He spent three hours laying out for me what to do and how to do it."

Dwight Billedeaux, who died three days ago. "I went to school at West High and at the time I was in school I had not heard the words 'Crow nation' once until Dwight taught me that 'we lost our country by force of arms and we are still here a proud people'."

Doss noted that Billedeaux was being buried in Browning as he spoke at Crow and asked for a minute's silence.

He challenged the graduates to continue their education and to bring that education back to the reservation for the benefit of the tribe.

"Many graduates may have to go to the outer world for some time. Bring it back home. Find a way to share it with your Crow people," he said.

"I want each of you to consider this day as the beginning of your education. Never forget that Crow Country is your home. Our struggle for political and economic sovereignty will not be an easy one," Doss said.

(Big Horn County News)

Profiles on Tribal College Presidents:

Editor: Each issue United Tribes News will profile a college president of the twenty five tribal colleges which comprise the American Indian Higher Education Consortium. In the June issue Gerald Monette, president of Turtle Mountain Community College, and Phyllis Howard, president of Fort Berthold Community College, were the first to be featured.

Pease-Windy Boy an action oriented leader

Crow Agency, MT (UTN) — Janine Pease-Windy Boy, Little Big Horn Community College, Crow Agency, MT, has seen a major jump in enrollment of students, particularly this past year, as she rounds out eight years as it's president.

She says the jump in enrollment from 90 to 170 ISC this past spring is due to "the overall credibility of the college as it gets older." Pease-Windy Boy also cites that change in the Bureau of Indian Affairs general assistance rules as another reason for more students. They finally allow reservation residents to attend the school without being penalized—that is, not losing assistance support—for trying to improve the educational quality of their lives! "Now students can attend without this fear, and take advantage of the expanding college education programs," she notes.

But this growth has been due to an effort of the college to help itself, says President Pease-Windy Boy, by remodeling the "old gym" through the college carpentry program. They've taken the worn out hull of the old facility and added three classrooms and a library on the main gym floor. She adds that a second story is being planned in the gym which will provide for faculty, another classroom and offices. With a recently acquired National Science Foundation grant, lab science facilities will be added, as well.

If Little Big Horn's growth and progress are evidence of increasing the opportunities for members of the Crow Tribe in Montana, Pease-Windy Boy, herself, holds a sound record in opening doors for students in need. Beginning in 1972 to 1975, she was the director of the Upward Bound Program at Big Bend College, Moses Lake, Washington. That program served members of the Colville Tribe, Hispanics and Blacks and as a result she is familiar with methods to improve successes for disadvantaged students.

In 1972 she was a counselor at Navajo Community College, Tsaile, Arizona, and from 1975-1979, Pease-Windy Boy was director of continuing and adult education for the Crow Tribe Central Education Commission.

Tribal Colleges issue premier quarterly

Sacramento, CA (UTN) — Editor Paul Boyer released the first summer issue of Tribal College - Journal of American Indian Higher Education this July 7, 1989 to over 500 organizations and persons.

The journal features developments of the tribal colleges, and their key organizations such as the American Indian Higher Education Consortium (AIHEC) and the newly formed American Indian College Fund.

According to Lionel Bordeaux, President of AIHEC and Sinte Gleska College, the publication will provide a means for colleges to share with each other and a way for "open discussion of important issues."

In an introductory article of the

She will return this fall to her alma mater, Central Washington University, Ellensburg, WA, where she earned Bachelor of Arts degrees in sociology and anthropology (1970), to receive the 1989 "special achievement award for outstanding alumni" during homecoming ceremonies there.

Active is a key word to describe Janine Pease-Windy Boy, who is currently a four term treasurer of the American Indian Higher Education Consortium (AIHEC) and has testified five times before the U.S. Congress for tribal colleges, but is also one who holds high the value of family and kinship according to the recent documentary, "Contrary Warriors," about the struggles of the Crow Tribe.

She is a single parent mother to her son Vernon, age 10, and daughter, Roses, age 13, during all her work.

A two term president of AIHEC (1983-1985), Pease-Windy Boy is the only American Indian currently serving on the Minority Concerns Committee of the New York City based College Board, which oversees the SAT, among other multi-million dollar education projects. She has great concern that both the board and the minority committee neither recognize nor are sensitive to the needs of American Indian students. She is carefully studying a mountain of information about racial and sex bias. She says the committee "doesn't fathom the difficulty Indian students have in just reaching testing sites" where the SAT is administered.

Still, President Pease-Windy Boy found time to obtain a Masters Degree in Adult and Higher Education (1987) from Montana State University, Bozeman, MT, and is preparing for the visitation examination for her doctorate in the same fields from the university.

Pease-Windy Boy is a strong believer in exercising the right to vote. To assure these rights she, along with members of the community, didn't hesitate to file voting rights violations against Big Horn County and Hardin School District. She has led voter registration and education programs and was chair of the Big Horn County Democrats from 1983-1988.

journal, Bordeaux explains the development and diversity of tribal colleges, but notes a common thread among the schools of serving Native American communities which have been overlooked. The journal will extend the colleges into the national and international communities, he writes.

Boyer noted that the premier issue is the culmination of over six months of work, when the first advisory board met in Tulsa, OK, and in February, 1989, in Washington, D.C.

The quarterly periodical will feature economic development in its fall issue. Subscription rates are \$12 per year. Correspondence can be sent to: Tribal College, 2180 36th Street, Sacramento, CA 95817.

Stone Child receives candidacy from Northwest Association

Stone Child College Board of Directors and staff announced that Stone Child College has been approved as a Candidate for Accreditation by the Commission on Colleges, Northwest Association of Schools and Colleges.

In granting this recognition, the Commission commended the Board of Directors, staff, and the Tribal Business Committee for excellent working relationships, commended the college for its financial growth and stability, and commended the college for addressing the education/training needs of the Rocky Boy Reservation. The college has been pursuing cooperative efforts with other colleges, in particular, Northern Montana College and Montana State University in order to expand the educational opportunities afforded Stone Child College students.

Stone Child College offers Associate of Arts Degrees in General Studies - Liberal Arts option and Human Services Technology; Associate of Science Degrees in General Business,

Secretarial Science and Computer Science; Certificates of Completion in Building Trades and Secretarial Science. Stone Child College offers courses in Native American Studies to support requirements in other degrees/certificates.

Stone Child College, as a Candidate for Accreditation, will be listed in the next issue of Accredited Institutions of Higher Education, published by the American Council on Education for the Council on Post-Secondary Accreditation. With this type of recognition, all students transferring to other institutions will have their transcripts evaluated as if from an accredited institution.

The Board of Directors and staff would like to thank the Chippewa Cree Business Committee and Salish-Kootenai College for their support and guidance; the Rocky Boy and Havre communities for their continuing support of the college; and the Rocky Boy Catholic Church, Rocky Boy Lutheran Church, Rocky Boy Elementary, and the Rocky Boy

Tribal High School for the use of their facilities during the college's initial stages.

Stone Child College is a member of the American Indian Higher Education Consortium (AIHEC), a group of

twenty-four (24) tribal colleges located throughout the United States and Canada. Stone Child College is located on the Rocky Boy Indian Reservation in north central Montana.

Tijerina named head of art institute

Kathryn Harris Tijerina has been named President of the Institute of American Indian Art in Santa Fe, New Mexico. She becomes the first president of the arts college since it gained its independence from the Bureau of Indian Affairs last year under legislation signed by President Reagan. She succeeds Lloyd Kiva New, who has been the institute's acting president since September.

Tijerina, 38, begins her term August 1. A member of the Comanche Tribe of Oklahoma, she joins the institute from New Mexico State

University where she has been director of Indian Resource Development. She previously was deputy secretary of the New Mexico Natural Resources Department and was an Indian Affairs specialist for the U.S. Department of Energy. Tijerina has a law degree from Stanford University and also graduated from Harvard University.

The new IAIA president is the daughter of LaDonna Harris, president of Americans for Indian Opportunity, who has long been active in Indian Affairs.

Learning disabled adults: Implications for Tribal Colleges

John M. Dodd
J. Ron Nelson

Journal of American Indian Education — May 1989

Chinn and Hughes (1987) reported that the number of American Indians classified for special education services as learning disabled has been disproportionately high. Indeed, according to O'Connell and her associates (1987) the percentage (5.28%) of American Indian children classified as learning disabled (5.28%) is greater than any other ethnic group (Blacks 4.26%, Hispanics 4.14%, Asians 1.66%). Latham (1984) has also suggested American Indian children are overclassified as learning disabled.

Overclassification is possible because problems have been identified in regard to testing American Indian children (Sattler, 1988) which would make accurate classification difficult. Since studies of American Indian adults with learning disabilities appear to be non-existent, information must be extrapolated from other groups until the needed studies of this population are conducted. It could be expected there would be proportionately as many American Indian children with learning disabilities as among other ethnic groups.

Initially when services for learning disabled students were established, it was thought that remediation would eliminate the need for services for learning disabilities. For example, when visual perception problems were identified exercises were designed and carried out to eliminate the problem. That has not been the case; and services for these students with learning disabilities have been found to be necessary throughout their academic careers. There is no accurate information on the prevalence of learning disabilities among adults but the current opinion is that learning disabilities continue into adulthood although the problems change with life challenges. Since studies of American Indian adults with learning disabilities appear to be nonexistent, information must be extrapolated from other groups until studies of this population are conducted.

Many students with learning disabilities are average or above average in intelligence and have become successful in a wide variety of occupations. Greater numbers of learning disabled adults are choosing to pursue post-secondary education (Mangram & Strichart, 1984). However, despite their motivation, many of these students lack the academic and social skills to be successful in traditional higher education settings (ACLD, 1982). For instance, academic problems such as: 1) developmental lags in learning and/or rate, 2) deficits in reading, writing, mathematical, and study skills, 3) speaking and listening problems, and 4) disorders of memory and attention (Haig & Patterson, 1980) are reasons learning disabled students tend to have low achievement in post-secondary education programs. In addition, Haig and Patterson (1980) report that social immaturity, inadequate communication skills and maladaptive coping mechanisms, such as withdrawal, are often evident when learning disabled students encounter stress, which frequently occurs in academic settings. However, Ugland and Duane (1976) conducted a study of the effectiveness of programs providing basic skills remediation, counseling, and academic support services. They found that the majority of learning disabled students in community colleges raised their grade point averages after entering the programs.

It has been reported that many American Indian students have difficulty meeting the admissions criteria for traditional higher education programs (Mooney, 1988). It stands to reason that American Indian students with learning disabilities would encounter the same, or greater difficulties in meeting admission standards.

Tribal Colleges

One type of higher education institution has a mission substantially different from traditional colleges and universities. Tribal colleges offer a variety of programs ranging from general college preparation courses to vocational training

courses (Mooney, 1988). Obviously, tribal colleges can play an important role in serving American Indian learning disabled students. Tribal colleges are uniquely situated and committed to serving the needs of American Indian people, which suggests they could provide these necessary services to prepare American Indian students with learning disabilities for employment as well as prepare them for continuing their education in traditional post-secondary settings.

The first Indian-controlled and directed college, Navajo Community College, was established in 1968 in Arizona; and others have been established since that time in states with large American Indian reservation populations (Raymond, 1968). They appear to be one of the most promising developments in Indian education (Mooney, 1988). Montana is unique in that each of the seven reservations has an American Indian controlled community college, while such colleges are not as widely available in other states. Tribal colleges provide the opportunity for initiating a higher education program without simultaneously requiring students to adjust to a very different cultural experience and competitive and even hostile (Lin, LaCounte, & Elder, 1988) environment found in predominantly white traditional higher education settings.

Certainly, it takes time for tribal colleges to become established; and they probably cannot be all things to all students. However, if American Indian students with learning disabilities who could profit from college experiences are to be provided access to post-secondary education, it is necessary to provide services for this population in tribal colleges.

Needs of American Indian College Students

Wright (1985) has suggested the need to program for success for American Indian College students. Certainly, the drop-out rate which has been reported to be between 75% and 93% (Falk & Aitken, 1984), for American Indian students in higher education settings, attests to the need for supportive services.

Based on a survey of American Indian students and educators in Minnesota, Falk and Aitken (1984) found that American Indian students reported a lack of adequate academic preparation. They go on to suggest there is a need for support from the family and the Indian community, as well as the need for students to have high personal motivation. Furthermore, financial considerations were the most frequently cited reason for leaving school. Finally, they suggest that need for high level administrative support. It stands to reason that tribal colleges are committed to their mission and offer a variety of post-secondary options for American Indian students.

Implementing Legislation

It is appropriate to designate one person on campus who can respond to special needs students. Section 504 of the Rehabilitation Act prohibits discrimination against the handicapped in recruiting, testing, and provision of services after admission (Vogel, 1982) and this includes persons with learning disabilities (Rothstein, 1986). Students with learning disabilities are not as easily identified as students with the obvious handicaps of physical disability or sensory losses. Therefore, experience suggests the need for orientation and in-service education for faculty members on the definition, characteristics of individuals with learning disabilities, and how faculty can facilitate access to information. Without such an explanation many persons seem to believe any handicapping condition can be classified under learning disabilities. Since it is not a visible handicap it is, however, necessary to provide a full explanation as faculty members and other staff and administrative personnel will begin to recognize the possibility of having students with learning disabilities in college classes.

Continued on page 12

Learning disabled adult continued from page 11

Definitions of Learning Disabilities

While there are a variety of definitions, the one that appears to be most useful in the definition proposed by the National Joint Committee on Learning Disabilities (NJCLD), which represents professional organizations concerned with learning disabilities (Abrams, 1987).

The NJCLD definition follows:

Learning disabilities is a generic term that refers to a heterogeneous group of disorders manifested by significant difficulties in the acquisition and use of listening, speaking, reading, writing, reasoning or mathematical abilities. These disorders are intrinsic to the individual and presumed to be due to central nervous system dysfunction. Even though a learning disability may occur concomitantly with other handicapping conditions (e.g. sensory impairment, mental retardation, social and emotional disturbance) or environmental influence (e.g. cultural differences, insufficient/inappropriate instruction, psychogenic factors), it is not the direct result of those conditions or influences (Hammill, Leigh, McNutt, & Larson, 1981, 336-342)

For example, Dennis is a bright 19 year old who graduated from high school, although he received special education services in a resource room. He remembers information well, but his reading ability is so low that he acquires most of his information from listening. His text-books are recorded and his instructors permit him to take oral examinations rather than written examinations. When he was younger his parents were told he had visual perception problems, although he does not require glasses because he does not have a visual sensory loss.

Herman is an art major in a community college. He reads very well, but he has great difficulty with spelling. While he does not have a sensory loss such as a hearing loss, he sometimes has difficulty discriminating between similar sounds or words such as starve and star. That contributes to problems comprehending spoken information.

Accommodations for Learning Disabled Students

Since there generally is a need for services for American Indian students in higher education, it stands to reason that American Indian students with learning disabilities would require services, similar to those which have been demonstrated to be helpful for other students with learning disabilities. While many of the recommendations for accommodations for students with learning disabilities may be useful for other students as well, there have been identified a number of specific services and adaptations needed by students with learning disabilities (Mangrum & Strichart, 1984), such as: diagnostic testing, developing Individual Educational Plan, special advisement, basic skill remediation, subject area tutoring, special courses, auxiliary aid service and counseling.

Assessment

Assessment of learning disabled adults is cited as an area in need of examination and development (Decker, Followay & Decker, 1985). Due to the lack of formal measures for assessing learning disabled adults, Decker et al (1985) suggest the use of informal measure (i.e., observations, checklists, interviews) in addition to psychological and achievement tests. In addition, they suggest these procedures be carried out regardless of previous diagnostic testing.

College and Faculty Support

Support services should be provided for learning disabled students (Decker et al., 1985; Mangrum & Strichart, 1983). For example, learning disabled students might be provided tutoring services, academic, personal, and career counseling, and auxiliary aids such as computers, tape recorders, and special tests (Decker et al., 1985).

Allard, Dodd and Peralez (1987) suggest that learning disabled students must be able to talk with their instructor about specific learning problems or need for instructional or examination modification before they begin their coursework. They further suggest the need for educating both administrative staff and faculty about learning disabilities, as well as the importance of involving the person responsible for orientation so students can be aware of available services from the very beginning of their program. Within their program, they are likely to need both personal and career counseling as well as a system of mentoring so one person is responsible for seeing that the student is getting appropriate services and also managing their time and using skills effectively. After the services have been made available and skills have been developed the mentor makes sure the student increasingly takes responsibility for using them. They also cited the need for computers for such things as spelling checks and comparatively easy means of making changes in written material.

Vogel and Sattler (1981) suggested 12 accommodations that faculty might make in their classes for learning disabled students. The accommodations are: (1) untimed tests; (2) readers for objective exams; (3) essay exams instead of objective exams; (4) taking exams in a separate room with a proctor; (5) allowing students to clarify questions and rephrase them in their own words as a comprehension check before answering exam questions; (6) oral, taped, or typed exams instead of written exams; (7) allowing alternative methods of demonstrating mastery of course content; (8) avoiding double negatives; (9) providing alternatives to computer scored answer sheets; (10) providing adequate paper to aid those students with poor handwriting skills; (11) analyzing the process as well as the final solution (i.e. math computations); and (12) allowing students to use multiplication tables, calculators, and/or secretary's desk reference in examinations.

Recommendations for Change in Admission Procedures

Colleges and universities need to develop flexible admission procedures (Decker et al., 1985; Mangrum & Strichart, 1984). Many learning disabled students do not have the necessary grade point averages or scores on standardized tests to be admitted to college by regular admission standards (Mangrum & Strichart, 1984). For example, Mangrum, and Strichart (1984) suggest that colleges use the results of individually administered tests of intelligence to determine if learning disabled students have aptitude for college. However, for American Indian students even individually administered tests of intelligence must be used cautiously. Careful attention should be paid to the subscales and clinical judgment used cautiously. Mangrum and Strichart (1984) suggest tests should be supplemented by letters from students' high schools describing their

achievement. They also believe that whenever possible, personal interviews should be employed.

Faculty Willingness to Make Accommodations

Higher education faculty members appear to be willing to make reasonable accommodations for learning disabled students if quality is not compromised. In one study, Matthew, Anderson, and Skolnick (1987) surveyed all the faculty at a small northeastern university. With 64% of the faculty responding Matthew et al. (1987) found that a majority of the faculty were willing to modify instruction (e.g. tape record lectures, provide lecture notes), assignments (e.g. extend deadlines, allow oral presentations in place of written assignments), and examinations (e.g. alternative form of examination, respond orally to an examination), as well as provide special assistance (proofreaders for assignments) for students with learning disabilities. Those findings were corroborated (Nelson, Dodd, & Smith, 1988) in a study of faculty members with 75.8% responding in a small college in the Northwest. Nelson et al. (1988) also reported that, although generally faculty were willing to accommodate students with learning disabilities, there were statistically significant differences between academic divisions in faculty willingness to make accommodations. In their survey, a number of faculty members wrote comments indicating an interest in learning more about making accommodations for students.

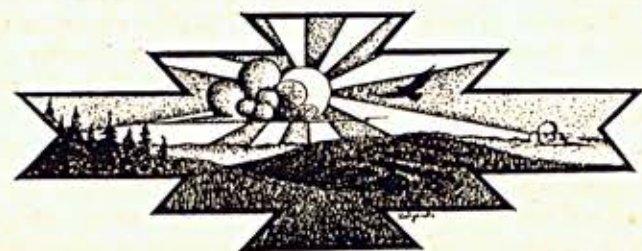
Summary and Implications

Many American Indian students have been diagnosed as learning disabled. It stands to reason they would be unsuccessful in traditional higher education settings without services. Tribal community colleges appear to be ideally situated to establish services and provide programs for these students with learning disabilities to help make the transition to more traditional higher education settings.

Furthermore, faculty members in traditional settings have indicated a willingness to make accommodations for students with learning disabilities. There appear to be differences among academic divisions in faculty willingness to make accommodations, as well as general concern regarding how these accommodations might affect academic integrity. Therefore, there is a need to determine whether faculty members in tribal community colleges would be willing to make similar accommodations for students with learning disabilities. There would appear to be a need for tribal college faculty education about the definition of learning disabilities and the learning patterns and problems of students with learning disabilities. There is a need for establishment of services specifically for students with learning disabilities at tribal colleges. Furthermore, in addition to appropriate services and preparation of learning disabled students at tribal colleges, efforts should be made to assist and advocate for these students with the transition to traditional higher education settings.

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The Arts and Humanities in Indian Country

Poitra combines the best of two worlds to meet many others

Bismarck, ND (UTN) — "She combines the best of both the French ancestry and Chippewa Indian heritage," says Eddie "King" Johnson of Sandra A. Poitra, who is a feature performer of the Red River Jig, but as of late turned stage manager and narrator for Turtle Mountain performing dancers during the Smithsonian Folklife Festival this past July in Washington, D.C.

Sandy, as she is known by most of her friends and associates, age 35, is a supervisor at the United Tribes child day care nursery and is a member of the Turtle Mountain Band of Chippewa.

Returning to the mall at Washington, D.C., is not new to Poitra, since she was a performing dancer there each July from 1976-1983 with "King" Johnson's "Turtle Mountain Dancers and Singers."

This year, however, was a different experience since she had to handle lighting, equipment and sound for another group called the "Turtle Mountain Fiddlers and Dancers," comprised of Lawrence Keplin, fiddle player, his nephew Ryan Keplin on fiddle and guitar, and John Keplin guitar and Red River, Jig dancer. She moved with the group from narrative to music stages on the mall.

She was the narrator for the group, explaining the Michif or Metis songs, dances, customs and heritage of the Turtle Mountain Chippewa Tribe, located in the northern region of North Dakota—not far from the Canadian border. Oftentimes, Poitra was the bridge for dialogue between the crowd and performing troupe.

"The experience of being around other unique cultures makes you understand, we are not alone with our own cultures," she points out. "The problems we face in our home communities are not isolated," and are shared by the people she met from Hawaii, Jamaica, Haiti, France, Canada and the Cajun country of Louisiana.

Many of these groups who performed during the July 4th festivities are also fighting for their cultural, ethnic and legal rights, as well. "It's a great cross-cultural exchange...there was no discrimination among the different groups" Poitra notes.

After three appearances each day, the performers from different cultures returned to the Holiday Inn Crown Plaza in Arlington, VA, where jam sessions and the exchange among the different ethnic troupes took place.

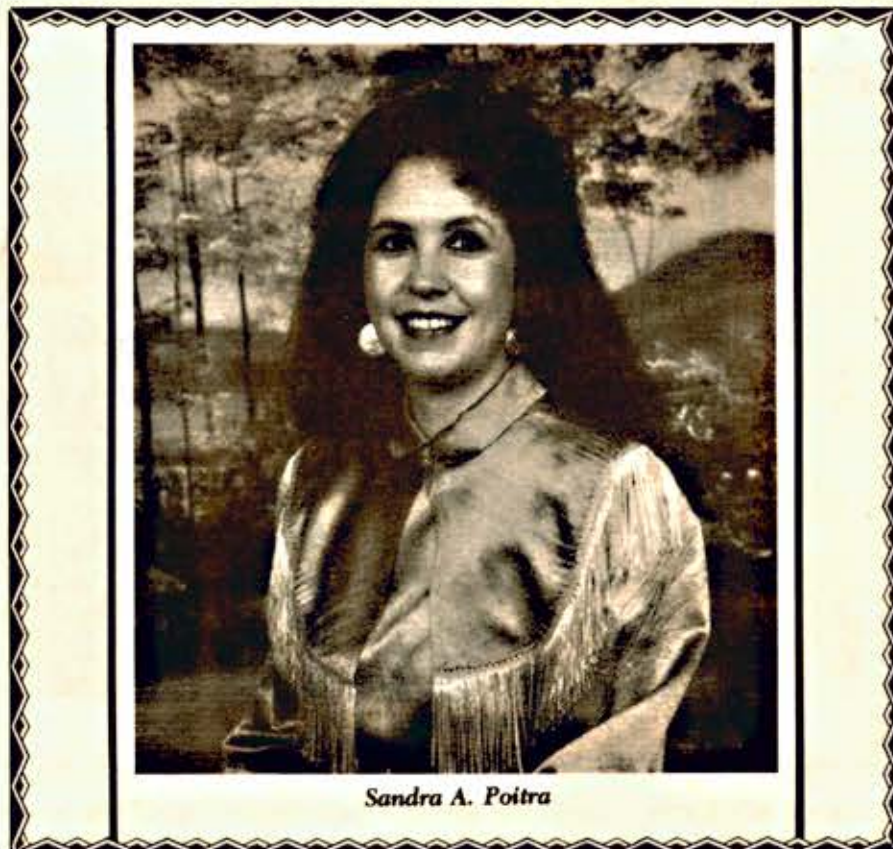
She said the language, music and dances are similar between the Turtle Mountain Chippewa and Louisiana Cajun, although the dialects are different.

Her appreciation of her own French-Chippewa heritage and the other ethnic cultures sounds as easy as the intricate steps she does to Red River Jig fiddle music. But, it wasn't always so. Sandy Poitra speaks of a time in her childhood when "we were Indians in school and French at home...and it was confusing at first" in those days.

She speaks of the word Michif, as it is said by the Turtle Mountain Chippewa, or Metis, as it is referred to by other groups and in history books. It means "mixed blood." For Poitra it is a mix of the best of both Indian and non-Indian cultures.

She credits her knowledge of Turtle Mountain Chippewa culture to her mother, Agnes, a past champion Red River Jig dancer, as well as her other elders, and her father, Leon, the successful founder of Poitra Construction, Co., Belcourt, ND. Her grandfather, Pat Baker, was a champion fiddle player and she began dancing at age 6, performing at weddings and community events. Six brothers and two sisters helped her as well.

She speaks with pride, "I enjoy both worlds...I can put my boots on and



Sandra A. Poitra

dance the jig or slip my moccasins on and dance traditional Indian dances."

In a soft but firm voice she advised, "You have to be able to accept who you are...your own identity, and not think you have to lose one for another" among the non-Indian and Indian worlds.

As to the Red River Jig, it is a culmination of the French and Chippewa intermarriage, between fiddle and dances, and it emanates from the Red River Valley of what is now eastern North Dakota, running hundreds of miles north and south. The area was among the main trading routes of the Michifs.

Poitra is careful to point out that the Red River Jig is distinguishable from the French Canadian Jig, both in body style, step and fiddle playing.

Eddie "King" Johnson is even more adamant in his definition that the jig is "not just a bunch of steps, nor is the Red River Jig like others...it is a series of specific, quick, intricate and individual dance steps." Poitra and King Johnson both note that it originates from a combination of clogging, the Irish Jig and Indian dancing.

King Johnson complains, "It is getting harder to find tribal members who know the dance, other than the older generation. It's not always done correctly."

But if correctness is in demand, it is in Poitra's 16 year-old son "JJ" who joined King Johnson's troupe during the South Dakota and North Dakota Centennial Folklife Festivals, at Sioux Falls, SD, and Bismarck, ND.

JJ dances the Red River Jig, plays guitar, writes music and looks forward to being a rock star, according to his mother.

Meanwhile, Poitra, who already has academic work in early childhood education from Mayville State and a degree in fashion merchandising from the University of Minnesota, is looking at her own business in the retail market. It is among the goals of a woman who has already performed before hundreds of school children and audiences at festivals around the country, as well as the king of Norway.

She continues to offer her skills for other cross-cultural exchanges such as the Miss Indian America program and pageant. She is a board member to Miss Indian America and is serving as a pageant coordinator for the upcoming event, scheduled for September 5-10 in Bismarck.

As to returning to the festival on the mall at the Smithsonian next year, Sandy Poitra smiles and offer, "I'd go...if I'm asked again." She has and she will.

San Carlos Apache receives national award

A San Carlos Apache Indian has received national recognition for making traditional one-string violins — a craft that might predate the Spanish invasion of the Southwest.

Chesley Goseyun Wilson is one of the 13 master folk artists to be awarded National Heritage Fellowships by the National Endowment for the Arts under the federal agency's Folk Arts Program.

Wilson, who lives in Tucson, Arizona, will be awarded \$5,000 during two days of ceremonies in Washington, D.C., September 27-28, including a reception at the U.S. Capitol and a public gala performance by the artists.



Gateway to Indian America Trade Fair

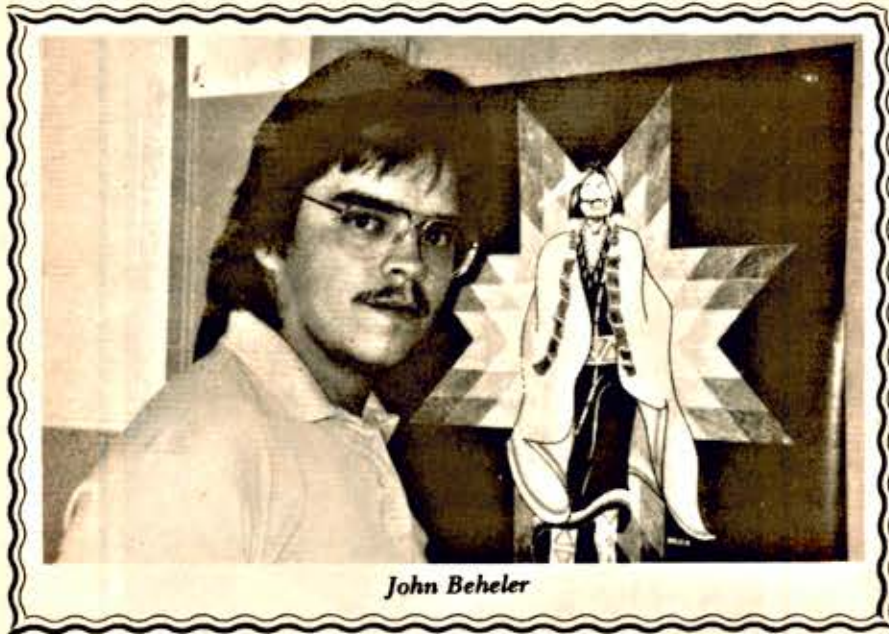
The 8th Annual Gateway to Indian America Trade Fair will move to Ft. Mason Center in San Francisco for a five-day schedule, September 27 to October 1.

For the past seven years, this annual event has been presented in San Francisco's Civic Center Plaza, and has now emerged as a major national exposition. This year's event includes: over 300 booths of authentic Native American arts, crafts and foods; a 5,000 sq. ft. educational pavilion displaying tribal history and contemporary culture; a three-day Powwow celebrating dancers and drummers from throughout the country; and a five-day Festival of the Performing Arts.

Contact: 1989 Gateway to Indian America, 225 Valencia, San Francisco, CA 94103, (415) 552-4567.

Art and Humanities continued from page 13

Tying Art, education to career goals and role models are important to Beheler



John Beheler

Bismarck, ND (UTN) — Artist and educator, John Beheler says "role models and setting goals for a career at an early age" were key to his career and recommends the same for his students and others who are making decisions about their future.

The 24 year-old Yankton Sioux from Crow Creek Indian Reservation is a teacher at the Theodore Jamerson Elementary School (TJES) on the United Tribes campus, where he teaches 3rd and 4th grades, and was active in forming the first elementary school art club for children in grades 3-8.

Aside from being the contributing artist for the "20th International Powwow" poster, his work with the elementary school art club led to showings of the children's work at the North Dakota State Capitol and a continuing show in the North Dakota Governor George Sinner's office.

Beheler credits his decision to become an educator when he was in the eighth grade at St. Joseph's Indian Boarding School, Chamberlain, SD, during a course which stressed career development and choices. He graduated in three years as valedictorian in 1982 from Crow Creek High School, Stephan, SD.

"That's when education became relevant," he says of his decision to become

a teacher back then. It was important to set goals. He notes of his experience that "curriculum needs to be a relevant experience in order for students to take it with them." The student needs to see the relevancy and how it applies to him or herself." Beheler continues to look at curriculum from the student perspective.

But he is quick to credit the strong family support he received from his parents, Marie and Lloyd, Chamberlain, SD, and brothers, Jerry and Bill, and sisters, Debbie and Katy. Says Beheler, "It was an incentive to go on to school since—up to that point—no one in the family had completed college." And he did, receiving an Associate of Arts from Bismarck State College as an art major, and a Bachelors of Science in elementary education (1988) from the University of Mary, Bismarck.

Of his decision to become an artist, he credits his brother Jerry as the role model he watched painting Indian art. "Role models are very important to children."

Beheler does his art in pencil, acrylics or oils, emphasizing a combination of traditional and abstract American Indian themes.

He points out that, "Art is something you can turn to and carry with you. What you create is a product of yourself. Knowing what goes into your work is what makes me feel better and helps carry me through conflicts of life."

"If I don't put the paint on the canvas, nothing will happen. Indian people need to recognize their own potential and take a more personal stance in their development."

Tying art, career development and relevant curriculum together, Beheler observes, "Native American students have a natural aesthetic quality, but need to be aware of this talent in order to use it. Indian people can experience this outside the classroom."

He says the upcoming United Tribes Art Expo, planned from September 8, 9, 10, 1989, will "give artists who ordinarily can't get to shows an opportunity to participate."

Other artwork includes the design cover for the book *Mitakuye Oyasin* by Dr. Allan Ross.

Beheler is working on the United Tribes American Indian Curriculum Project during the summer and is married to the former Jacqueline Snider (Standing Rock Sioux). They have a daughter, Jessica, age 3, and a newly adopted son, Joey, age 6. Jacqueline is a graduate of the United Tribes Medical Records program.



News in Indian Education

American Indian teacher training program

A first of its kind Master's Degree program emphasizing Gifted & Talented education targeting Native Americans is being offered by American Indian Research & Development, Inc. (AIRD, Inc.) through Oklahoma City University (OCU). AITTP is a federally funded program under the Indian Education Act Personnel Development.

Purpose: To provide to American Indian educators a Master of Arts in

Teaching (MAT) with an emphasis in Gifted & Talented Education to 10 Indian participants per year for a three year period. This degree program will provide career advancement to selected Indian educators who are being recruited nation-wide. Additionally, the AITTP will increase the number of professional role models available to work with gifted and talented Indian student populations.

Location: Oklahoma City University

ty, a private institution located in the geographic center of the capitol city, Oklahoma City. OCU has an 83 year tradition of church related service (Methodist) and academic excellence. It has a growing reputation as a University of quality, personalized, value-conscious high education. Its association and commitment to the education of American Indians is of long standing. OCU gifted education programs are endorsed for certification by the state of Oklahoma and are recognized regionally and nationally in gifted education.

Benefits: The program will lead to a graduate degree (MAT) within 1 year of enrolling in graduate course work at OCU. Tuition is provided by the AITTP as well as a student and dependent stipend.

The AITTP will start in August 1989.

Persons interested in applying for this new program should contact:

Stuart A. Tonemah, American Indian Research & Development, 2424 Springer Drive, Suite 200, Norman, Oklahoma 73069. Telephone 405-360-1163.

Sinte Gleska College Graduate Program Accredited

Rosebud, SD — Sinte Gleska College announced in July that it is the first tribal college to provide an accredited masters level program on an Indian reservation.

The school accreditation by the North Central Association of Colleges and Schools allows students who fulfill requirements to receive a masters degree in elementary education.

The program, offered locally to residents on the Rosebud Sioux reservation, eliminate geographical isolation barriers.

Look for a special story on Sinte Gleska College in the August edition of United Tribes News.

Brown outlines action plan on Indian Affairs to Secretary Lujan

Eddie F. Brown, newly-installed Assistant Secretary of the Interior for Indian Affairs, today outlined an action plan for the next 90 days to focus on improving education programs, addressing tribal development on the reservations, and improving Bureau of Indian Affairs management at the central office, area and agency levels.

Secretary of the Interior Manuel Lujan, Jr., after meeting with Brown to discuss Indian Affairs programs, strongly endorsed Brown's priorities.

"The approaches outlined by Eddie Brown are in full accord with the philosophy of President Bush and with my own concept of what we must do

to fulfill our obligations to American Indians and Alaska Natives," Lujan said. "His job as the Administration's top official for Indian Affairs is one of the toughest in government, but he is well-equipped to handle it."

Brown said that in keeping with Secretary Lujan's and this administration's priorities in putting education at the top of the agenda, he will move quickly to seek out the best qualified educator he can find to fill the job as director of the Bureau's education programs.

"During our search I will be meeting with Intertribal groups and elected tribal officials around the

country to get their ideas on the ways that we can improve our relations and meet their needs in helping them to attain self-sufficiency," Brown said.

The new assistant secretary said that he would especially look to the tribes for their assistance in laying out what they see as their needs to improve the economies on reservations. "To achieve tribal development," Brown said, "I'll use the skills that were so successful in developing intergovernmental relationships in my previous jobs in Arizona."

Brown said he would also have an Orientation and Planning Team looking at the organization of his office,

the BIA central office, the current and future Bureau budgets, and the methods of communicating with elected tribal officials.

Brown said that he will expect to report back to the Secretary within 90 days with a progress report on the issues they discussed. "I feel confident we will have moved forward in all of these areas," he said.

Brown, a native of Arizona, was confirmed by the Senate on June 21 and sworn into office June 26. This will be his first full week in Washington as Assistant Secretary after moving his family from Arizona to the Nation's Capitol.

Excerpts from CoMTec Indian Education News Service on coming fiscal year 1990.



Editor's Note: From the CoMTec News Service editor, Georgiane Tiger, are samples of information about Congressional funding, vocational education and legislation.

Budget committee prioritizes Indian education

For the first time in Congressional history, the powerful House Budget Committee has focused on Indian education. In general, tribal colleges and tribal postsecondary institutions specifically receive special appropriations attention. The Budget Committees in essence give the 13 Appropriations Committees their "allowances".

These Indian institutions are named in what is termed the House Leadership Children's Package, a total designated increase of \$1.7 billion of a specified Low Income/High Priority list — including compensatory education, handicapped education, Indian education, student financial assistance, and TRIO/Historically Black Colleges, math/science, dropout prevention, vocational and adult education, bilingual education, tribal community colleges, and tribal postsecondary technical institutions. The Senate Budget Committee met the House 3/4 of the way in Conference last month.

What does this mean to Indian education? Although the Appropriations Committees are not bound by law to adhere to the specifics of the Budget directive (only its colleges) it tells them the intent of the leadership members and gives concrete ammunition to appropriations members wanting to see those programs increase.

The Budget Process is a relatively new Congressional process. First initiated in 1974, it was massively revised by the Gramm-Rudman Budget Act two years ago. As such, it is still evolving and taking new shape in its appropriation role. Over the past three months, key Members of the Budget Committee have become so engrossed in the apparent funding inequity that exists for some Indian Educational Institutions that it has decided to begin holding oversight hearings, possibly as early as Fall 1989. Since it is extremely rare to enact significant changes in one legislative cycle of Congress, they want to begin to document a strong justification for future action. Indian education interests experiencing funding inequity will no doubt be voicing their concerns to their own Members as well as Members on the Budget Committees. For complete information: Chris Mansour: c/o Congressman Dal Kildee, U.S. House of Representatives; Washington, D.C. 20515, 202-255-3611 or Kathy Ausley, House Budget Committee, 209 House Annex #1, Washington, D.C. 20515, 202-226-7115.

House marks up FY 1990 funds for Indians

On June 20, 1989, the House Subcommittee on Interior Appropriations mark-up the FY'90 Appropriations bill. Full Committee and House passage are expected immediately in order that the Senate can begin to work from the House figures. Actions on Indian Education (and related) follow. All figures are calculated from the Administrative Request for FY'90 not based on the actual FY'90 appropriation.

Bureau of Indian Affairs

+ 7,900,000 School Operations
+ 3,400,000 BIA re-estimate of amount needed for teacher salaries mandated by P.L. 100-297, + 3,200,000 amount required by P.L. 100-297 to fund gifted and talented student formula. + 800,000 Student transporting. + 500,000 Continue hiring or training certified substance abuse counselors.

+ 3,953,000 Continuing education.
+ 744,000 Haskell Junior College. Restores to 1989 level (+ 119,000) and adds for natural resources program (\$250,000), equipment (\$125,000), and facilities management (\$75,000), plus initiate short summer program on experimental basis (\$175,000).

+ 619,000 SIPI. Restores to 1989 level (\$119,000) and adds \$500,000 for new programs, including natural resources, equipment and experimental summer program.

+ 660,000 Special higher education. Funds for graduate scholarships, including \$160,000 for summer law program at University of New Mexico.

+ 1,930,000 Tribally-controlled community colleges. Restores to 1989 level (+ \$680,000), adds \$250,000 to endowment fund, and adds \$750,000 for Title I colleges and \$250,000 for Navajo CC.

+ 400,000 Mansfield University in Mansfield, Pennsylvania for teleteaching to 15 Indian high school and tribal college demonstration projects to teach advanced courses otherwise not available. For complete information: Carol Granahn, Congressman Joseph McDade, U.S. House of Representatives, Washington, D.C. 20515 202-225-3731.

U.S. Department of education, Indian education

+ 500,000 Subpart 1. (formerly Part A) To increase payments to local education agencies.

- 500,000 Subpart 2. (formerly Part B) To eliminate funds for gifted and talented pilot program pending results of cost/benefit report.

- 19,000 Program administration. To fund meetings of the National Advisory Council on Indian Education at the same frequency as fiscal year 1989 (5 meetings rather than 6).

Report Language. 1. Encourage efforts to institute a structured approach to measuring program effectiveness.

2. Committee expects the Office to explore the identification of equalizing educational benefits under the two Subpart 1 programs in addition to narrowing the large gap with respect to per pupil expenditures between LEAs and Indian-controlled schools.

Institutes of American Indian and Alaska native culture and arts development

+ 1,550,000 Operation of the Institute. Provides \$4.3 million, a reduction of \$323,000 from the Board's request.

+ 100,000 Endowment. Provides \$350,000, a reduction of \$150,000 from the Board's request. **Bill Language.** Federal contributions to the endowment fund shall remain available until expended. For complete information: Kathy Johnson, House Interior Appropriations Subcommittee, B308 Rayburn HOB, Washington, D.C. 20515 202-225-3081.

Indian vocational education in the congress

The House has passed "The Applied Technology Education Amendments of 1989" (H.R. 7) which reauthorizes the Carl D. Perkins Vocational Education Act. The legislation includes some of the provisions for Indian vocational program set-asides that were originally introduced as H.R. 1265. A companion bill has been introduced in the Senate (S. 496) and is expected to be acted in the first session (1989) of the 101st Congress. Authorization for the Perkins Act is due to expire in FY 1989 but an automatic one year renewal provision will continue authorization through FY 1990. The Senate Select Committee on Indian Affairs shapes jurisdiction over the Indian parts of the legislation.

The States attempts to remove current legislative mandates to serve special populations (i.e., disadvantaged, limited English, women, handicapped, etc.) were taken one step further, and monies will be allocated toward reaching the neediest populations tied to Chapter I and Pell distributions. The spirit of the bill was the remove and redirect "set-asides."

Efforts on the part of the States to remove all set-asides were not fully successful. The current Indian set-aside is maintained in the House version, except it is no longer called a set-aside. The language was maintained that will keep the BIA required match to the U.S. Department of Education at 1 and 1/4%, totalling a 2 and 1/2% Indian set-aside, 1/2% less than was sought in the HR 1265 proposal. The HR 1265 proposal sought a 3% set-aside entirely through the U.S. Department of Education. The Bill as passed puts half the responsibility back on the U.S. Department of Interior, BIA, where it has been in the law since 1978, and where it has never been complied with. The reasoning of the Education and Labor Committee seems to be that it will not set a dangerous precedent by eliminating the BIA from a statutory mandate just because BIA doesn't like the mandate. A second reason is that Congress has very little in the Appropriations hearing record where Tribes have expressed the need for the BIA match or increases in vocational/technical education monies. The conclusion of the Committee seems to be that if a sufficient number of Tribes seek the BIA match, then the Appropriations Committee will put the money into it, regardless of whether or not the BIA wants it.

Other provisions of the bill recognize tribal postsecondary institutions which offer vocational/technical education by enabling eligibility for funding. For BIA-funded secondary schools, a new provision establishes a .25% additional weighting factor to the Indian School Equalization Formula with the intent to bring vocational technical education to junior and high school students in BIA-funded schools. A final provision eliminates the job placement rate requirement of 65% currently imposed by U.S. Department of Education regulations on Indian programs. The reasoning of the Committees seems to be that more stringent restrictions should not be placed on Indian vocational education programs than are placed on non-Indian vocational programs. It should be noted that the most significant differences between HR 7 and HR 1265 is that all the revised provisions that are those which are not just reauthorization of existing law, are changed to BIA authorizations rather than USDE, as was initially proposed. For complete information: House Education & Labor Committee, Washington, D.C. 20515, Alan Lovesee 202-225-4944 or Sara Yager, Senate Select Committee on Indian Affairs, Washington, D.C. 20510: 202-224-2251. (CoMTec Indian Education News Service, Volume III, Issue Twelve, June, 1989)

Continued on page 16

Excerpts from CoMTec continued from page 15

Federal acknowledgement bill for unrecognized tribes

Legislation to amend the federal acknowledgment process has been put on hold pending resolution of objections to the bills. Hearings were held on S. 611 in early May by the Senate Select Committee on Indian Affairs. S. 611 had been introduced by Committee Chairman Senator Inouye (D-HI) and was based on recommendations of a committee headed by NARF. Another bill, S. 912, was introduced by Senator McCain (R-AZ) a few days before the hearing but most witnesses were unfamiliar with it.

The legislation was introduced because of the problems with the substantive requirements of the acknowledgment process, procedural delays in the process, and the seeming intent of the BIA to endlessly delay petitions with continuous request for additional material.

According to proponents of S. 611 the bill improves the acknowledgment process by: 1) taking it out of the BIA thereby de-politicizing the process; 2) continuing the present acknowledgment criteria but providing guidelines to apply them; 3) provide an expedited process for tribes named in treaties, an Act of Congress or Executive Order; 4) establishing deadlines, and 5) provides a real appeal procedure rather than the present system in which the original decision makers hear any appeals.

The BIA and opponents of S.611 claim the bill sets arbitrary deadlines that if missed will allow automatic acknowledgment, that groups will be able to self certify fact, that the criteria and standards of proof will be greatly reduced, that no opportunity is provided for interested parties to intervene, that no "tribal" structure is required only Indian blood, and that no historical record of "tribal" presence necessary - a group formed in 1980 could be federally recognized. For complete information: Native American Rights Fund, 1712 N Street, NW, Washington, D.C. 20036, 202-785-4166 or George Waters Consulting, 1010 Massachusetts Avenue, NW, Washington, D.C. 20001, 202-371-1153.

(CoMTec Indian Education News Service, Volume III, Issue Twelve, June, 1989)

Native American veterans legislation introduced

Sen. Spark Matsunaga (D-HI) has introduced two bills that pertain to Indians. S. 1145 will reauthorize the activities of the Advisory Committee on Native American Veterans and pare the number of committee members from 19 to 6. Of the six members, one would be required to be a Native Alaskan, one a native Hawaiian, and a third a Native American who resides in the Washington, D.C. area. S. 1146 authorizes the Secretary of Veterans' Affairs to establish a three-year, \$5 million pilot program to examine the feasibility of providing direct home loans to Native Americans, Native Alaskans, Native Hawaiians, and other Pacific Island veterans residing on trust lands and other similar communally owned lands. The program would also determine ways to improve access by these veterans to other housing loan benefits.

McCain bill on federal lands amends Indian Religious Freedom Act

Sen. John McCain (R-AZ) has introduced a bill (S, 1124) to "provide a means to ensure that the management of Federal lands does not undermine and frustrate traditional Native American religious practices." The bill will amend the American Indian Religious Freedom Act (AIRFA) of 1978. McCain said he hoped that this will provoke serious thought and discussion. "I hope that it will help to spark genuine consensus on the changes that are necessary to make AIRFA into a workable law," he said.



Around Indian Country Announcements

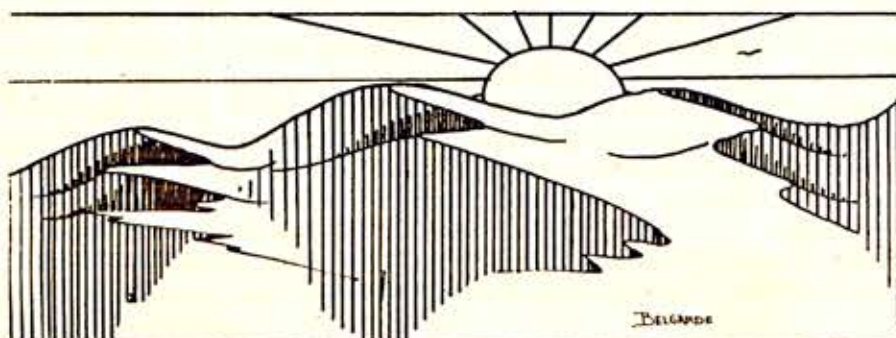
Indians prepare for 1990's, call for National Conference on Community Development

Native American leaders for reservations and cities throughout North America will confer in San Francisco, California during September, 1989 to design an unprecedented national growth and development strategy for the 1990's under the banner, Who We Were, Who We Are, What We Are Becoming. — the theme of the 1st Annual National Conference on Community Development: Agenda for the 1990's, at San Francisco's Fort Mason Conference Center from September 27-29, 1989.

The conference, under Gateway to Indian American auspices, and direction from a select advisory committee, parallels the international 8th Annual Gateway to Indian America Trade Fair & Exposition, set for September 27 - October 1, 1989 at the landmark Fort Mason Center. Both the conference and Trade Fair are complemented by the Grand National Dance Finals & Powwow, the Pavilion of Nations Exhibit and a 5-day Celebration of the Performing Arts, all of which comprise an unprecedented look at the culture, art and business of Indian America.

The conference is limited to 300 delegates. The registration fee is set at \$250 which includes full credentials, opening and closing brunches, and priority entry to most events during the 5-day Trade Fair & Exposition.

Chockie Cottler, Chief Executive Officer of Gateway's parent firm, the Corporation for American Indian Development, profiles the conference this way: "Throughout Indian Country our people are calling for a proactive look at major issues — education, health and economic development — so that we enter the 1990's with a plan, an agenda of our own devising. We deserve a frank look at ourselves, our culture and our dreams as they have been shaped by legislation, regulation and a full spectrum of policies made in many cases without our consultation or agreement. We Native peoples are ready to look to a future of our own choosing. We are prepared to make self-determination a practical goal for the next decade. This conference, the first of three such annual conferences, will determine our strategy, and our objectives, to reach this goal."



Indian Culture Workshops

The American Indian Rehabilitation Research and Training Center at Northern Arizona University is sponsoring the National Conference on American Indians with Disabilities at the Sheraton Denver Tech Center in Denver, Colo., September 20-22.

Contact: Institute for Human Development, PO Box 5630, Northern Arizona University, Flagstaff, AZ 86011-5630 (602) 523-4791

The University of Oklahoma is sponsoring the 9th Annual National American Indian Cultural Curriculum Development Workshop in two locations, Portland, Oregon, July 17-21, and Norman, Okla., August 7-11.

Contact: continuing Education and Public Service Registration, 1700 Asp Ave., Norman Okla. 73037, (405) 325-2248.

Lamon resident scholar fellowship

The School of American Research in Santa Fe, NM, is accepting applications from Native Americans for the Katrin H. Lamon Resident Scholar Fellowship Program for the 1990-91 academic year.

The fellowship is designed to assist a Native American scholar working in any world area or on any topic within anthropology or the humanities, social sciences and arts. Advanced graduate students, postdoctoral scholars and retired scholars whose research work is completed are encouraged to apply. The successful applicant will receive a monthly stipend, housing, a private study and the time, space and quiet needed for creative work. Residency is usually for 11 months and begins in September, 1990. Application deadline is December 1, 1989. Contact: Katrin H. Lamon Resident Scholar Program, School of American Research, PO Box 2188, Santa Fe, NM 87504, (505) 982-2919.

Biographical sketch of new Assistant Secretary



EDDIE FRANK BROWN was director of Arizona's \$1.3 billion Department of Economic Security, 1987-1989.

EDUCATION: Doctor of Social Work, Univ. of Utah, 1975; Master of Social Work, Univ. of Utah, 1972; Bachelor of Social Science, Brigham Young Univ., 1970.

PROFESSIONAL CAREER: Before heading the Arizona DES, he was director of community affairs, Arizona State Univ., 1986-1987; division chief, Bureau of Indian Affairs, 1985-1986; assistant director of intergovernmental operations, DES, 1979-1985; associate professor, Arizona State Univ., 1975-1979; assistant professor, Univ. of Utah, 1972-1975; director, United Council on Urban Affairs, Salt Lake City, 1972.

PERSONAL: Born, 12-26-45, and reared in Ajo, Ariz.; a Tohono O'odham/Yaqui Indian and a member of the Pascua Yaqui Tribe; married (Barbara) with six children.



UNITED TRIBES INDIAN ART EXPO

Juried Art Show and Market

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

\$4,500 in Awards



Showcasing American and Canadian Indian Art

Traditional Arts Categories:

- I Traditional/Comtemporary Beadwork
- II Quillwork
- III Leatherwork
- IV Textiles and weaving
- V Metalwork/Jewelry
- VI Three Dimensional/Mixed Media

Fine Arts Categories:

- I Painting
- II Drawings and Prints
- III Three Dimensional
(Pottery, Sculpture & Carvings)
- IV Miscellaneous
(Photography, Mixed Media & Artwork that does not fit into other Fine Arts categories)

TWO BEST OF SHOW AWARDS

ELIGIBILITY: Any tribal member of the native peoples of North America (Indian, Eskimo, Aleut) 18 years or older.
SALES: All works must be for sale. A fee of 20% of the selling price of each work sold will be collected by the United Tribes Indian Art Expo to defray shipping and exhibit costs. If, in the judgment of the jurors, any entry has been purposely raised in price to avoid sale, they shall reject it. All works must remain on exhibit until end of show. Works not exhibited will be placed in stands for browsing and purchase.
SPECIFICATIONS: All works in the Fine Arts category must be matted or framed. NO GLASS, please. Plexiglass OK. All works must be original and must have been produced by living artists within the past two years.

DEADLINES: If you intend to enter artwork in this show please let us know by card or letter before August 15 how many works you intend to enter in each division. Artwork must be at Theodore Jamerson Elementary School before August 15. Firmly affix an entry form to the back of each work of art. See other side of this announcement for entry forms.

Address all communications to: United Tribes Indian Expo, 3315 University Drive, Bismarck, North Dakota 58504. See other side for entry forms and identification labels. Additional forms sent on request.

For General Info, Contact:

*Anna Rubia or John Beheler, 701-255-3285, Ext. 304, 305
 United Tribes Technical College
 3315 University Drive, Bismarck, ND 58504*

Name of Artist: _____

Address: _____

Town: _____

State: _____ Zip _____

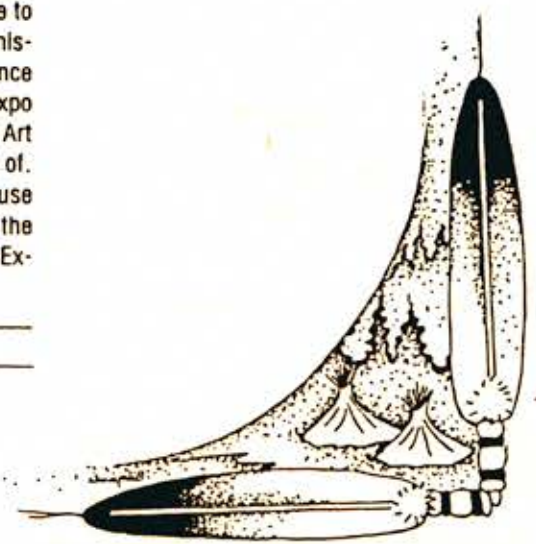
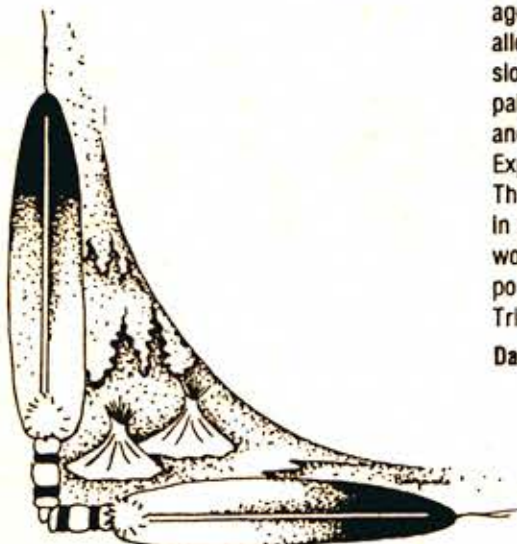
Title of Work _____

Medium _____ Division _____ Price _____

I hereby appoint the sponsors of the United Tribes Indian Art Expo to act as my agent for the sale of the above named work until the end of the show, and agree to allow my work to be displayed through the duration of the show. If sold, a commission of 20% of the sales price, as specified above will be deducted, and the balance paid to me. I agree to pay all shipping charges to The United Tribes Indian Art Expo and for having my work returned to me. I agree that The United Tribes Indian Art Expo are not responsible for loss or damage in the building or in transit there of. The United Tribes Indian Art Expo reserves the right to photograph entries for use in publicity and permanent files and that in the case of any purchase award the work becomes a part of the permanent collection of The United Tribes Indian Art Expo.

Tribal Affiliation _____

Date _____ Signature _____





National Miss Indian America Pageant

Dear Contestants,

Greetings! It is my pleasure to welcome you to the 1989 Miss Indian America Pageant. I am honored to say that this is the longest standing National Indian Pageant in the United States and Canada. What an honor for you to run for such a prestigious title.

The Miss Indian America Pageant is an opportunity to preserve our Indian traditional heritage, culture and to enhance a young womens beauty, knowledge and talents. Both in the traditional and contemporary ways.

During my reign as Miss Indian America, I have met many people throughout the country and have seen the unity between the Indian and non-Indian. I have witnessed our younger Indian generation blossom as a rose as they strive to live the ways of their grandfathers and apply it to todays world.

I have gained a better understanding of the issues concerning the Indian people and have seen our people in action, bettering the lives of themselves and their tribes.

I am happy that I have had the chance to be a part of Native American History and to have helped bring a message of hope to the Indian people.

As a contestant, you will be meeting new people and helping to bridge the gap between the Indian and non-Indian during the Miss Indian America Pageant and the United Tribes International Championship Powwow.

I wish the best for you and look forward to meeting you at this years pageant!

Sincerely,

Bobetta Kay Wildcat

Bobetta Kay Wildcat, Miss Indian America XXXIII



**Bobetta Kay Wildcat
Miss Indian America XXXIII**



United Tribes Technical College Alumni Reunion

Dear Alumni

United Tribes Technical College, Bismarck, will hold its 20th anniversary reunion in conjunction with the United Tribes International Powwow September 7-10, 1989.

All former graduates are invited to the reunion. There will be a registration fee, which will allow alumni to attend all reunion and powwow activities.

The reunion will include such activities as social get-togethers, country/rock dances, brunch and honor dances during the powwow.

Please return the attach registration form by August 15, 1989 so that packets can be made up and ready to be picked up at the gate or at Holiday Inn.

Call or write for further details:

United Tribes Alumni Committee
United Tribes Technical College
3315 University Drive
Bismarck, North Dakota 58504

Phone (701) 255-3285, Extension 216, 217 or 226.

Alumni Committee
United Tribes Technical College



Alumni Reunion Registration

Name: _____ Yr. Graduated: _____ 4. _____

Name: _____ Yr. Graduated: _____ 5. _____

Name under which you attended school: _____ 6. _____

Agency: _____ 7. _____

Registration fees: (Includes admission to the powwow, dance, banquet and other activities) _____ 8. _____

Address: _____

Street Address or Post Office Box

City _____ State _____ Zip Code _____

- _____ \$5.00
- _____ 10.00
- _____ 15.00
- _____ 20.00

- Admits Alumni Only
- Admits Alumni Plus 2-3 Family Members
- Admits Alumni Plus 4 Family Members
- Admits Alumni Plus 5 or more 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!!!

List family members/ages:

1. _____
2. _____
3. _____

If you have questions or need more information call 701-255-3285, Ext. 216, 217 or 226.

Deadline for pre-registration is August 15, 1989.



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
Harris, Washington



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



RITA ANN MCLAUGHLIN
HUNKPAPA SIOUX
MISS INDIAN AMERICA III
Ft. Yates, North Dakota



SANDRA MAE GOVER
SKIDI-PAWNEE
MISS INDIAN AMERICA IV
Ft. 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 BEARCHUN
NORTHERN CHEYENNE
MISS INDIAN AMERICA VIII
Ashland, Montana



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



WILLIAMETTE YOOPEE
SISSELEON-YANKTON
SIOUX
MISS INDIAN AMERICA X
Scottsdale, Arizona



MICHELE ANN FOREWOOD
ARAPAHO
MISS INDIAN AMERICA XI
Butte, Montana



MARCELLE SHARRON
AHTONE
KIOWA
MISS INDIAN AMERICA XII
Yukon, Oklahoma



WALEAH LILJAN
TAGS
MISS INDIAN AMERICA XIII
West Hartford, Conn.



SARAH ANN JOHNSON
NAVAJO
MISS INDIAN AMERICA XIV
Pima, Arizona



THIMAISE RUTH HILL
CROW-PAWNEE
MISS INDIAN AMERICA XV
Coe Agency, Montana



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



VIRGINIA STEINHILBER
CHE-ROKEE
MISS INDIAN AMERICA XVII
Norman, Oklahoma



ROMA MAE HENRY
NAVAJO
MISS INDIAN AMERICA XVIII
Pecos, Utah



LYNDEE RUFFLY EDMO
SHOSHONE-BANDOCK
MISS INDIAN AMERICA XIX
Fort Hall, Idaho



MAXINE HENRIETTA MORRIS
PAPAGO
MISS INDIAN AMERICA XX
Tucson, Arizona



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



DEANA JO HARRAGARR
KIOWA-OTZO
MISS INDIAN AMERICA XXII
Yukon, Oklahoma



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



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



SUSAN ARKERTTA
OTOE-MISSOURIA
CREEK
MISS INDIAN AMERICA XXV
Sand Springs, Oklahoma



RELANE LOIS TALLMADGE
WINNEBAGO-SIOUX
MISS INDIAN AMERICA XXVI
Wisconsin Dells, WI



JERYLTH LEBIAG
CHEYENNE RIVER SIOUX
MISS INDIAN AMERICA XXVII
Eagle Butte, South Dakota



VIVIAN JOAN PAPAGO
MISS INDIAN AMERICA XXVIII
Bella, Arizona



DEBBIE SECAKURU
HOPI
MISS INDIAN AMERICA XXIX
Second Mesa, Arizona



JORGA FRANCIS ORFALY
IDIALE-COMANCHE
NEZ PERCE
MISS INDIAN AMERICA XXX
Wapato, WA



ALESIA ARVISO
NAVAJO
MISS INDIAN AMERICA XXXI
Pasa, New Mexico



LINDA LIBBY
WHITE MOUNTAIN APACHE
MISS INDIAN AMERICA XXXII
Whitman, 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

POWWOW

UNITED TRIBES INDIAN ART EXPO
NATIONAL MISS INDIAN AMERICA PAGEANT

SEPTEMBER 7, 8, 9, 10, 1989
BISMARCK, NORTH DAKOTA

Special Acknowledgment and Thank You for support to United Tribes International Powwow and Art Expo and the National Miss Indian America Pageant

North Dakota Tourism and Promotion

Discover the Spirit!
NORTH DAKOTA

Holiday Inn of Bismarck



North Dakota Council on the Arts

Super Valu



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.

Dakota Screen Arts, Inc.



U.S. TOBACCO

EVENT PROMOTIONS/Midwest
O'Fallon, MO 63366

"Special thanks to the students and staff of United Tribes"

For General Information, Contact: Jess Clairmont or Letitia Stewart (701) 255-3285, ext. 217,
United Tribes Technical College, 3315 University Drive, Bismarck, North Dakota 58504