

IN THIS ISSUE...

Around Indian Country Opinions Page 3, 4, 5
 More on 1989 Spring Graduation Page 6
 UTTC Thunderbirds Page 8
 UTTC Past Graduates Page 9 & 10
 BIA picks Assistant Secretary Page 12
 Indian Vocational Education Page 13
 Miss Indian America Page 14 & 15



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United Tribes News



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May 1989

UTTC joins Bismarck in welcoming President Bush



President Bush, flanked by Secret Service Men, addresses 10,000 Bismarckers.

UTTC Board Members, Administrators, Faculty, Staff, and Students were part of the crowd of 10,000 people who had the opportunity on April 24, 1989, to see an incumbent President of the United States. President Bush arrived in Bismarck in the afternoon to a crowd of excited well-wishers at the airport; he was escorted to the Capitol grounds, where he delivered a short speech and planted two trees to commemorate

the North Dakota Centennial goal of planting 100 million trees over the next 10 years.

Because UTTC is so close to the Bismarck Airport, staff and students on campus got glimpses of the flurry of activity at the airport that had begun a week before the President's arrival in Bismarck. Lear jets buzzed in and out of Bismarck every day, and sober-faced Secret Service Men in emblem-en-blazoned suits were seen

everywhere on the runways, on top of the terminal, and across the grass between the airport and the UTTC campus. A huge Army-green transport arrived within view of the campus about four days before Air Force One did. The transport, which dwarfed the air traffic control tower, remained "parked" on the runway until after the President's departure.

Staff and students who didn't go to the North Dakota State Capitol to hear the President's speech did see Air Force One land. Several groups of faculty and students were at the airport to greet the President when he stepped off the plane.

Three elementary schools from Bismarck were chosen to be seated close to the speakers' podium at the Capitol. Those three schools were Theodore Jamerson Elementary from United Tribes, Northridge Elementary, and Will-Moore. Because our students were sitting so close to the front of the crowd, several shook President Bush's hand as he passed them on his way to plant the elm tree he had brought to Bismarck to acknowledge the Centennial project.

The students of TJ and the other schools were given Black Hills spruce seedlings to plant after the President's departure.

The students of TJ were accompanied to the Capitol by the Prin-

cipal, Anna Rubia, and the instructors of TJ.

Also attending the President's speech and tree-planting was a delegation from United Tribes consisting of Board Members, the college President, Mr. Gipp, the Vice-Presidents Bennett Yellow Bird and Dr. Loretta DeLong, Student Senate President Delphine Conklin, and instructors. Miss Standing Rock also accompanied the delegation.



Damien Cadotte, son of Verzella Cadotte, was one of the Theodore Jamerson students welcoming the President.



Pictured left to right: Butch Thunderhawk, LeRoi Laundreaux, and Joe Many Bears.

UTTC Spring Graduation 1988-1989

The 1988-1989 academic year at United Tribes Technical College and the Theodore Jamerson Elementary School (K-8) drew to a close on May 5, 1989 with the graduations of the college students and the Kindergarten/Elementary students on the same day.

On May 5, 1989, Theodore Jamerson Elementary school had its Graduation/Awards Day Program and Luncheon in the UTTC Cafeteria at 10:00 am.

The Motto, which the 8th Grade chose for this year, was written by Steven Red Bow: "The Path We Make, Is The Path They Will Follow".

During the Graduation Ceremony, the 1989 Kindergarten Graduates also received their "mortarboards and diplomas".

The Keynote Speaker for the Graduation was Ms. Joan Estes, the former Principal of Theodore Jamerson; she is employed by the North Dakota Department of Public Instruction. Ms. Estes was introduced by Jolene Littlewind.

Ryan Red Bird read "Words of Inspiration" by Arthur Slaten to the assembly of administrators, faculty, staff, parents, students, and guests. The Welcome Address was given by Karen Two Hearts. The TJ music students, directed by Mrs. Judith Johnson, sang "Reaching Round the World".

Continued on Page 6

Study: Indians lack resources for college

NEW YORK — Nearly three out of four American Indian college students don't earn degrees because of poor academic preparation, inadequate financial aid or personal problems, a survey has found.

"The simple truth is most Native Americans and their families ... do not have the financial resources required to pay their college bills," concluded the study, "The Forgotten Minority: Native Americans in Higher Education," by Robert N. Wells, Jr., a professor of government at St. Lawrence University.

The survey, conducted by mail in August, included responses from 33 two- and four-year institutions with at

least 4 percent American Indian enrollment. It found that graduation rates had improved slightly during the 1980's, thanks primarily to better minority counseling and support systems on some campuses.

But the study concluded that retention and graduation rates remain "disturbingly low." It found that 27.3 percent of American Indian students entering college earned degrees, but more than half drop out in their freshman year.

According to federal statistics, 20.1 percent of American Indian college students from the high school class of 1980 earned either bachelor's degrees or two-year associate degrees.

Fifty-five percent of all students in four-year private schools and 46 percent of four-year public college students eventually earn bachelor's degrees, according to federal figures.

Some 91,000 of the 12.5 million students in U.S. colleges are American Indians or Alaskan natives, according to latest U.S. Department of Education figures.

The average cost of attending the schools in the survey was \$5,400, but the average financial aid grant was \$1,531 per student. That leaves at least a \$3,000 unmet need for each American Indian student.

In an interview, Wells also cited lack of Indian faculty at the institu-

tions surveyed. There were an average of nine such teachers at the colleges surveyed. At his own institution, St. Lawrence, there are three Indians on the staff but none are classroom teachers, he said.

On the positive side, about half the schools surveyed, 16, had teacher training programs tailored for American Indians.

The colleges cited four culprits hindering American Indian college students: inadequate academic preparation, difficulty adjusting to the college environment, personal and family problems, and financial difficulties.

Indian Arts College to help Census Bureau promote 1990 Census to American Indians and Alaska Natives

A cooperative agreement to encourage American Indians, Eskimos, and Aleuts to participate in the upcoming 1990 Census was announced today at a White House reception in the Indian Treaty Room.

Under the agreement, the Census Bureau and the Institute of American Indian Arts and Alaska Native Culture and Arts Development, a national arts college for American Indians and Alaska Natives, will together develop an effective promotional campaign to help American Indians and Alaska Natives to understand the advantages of being counted in the 1990 census.

A highlight of the reception was the unveiling of a poster designed by David John, a graduate of the institute.

"All of us at the Census Bureau are very enthusiastic about this precedent setting approach to encouraging full participation by American Indians and Alaska Natives in the 21st national census," C. Louis Kincannon, the bureau's deputy director said. "The poster's theme, 'Let our voices be heard. Answer the Census, It counts for us,' certainly projects this message."

Kincannon said the partnership is part of a major bureau effort to ensure as complete a count as possible of all segments of the U.S. population. He said, "We look forward to a positive working relationship with the institute and to a complete count of this important segment of our population."

The institute will develop and provide advice, communications strategies and products for use in pro-

motional materials -- publications, brochures, posters, and public service advertising -- directed at an estimated 1.5 million American Indians and Alaska Natives.

"The institute is honored to have been chosen by the Census Bureau for this task," said William S. Johnson, chairman of the Institute's board of trustees. "It is important for American Indians and Alaska Natives to understand why they should take part in the 1990 Census and we are convinced the talents and creativity of our faculty, staff and students will help the bureau do the best possible job of reaching this population."

The institute, located in Santa Fe, is the only educational institution devoted solely to the study and practice of the artistic and cultural traditions of all American Indian and Alaska Native peoples. It became an independent, federally chartered college on June 3, 1988, after 26 years as a program of the Bureau of Indian Affairs, Department of the Interior. More than 140 students from over 75 tribes are enrolled in institute programs leading to either a certificate or an associate of fine arts degree.

The institute also maintains a cultural resource center with a collection of more than 8,000 objects of contemporary Native American art -- sculpture, painting and drawings, ceramics, photographs, jewelry, and beadwork. Former students and faculty such as Dan Namingha, Allan Houser, Barry Coffin, Doug Hyde and Charles Loloma, nationally recognized artists, are represented in this collection.

Indian College on the move in North Dakota

Fort Berthold Community College had 23 graduates this semester; on May 12, 1989, Graduation Exercises here held at 10:00 a.m. at the New Town Civic Center. The Key Note Speaker for this graduation was Mr. Giago, the Editor of the LAKOTA TIMES, Pine Ridge, Martin, South Dakota. The graduates were addressed by Student Speakers Hugh Young Bird and Eldora Poitra.

Special acknowledgement was made of the students who won the AIHEC Business Bowl Trophy; these students consisted of a team of four. Also recognized during the Graduation Ceremonies was Valerie Finley, the AIHEC Student of the Year.

Two awards presented to the students who went to the National DECA Competition and placed in Orlando, Florida.

The Invocation was by Duane Fox. The Honoring Song was sung by the Kenny Merrick Drum Group.

The Standing Rock College Graduation was held on May 13, 1989 at 1:00 p.m. at the BIA High School Gym. The Commencement Address was by Charles Wilkenson, Professor of Law at Colorado University. Also addressing the students was Dave Archambault, President of Standing Rock College, and Beverly Bullhead, Student Body Speaker.

Master of Ceremonies for the Graduation Ceremony was Rebecca Radthe; the Invocation was given by Mike Kills Pretty Enemy and the

Benediction by Mark White Bull, Sr. An Honorary Degree was conferred upon Edna Goodhouse.

Following the Graduation Ceremonies was a traditional buffalo feed at the old BIA High School Gym. A College and Children's Powwow was held that evening. The Master of Ceremonies for the Powwow was Thomas Iron. The Powwow Invocation was given by Isaac Dog Eagle.

Honored at the Pow-wow were: the participants of the 1988 Sitting Bull Memorial Run and Ride, the participants of the AIHEC College Bowl, the participants of the DECA National Business competition, the Standing Rock Reservation Sobriety Run officials, and the Standing Rock College Honorary Graduates.

Turtle Mountain Community College will be having its Graduation at 10:30 a.m. May 26, 1989. At that time, there will be 40 academic graduates, 40 vocational graduates, and 30 GED graduates.

Senator Kent Conrad will be delivering the Key Note Address at the Graduation Ceremonies, and Master of Ceremonies will be Ms. Donna Thomas, Registrar of Turtle Mountain Community College. Father Tom Roznowski has been invited to present the Invocation. The Entrance, Honor, and Flag Songs will be sung by the Francis Cree Sacred Drum.

Following the Graduation Exercises will be a Traditional Feast at noon.

AIS Annual Report on Graduation Follows

The American Indian Scholarship (AIS) program for the 1987-88 school year awarded graduate fellowships to 273 students representing 90 Indian tribes and Alaska Native groups from 21 states. The students were enrolled in 100 different colleges and universities. This and other information on AIS is taken from the 1988 annual report as the non-profit organization begins its 20th year of operation and its 17th year of contracting to administer the Bureau of Indian Affairs' special higher education program for Indian graduate students. Since 1969, AIS has awarded over 4,000 graduate fellowships to Indian students from 100 tribes and Alaska Native groups.

For the 1987-88 school year and '88 summer terms, AIS fellowship recipients were enrolled in 14 study areas, with law areas the most dominant. Health areas were a distant second and education was third. Six priority

study areas identified as critical to tribal needs had the following enrollees; law areas, 103; health areas, 75; education areas, 59; business areas, 22; engineering, 1; and natural resource, none. Thirteen students were enrolled in six additional study areas. AIS board president Jeanne S. Whiteing said that in the coming year and decade, "we hope to expand our services to Indian graduate students to include counseling, identification of intern and employment opportunities and other kinds of support. In that spirit, the Board of Directors has approved a name change for the organization to American Indian Graduate Center effective in July, 1989." A copy of the annual report can be obtained by writing to AIS, 4250 Montgomery Blvd., NE, Suite 1-B, Albuquerque, N.M.

UNITED TRIBES NEWS

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Around Indian Country Opinions

For Standing Rock, 'going limp' is not the only way



William C. Roesgen

William C. Roesgen, Publisher, The Bismarck Tribune

A week ago the Tribune reprinted an article which first appeared in the Philadelphia Inquirer Magazine about life and death on the Standing Rock Indian Reservation.

It was an exceptionally frank, thorough and sensitive treatment of a situation that is widely known but seldom written about.

My first reactions on reading the Inquirer story were probably those of most Tribune readers: Shock, dismay, sympathy, revulsion.

But then came chagrin.

Why hadn't the Tribune written that story?

Why did we have to wait for a newspaper 2,000 miles away to explore a scandal 40 miles down the river?

A lot of reasons, some of them valid, some not.

Obviously, the Philadelphia Inquirer has the resources to send a writer half-way across the country, not once but many times over the course of a two-year investigation. It can afford to invest months of staff time in a project that might produce a prize-winning expose — or nothing.

Equally obvious, Indian problems are a novelty for the readers of the Philadelphia Inquirer, while to most North Dakotans they are not. Pennsylvanians might not be quite so fascinated by a microscopic examination of the black ghetto in South Philadelphia.

I don't want to suggest the Inquirer does not cover its own community with equal difference: I'm sure it does. But Standing Rock is out of the mainstream of North Dakota's broader struggle for economic and social progress. Rightly or wrongly, the reservation has very little impact on what happens in the rest of the state. We tend to look in other directions.

Finally, there is a sense of futility among non-Indian observers about tribal politics, poverty and the pervasive scourge of alcoholism.

What are the answers for Standing Rock?

I am certainly no expert on Native American culture.

My experience has been limited to covering the Crow and Cheyenne tribes of Montana, to serving on the board of directors for Bismarck's first "Miss Indian

EDITOR'S NOTE: A special report, "A Shared Disgrace" by Fen Montaigne of the Philadelphia Inquirer, February 26, 1989, on life on the Standing Rock Sioux Reservation, has drawn mixed reactions from Indian and non-Indian readers. Following are reactions from non-Indian and Indian publishers, editors, writers, as well as Standing Rock Sioux Tribal Chairman Charles W. Murphy. Newspapers which reprinted the Inquirer article include The Bismarck Tribune, The Kansas City Star and Lakota Times.

America" contest (and getting sued by a dethroned queen) and to listening to the distant rumbles from Fort Yates.

Along the way I've picked up a profound respect for the perceptiveness of Indians as individuals.

"When we talk to each other, we listen," said an Indian acquaintance in Billings. "When whites talk to each other, you don't hear what the other man is saying because you're thinking of what you're going to say next."

Too true.

I've also picked on the frustration that has plagued non-Indian efforts to understand and help.

Reporting a tribal council meeting at Crow Agency always meant waiting several hours past the scheduled starting time for the participants to arrive. The council seldom got past item 5 on a 40-item agenda.

I hope I've avoided the barely-disguised racism that has been part of the Plains mentality since Custer.

Writer Montaigne's analysis was almost unique in putting a heavy share of the blame on Indian leaders themselves.

But whether anyone outside the reservation can effectively encourage reform remains to be seen.

A friend who grew up among the Sioux in Poplar, Mont., once observed that had Indians become militant, or even competitive, the conquering non-Indian population would have rolled over them.

Native Americans had retained at least a vestige of their culture and independence by perfecting the techniques of non-violent resistance, he said. Faced with overwhelming odds, they "went limp" — the way their namesakes went limp under Gandhi, and shamed the British out of India.

But there is enough evidence from the experience of other tribal groupings, even in North Dakota, that "going limp" is not the only way.

The most promising examples of economic development are those in which Indian and non-Indian organizations form joint ventures, with clearly stated policies that do not allow either exploitation or backsliding.

Standing Rock need not be a "ghetto on the prairie" forever.

Bismarck Tribune

There's more to Standing Rock than journalist saw fit to report



David M. Gipp, President United Tribes Technical College

Appalled? Yes!
Surprised? No.

That is my reaction to Bismarck Tribune publisher Bill Roesgen's opinion article about the situation at Standing Rock and the recent article by the Philadelphia Inquirer Magazine.

Mr. Roesgen's biggest "mea culpa" was The Bismarck Tribune did not cover the story in the first place and next some "handwringing" that the Philadelphia Inquirer might somehow win an award.

What constitutes "good journalism" is always in the eye of the beholder. Fen Montaigne who authored the Philadelphia Inquirer story did his job as far as good writing style and lacing it with apparent facts, and drawing his own conclusions. It is, however, an unfortunate piece of journalism which so typifies non-Indian press and serves such interests rather well.

The point is that Mr. Montaigne's article doesn't tell the "rest of the story," as Paul Harvey does in his news features.

If the Tribune is intent on following up on its reprint of the Philadelphia Inquirer story, it needs to closely examine what is the rest of the story.

It is the "untold story" about the people of Standing Rock and many other Indian reservations and communities. It is the story of hope, of dreams and of accomplishments. It is the story of American Indian youth, adults and elderly filled with positive pride and persistence.

What about the Indian Youth and adults who are taking strong stands and action against the use of alcohol and drugs? Or what of the young adult who has experienced setbacks in life already but is pursuing the means to a better life through the local tribal community college? You see this alternative did not exist before the early 1970's, and the college at Standing Rock is one of only 25 in the nation.

And what about the adult who is working—despite the lack of jobs—and is caring for his or her family—children, mothers and fathers, brothers and sisters, cousins and grandparents?

There are the elderly, among the proudest but most humble, who know of tradition and the stories of our forefathers. They have the greatest hope for their children and generations to come. Oftentimes, they have been the toughest times of all.

For the individual Indian, historically, this person has been denied access to credit or capital to become a successful businessperson. This is the case for generations past. While few in number, we have successful examples of Indian businesses.

It wasn't until 1924 that the balance of the American Indian population was declared U.S. Citizens. This did not ensure opportunity, or humane treatment, however.

When tribal governments choose to exercise their lawful rights to authority, there are state attorneys general who move quickly to infringe upon the rights of Indian people. For example, it was this past year that the Nevada gaming industry spent over a quarter of a million dollars to lobby—with the state attorney generals association—for a federal law which serves as infringement on Tribes.

Yes, there are problems in Indian reservation communities—if that is the point of Mr. Montaigne's article and Mr. Roesgen's view.

Tribal government must serve the poorest people in the nation. Oftentimes, they must serve all the needs—economic, social, educational, legal, health—against all the most negative odds of few or no resources. Tribal governments must manage well, while at the same time exercising restraint and developing codes of ethics among its leadership.

Twila Martin-Kekahbah, chairperson of the Turtle Mountains, summed it up best when she recommended to the U.S. Senate that tribal government needed support through a national government management institute.

There are the untold stories of the obstacles American Indians and tribal governments face. There is, today, the "living history of colonialism within America," a term not well liked, understood or accepted by the general population.

That history ranged from taking territories by "friendly persuasion" to outright extermination of those who stood in the way. It resulted in a string of forts across the countryside to enforce these policies. Now they are being rebuilt—replicated—in commemoration... Today those images are brightly blooming across this part of the prairie.

One odd story is the recent construction of the military house memorializing Custer—dedicated to a man of demonstrated psychopathic behavior and delusions of grandeur.

The point is that non-Indian journalists too frequently brush past the historic realities and policies, too quickly and too lightly, in their rush to tell a quotable story. Such haste lends to a false aplomb and in turn does great disservice to the general public. The public needs the story, but the whole story—not a piecemeal puzzle of the journalist's own kind. Indeed, this makes for selfish reporting—too ethnocentric at best.

With a few exceptions, the recommendation is that a large number of non-Indian journalists need a comprehensive course on Federal Indian policy, law and studies.

If such folks are going to write about the subject, they need a perspective. Simply put, it is no excuse to have non-Indian journalists who are writing for the day, the deadline or enter the scene with an already jaundiced view of the subject—in this case Indians at Standing Rock. A tough eye for tough questions

Continued on Page 4

Opinions Continued

Skye's Horizons c



Harriet Skye

It is appalling to hear that The Bismarck Tribune and the Lakota Times have elected to rerun articles such as the series that appeared in both newspapers on the Standing Rock Reservation. I grew up at Fort Yates, and as recently as four years ago moved from North Dakota to the east coast, but the majority of my life I lived in or around Indian Country.

The most perplexing to me is that when articles such as the Standing Rock Series are written, they are

generally written by non-Indians who in most cases do not have even a fair understanding of tribalism, the culture and traditions of Indian life. Most non-Indians only know what they learn from their parents, and most of that information is negative. Moreover, educators and developers of curriculum have neglected to see any importance in teaching young people everything else but Indian History.

Several years ago, the Senior class journalism students decided to do a survey of 90 students at St. Mary's High School in an effort to find out what these students knew about Indians.

Five basic questions were asked in the survey; "1) What do you think Indian do with their leisure time? 2) Where did you learn what you know about Indians? 3) What kinds of jobs do you think Indians have? 4) Where do most of North Dakota's Indian live? and 5) Do you know any Indians?"

At that time I was the Editor of the United Tribes News, and one afternoon, a very frightened journalism student walked into my office and told me of the results of that survey. Up to that point, her instructor or other school officials had not seen the findings. She was visibly shaken and thoroughly surprised to find that out of 90 students surveyed, only 4 had a fair understanding and general knowledge of North Dakota's Tribes. The rest believed that we were all drunks, that we didn't have to work and that the federal government takes care of us, and most disconcerting was the fact that most of these students believed that we all spent our times in the bars. She asked me what she should do with this information, and I advised her to take it back to her instructor and to go from there. NOTHING constructive was ever done with that survey. No one from the St. Mary's staff or the journalism department ever made any attempt to contact me or anyone else in Indian country to see if there was something positive they could do to circumvent this negative stereotyping of an entire race of people.

EDITOR'S NOTE: United Tribes News welcomes Harriet Skye's column back. Ms. Skye who is serving as columnist and Washington, D.C. correspondent for the News, will be providing an opinion article in each issue. Ms. Skye was a founding editor of United Tribes News from 1974-1979. She is the 1987 recipient of the Native American Press Association Potneer Award in Native American Media.

As a result, the prevailing attitudes remain the same, and it starts at home. I have always applauded the students who felt that a survey such as the one they did was necessary. I've applauded them because they believed that Indian people were an important historical part of North Dakota, in the past, the present and in the future. But I was not prepared when school officials decided to put the lid on this survey and bury it, and that's what happened.

The Fen Montaigne articles are just more evidence of a non-Indian writers in-ability to write about Indians. It's that way because they can't, so they go with the superficial and add their own attitudes and prejudices.

If there is corruption and mismanagement. We have had some good teachers, but we all must remember that it wasn't until 1970 that Indian people were given self-determination. Up to that time we had very little control over our own destiny, and without a doubt we have many lessons to learn, but we must do the learning. We can only do that by making our fair share of mistakes. If there is another way to learn I'd like to know.

Furthermore, almost anyone can write articles such as the Standing Rock Series, one-sided, only looking at the negatives, putting people down, little or no discussion of solutions. I for one, do not consider these articles objective, nor good journalism, because it isn't the whole picture.

We can go into any town besides Fort Yates, anywhere in this country, and find the same problems and more. In fact, we can find it all right here in the nations capitoll It isn't just Indians that are experiencing these social difficulties. It must make the writers feel good. And when you have to put people down in order to feel good, then we're talking about a certain kind of sickness, and that's what these articles are --- sick.

Finally, if Fen Montaigne wins a award for this shoddy piece of journalism, he won't be the first non-Indian that Indian people have boosted up the ladder of success. Certainly he won't be the last.

This country has been built on Indian land, whether it was taken legally or stolen. The fact is, because of it, empires have developed and everyone is better off, except the Indian.

It boggles my mind when I think of any immigrants who left Europe because of persecution and starvation, and when they came to this country they became the persecutors.

Nevertheless, Indian people have survived, and will continue to because our culture isn't based on greed or capitalism -- we're here to stay -- and we'll walked this walk because the others that have gone before us have shown us the way.

Our culture is tried and true and had remained and been sustained despite annihilation, genocide and the Indian holocaust. We will do as Sitting Bull said, "take what is good and leave the rest."

William C. Roegen, Publisher, The Bismarck Tribune

Continued from Page 3

by an investigative reporter doesn't always make for good, sound reporting. Mr. Fontaigne's article, with all its facts and well written style, did one thing for American Indians: Added to and reinforced the negative stereotypes! Some would call it racist.

If that is the style which serves the Philadelphia Inquirer best, it is done. Unfortunately, a number of other publications such as the Bismarck Tribune have chosen to reproduce and foster this ill piece.

To Mr. Roegen, The Editors and Writers: The Tribune made no mistake in not authoring the story first. Although it is editorial prerogative, it was mistake to run, much less endorse, the Inquirer article as the "best kind of journalism." With real commitment the Tribune ought to be able to do better.

Sincerely,

David M. Gipp,
President
United Tribes Technical College



April 18, 1989

Dear United Tribes:

I am not "appalled" by your letter to the Tribune but I am surprised.

The "rest of the story" has been told so many times I can't believe you are really unaware of it.

The Philadelphia Inquirer article and its follow up occupied about 2 1/2 pages of newsprint. Our files are literally bulging with hundreds of pages of stories on the positive developments, hopes and prospects of Indians on and off the Standing Rock Reservation including a 64-page special section. You're welcome to look at them.

It is you who have failed to recognize the other side of the story, and in your mind, apparently, one negative article outweighs hundreds of positive ones.

Fortunately, not all of the response to the Inquirer story has been of the caliber of yours.

The entire Inquirer article was reprinted by the Indian newspaper The Lakota Times and your own institution requested extra copies of the Tribune for distribution to students.

From the many comments we have received, I am convinced that respect for the truth -- the whole truth -- is just as prevalent among Indians as among non-Indians, and that only by facing unpleasant facts squarely can we succeed in making progress.

I think it's time you took the blinders off.

Sincerely,

William N. Roegen,
Publisher

Opinions Continued

Out of sight, out of mind



Tim Giago
Publisher
Lakota Times

Several weeks ago, a report from the Philadelphia Inquirer spent several weeks on the Standing Rock Sioux Reservation, which is in both North and South Dakota.

Since the publication of his article there have been nods of agreement and rage. Writer Fen Montaigne wrote about the things he observed and as an outsider to the reservation, he saw the things that were the most obvious, the shoddy housing, staggering drunks, and a very defensive tribal government.

Since the publication of his article there have been nods of agreement and rage. Writer Fen Montaigne wrote about the things he observed and as an outsider to the reservation, he saw the things that were the most obvious, the shoddy housing, staggering drunks, and a very defensive tribal government.

As an Oglala Indian, I can agree with many of the dissenters to the article by saying, yes, there are many positive things to be written about also, but none of these were mentioned.

But Montaigne did not sent out to do his article on the positive things at Standing Rock. Instead he focused on the bad things and just because some of the things he wrote were disturbing and embarrassing, does not make them any less than the truth.

As publisher of a weekly newspaper, I become very upset over the bad things we must put into our newspaper but I know that, as unpleasant as this may be, the people have the right to know.

Granted, we go out and find many good things happening on the reservations and we report on them, but we would not be doing an honest job of reporting if we didn't report on the negatives.

There is corruption in tribal government. There is nepotism. There is a loss of hope on the reservations. There is an epidemic of alcoholism and drug abuse. These things exist and cannot be swept under the rug.

But on the other side of the coin are all of the strides being made by honest, hardworking, Indian people to stop these abuses and to bring about positive and constructive change. Montaigne would have been overjoyed to see the more than 700 Hunkpapa marching against alcoholism on the Standing Rock Reservation last week.

I do take exception to a letter from Bismarck Tribune publisher Bill Roesgen written in the Tribune column "Your Views" after the Inquirer article in which he attempted to explain away why a newspaper from 1,000 miles away came out to North Dakota and scooped his Tribune when it is only 40 miles from Standing Rock.

Roesgen attempts to cover up the Tribune's myopia with; "Indian problems are a novelty for the readers of the Philadelphia Inquirer, while to most North

Dakotans, they are not. Pennsylvanians might not be quite so fascinated by a microscopic examination of black ghetto in South Philadelphia."

When I read this comment to Rich Hansen of the Inquirer he laughed and said, "We have written more exposes on the black ghettos than he (Roesgen) could ever imagine and there was a definite interest amongst our readership."

Roesgen buried his foot just a little deeper in his mouth when he wrote "Standing Rock is out of the mainstream of North Dakota's broader struggle for economic and social progress. Rightly or wrongly, the reservation has very little impact on what happens in the rest of the state. We tend to look in other directions."

My point is made. The Bismarck Tribune has never included the Standing Rock Reservation in its regular coverage of North Dakota communities. The editorial staff has offered up all of the accepted reasons for not doing so, reasons such as; we don't understand the politics; we don't have a large enough budget to travel so far; there is too much futility in pursuing stories emanating from the reservation; the problems have been around for so long; or, the problems have been addressed in so many ways and nothing has really changed.....and so on.....and so on.

For generations Indians have been, criticized and ostracized for not wanting to become like everyone else. Why can't they just become Americans like the rest of us? is the common query heard in the newsrooms in many of the newspapers in North and South Dakota.

The answer is, of course, this is not about to happen because Indians do not want to be assimilated, acculturated, or absorbed. But too often, it is this illogic by the dominant society that create a dichotomy.

White society says "be like us" and then makes every effort to see that we are excluded. The dominant society does not seem to understand that just because Indians want to retain their own identity and to remain as occupants of sovereign nations, it does not mean that they want to be totally overlooked and ignored.

"The media's "out of sight — out of mind" policy as regards American Indians is the rule rather than the exception. White society and the top dogs at every newspaper in North and South Dakota are white majority. The fact that there are Indian tribes in the vicinity rarely enters the minds of the white publishers because those minds have been closed for so long.

If it takes trips to the reservations from newspaper reporters from back east to get our local editors off their duffs and caused them to look around and admit that everyone in the state is not white, at least it is a beginning.

(1989 Lakota Times)

Reservation also has positive side



Charles W. Murphy
Chairman
Standing Rock
Reservation

aspects. In doing so, it painted an incomplete picture of current developments on the Standing Rock Sioux Indian Reservation.

The Tribune's Sunday, March 26 article detailed the concerns of tribal members with the Tribal Council's use of travel funds and emergency disbursement funds. These concerns are legitimate. But to suggest, as the article did, that our government is incompetent and riddled with corruption is to misrepresent the whole picture and disregard the many positive developments currently taking place at Standing Rock.

On Standing Rock, we face extremely difficult problems with health conditions, alcoholism and unemployment. In addition, our tribal government has a unique, somewhat ambiguous legal status, and its actions are often challenged by neighboring governments. In all of these areas, though, the tribe is making significant progress.

In the area of health, we have developed many new, innovative programs and have upgraded the tribal health administration. Our new programs include tuberculosis prevention. Community health representatives (CHR) ensure that health care needs are met in the reservation's rural communities. We are also developing a comprehensive substance abuse treatment center at the Chief Gall Inn, a unique facility overlooking the Oahe reservoir.

We have not allowed adversity to

dampen our efforts for economic development. We are completing an additional irrigation facility for our tribal farm. Once on line, it will double the farm's irrigated acreage. In addition, we planning additional tribal irrigation under the Garrison Reformulation Act. Upon completion of this latter facility our farm will again double in size. Although the Bureau of Indian Affairs or Bureau of Reclamation plan and coordinate the construction of irrigation projects for most other tribes; on Standing Rock the tribe itself performs these functions. This ensures that the bureaucracy doesn't consume so much of the funding and maximizes profits for jobs and reinvestment.

We are also planning and constructing a new rural water system to provide good water for domestic, agricultural and rangeland uses. This system shall serve all of our reservation's residents, Indian and non-Indian. Of course a good water supply helps attract industry, as well.

Education is an important element of economic development. Standing Rock College is one of the earliest and most successful Indian higher education institutions in this region. The college helps our language and culture survive, as well as preparing our young people for a positive future.

Long ago the tribe established a higher education fund, which continues to grow through reinvestment and ensures access to a college education for our young people. Mean-

while, a great many of our young people continue to opt for a career in the armed services, where the Indian people have always contributed with honor and in great numbers.

In the area of government, our tribe has always sought in good faith to exercise its authority for the benefit of the people and resources within our reservation boundaries. At times, this exercise has provoked conflict with neighboring governments. We have always sought to resolve such conflicts through cooperation and respect for the law. I remain proud of both our self determination and our ability to work with our non-Indian neighbors when they have resisted our self determination.

Significantly, the form of government through which we exercise our self determination is not a part of our culture or political history. It was imposed on us by the United States government. It is relatively new to us; as we re-develop politically, culturally and economically. We shall and do make mistakes.

Yet the dedication of the people and government of the Standing Rock Sioux Tribe to solve our problems and maintain the culture and language of our parents and grandparents is a strong force indeed. The non-Indian people can help by being open-minded and avoiding stereotypes. The Indian people can be help by challenging the Indian leaders, in a positive fashion, to do better.

Bismarck Tribune

Recently, the Bismarck Tribune and other newspapers have shed an unfavorable light on the government of the Standing Rock Sioux Tribe. In general, I consider it a good thing that attention be paid to the concerns of the Indian people. Often, too little attention is given to the concerns of Indians by the non-Indian majority. Nevertheless, the recent coverage of Standing Rock emphasized certain aspects of our tribal government at the expense of other, more positive



College News

1989-1989 Graduation Continues

At the closing of the Graduation Ceremonies, Luana Littlewind read the poem, "The Memory of the Heart", and Jason Martinez said the closing prayer.

Awards were presented to students from K-8 for achievements and attendance; the Introduction of Awards was given by Jolene LaVallie. The basketball players and cheerleaders were also recognized.

Graduation was ended by the reading of Robert Frost's "The Road Not Taken" by Clyde Standing Bear.

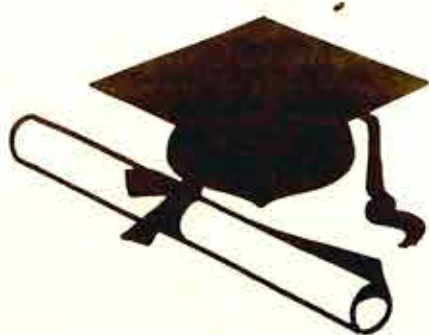
Following the ceremonies, students, parents, and staff attended a Graduation Luncheon.



The Eighth Grade Graduating Class consisting of the following students: Jolene LaVallie, Turtle Mountain, ND; Jolene Littlewind, Fort Totten, ND; Luana Littlewind, Fort Totten, ND; Jason Martinez, Standing Rock, ND; Ryan Red Bird, Cheyenne River, SD; Steven Red Bow, Standing Rock, ND; Raymond Red Elk, Wolf Point, MT; Clyde Standing Bear, Standing Rock, ND; and Karen Two Hearts, Fort Totten, ND.



The Kindergarten Graduating Class consisted of the following students: Candace Baker, Turtle Mountain, ND; Stephanie Bear, Turtle Mountain, ND; Angel Belgarde, Turtle Mountain, ND; Robert Brewer, Pine Ridge, SD; Allen Bull Bear, Jr., Standing Rock, ND; Brian Bull Bear, Standing Rock, ND; Wendelin Dubois, Fort Totten, ND; Paul Fox, Jr., Fort Berthold, ND; Emil LaVallie, Jr., Turtle Mountain, ND; Kelly Long Crow, Rosebud, SD; Aloysius Martinez, Standing Rock, ND; Jamie McLead, Turtle Mountain, ND; Zachary Packineau, Fort Berthold, ND; Richard Red Fox, Standing Rock, ND; Joseph Roulette, Fort Berthold, ND; Taleshia Smart Enemy, Crow Agency, MT; Timothy Smells, Jr., Crow Agency, MT; Thomas Track, Jr., Wind River, Wyoming.



Then, at 1:00 pm, forty-nine college students graduated during a ceremony held at the James Henry Community Center.

This graduating class was honored to have as its keynote speaker Ms. Phyllis Howard, President of Fort Berthold Community College, New Town, North Dakota. Ms. Howard's speech to the graduates focused on preparation for the future through education with a memory of the past. Ms. Howard said, "You need to continue to develop those special strategic skills that will spell your survival in a non-Indian world...you must be learned, knowledgeable about the things that affect you, your family, and your tribe." Ms. Howard went on to say that the graduates needed to continue to..."carry on the tradition" and to further the future of Indian education.



1989 Spring Graduation Class

Carmen K. Hale, Medical Records graduate, was the Student Speaker. In her speech, Ms. Hale said, "We've come a long way and worked very hard to get here", and she thanked the tribal agencies who provided the support to United Tribes so that the graduates had that "opportunity to make the best of our lives".

Mr. Russell D. Hawkins, Chairman of the Sisseton-Wahpeton Sioux Tribe and President of the UTTC Board of Directors, also addressed the students. His speech focused on the need for Indian youth to complete their educations in preparation for leadership in the Indian communities, in urban areas, and on the reservations. He urged the graduates to see their lives and the lives of future generations in terms of investments in the future--their own future and the futures of their children--and to do all they can to prevent alcohol and drugs from destroying lives in the Indian communities.



Chuck Suchy, the N.D. Centennial Troubadour

The graduates here honored with songs by the United Tribes Drum and Singers, and entertained by the Theodore Jamerson Elementary School Chapter I Puppets. Ms. Barb Frey directed the puppet theater group. Mr. Chuck Suchy, Mandan, the North Dakota Centennial Troubadour, provided a musical interlude of several songs.

The graduation ceremony was opened and closed by the Invocation and Closing Benediction by Father Julian Nix, OSB, Chaplain of St. Alexis Medical Center of Bismarck, North Dakota.



Father Julian Nix, OSB, with Ed Johnson at the Graduation Banquet

Continued from Page 6

Before the graduation ceremony was held on May 5th, 1989, the customary graduation banquet honoring the graduates and their guests, was served at the UTTC Cafeteria on May 4th. School administrators and faculty were invited as well.

The following students graduated from United Tribes Technical College on May 5th:

AUTOMOTIVE VOCATION

- Paul Fox, Fort Berthold
- Francis C. LaPointe, Rosebud
- Gerald (Jay) LaVallie, Turtle Mountain
- Delmer H. Ponga, Sr., Standing Rock
- Joseph Gregory Roulette, Dakota Ojibwa, Canada
- Roger P. Yellow Cloud, Pine Ridge
- Keith Belgarde, Turtle Mountain

BUSINESS CLERICAL

- Barbara Baker, Turtle Mountain
- Tonci Beauchamp, Fort Peck
- Janice R. Cadotte, Standing Rock
- Nancy GrosVentre, Crow Agency
- Rose A. LaVallie, Turtle Mountain
- Angela D. Sweet, Winnebago-Wisconsin
- Theresa B. White Hip, Crow Agency

CARPENTRY

- Darryl K. BuckElk, Fort Peck
- Cecil J. Curley, Jr., Cheyenne River
- Dennis Four Bear, Fort Peck
- David LaFromboise, Turtle Mountain
- Robin Smith, Fort Berthold
- Vernon Smith, Winnebago-Nebraska
- Richard D. Christian, Wind River

ELECTRICAL

- Dale E. Hall, Fort Berthold
- Byron Shavehead, Wind River

FOOD SERVICE

- Michael James Malaterre, Turtle Mountain
- Joan R. Redfox, Fort Totten
- Patrick L. Two Bears, Jr., Standing Rock
- Virginia Rae Wilkinson, Fort Berthold
- Vernon Woodhull, Omaha

MEDICAL RECORDS

- Allison Brewer (Clerical), Pine Ridge
- Trudy Y. Gaines (Clerical), Mescalero
- Emerald Spotted Horse Roulette (Clerical), Fort Totten
- Carmen Hale, Fort Berthold
- Delores Veo, Cheyenne River

PLUMBING

- LeRoy Beauchamp, Fort Peck
- Wesley C. Brown, Fort Peck
- Mryon D. Chavez, Northern Arapahoe
- Wallace A. DeCoteau, Turtle Mountain
- Everette L. Hall, Fort Berthold
- Ted R. White, Fort Berthold

POLICE SCIENCE

- Leo R. Belgarde, Turtle Mountain
- Marlin W. Enno, Turtle Mountain
- Kevin L. Roberts, Sisseton-Wahpeton
- Timothy T. Smells, Crow Agency
- Twila E. Valandra, Fort Berthold
- Lloyd A. Waupoose, Menominee
- Gail L. White, Cheyenne River

WELDING

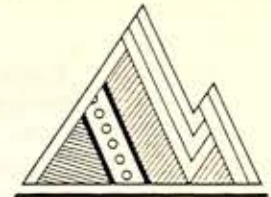
- Russel Lewis Etcitty, Standing Rock
- Bernice Grazier, Cheyenne River
- Curtis Red Fox, Standing Rock



Bernice Grazier,
Welding Vocation Graduate

College Events Column

By Mary Lemcke,
College Events Writer/Editor



United Tribes Technical College is expanding and changing. The college's newspaper, the United Tribes News is, similarly, expanding and changing.

In the issues to follow, this column will be appearing in every copy of the United Tribes News. People who are now working on the News believe that a college paper should reflect the dynamics created by the many students and staff who make up the college. United Tribes is a student-centered college. Our newspaper will, of course, reflect that. United Tribes is a unique college in that it is Indian-centered as well. Our newspaper will reflect that, too. You will read many items in this column and elsewhere in the publication about our students, faculty, and staff and what we are doing during the time we're together at United Tribes.

I've been employed by United Tribes going on eleven years now. I've seen many things evolve here, and I've seen many students come and go. I hope to see many more come and go in the years to come. I like it here. Part of my job is to try to see to it that my students do, too! My personal approach to teaching...specifically to teaching Indian adults, is, in a nutshell: "To accent traditional ideals...And to facilitate my students' awareness of and implementation of New Ideas." I was raised in a family that respected and practiced traditions, because my family believed strength for the future is rooted in firm principles and progression from one's history. And there are many indications at United Tribes that this college, too, is a tradition-based unit. For these reasons, I've chosen to use a logo for my column. The logo serves to make a statement about my educational philosophy. The three points of the triangle symbolize the past, present, and future. This says that the past and the present are linked dynamically to the future. Out of the past evolved the present...and what we do today becomes the future! This idea was echoed by the class motto of the May 5, 1989 Eighth Grade Graduating Class of Theodore Jamerson Elementary School (on the campus of United Tribes): "The Path We Make Is the Path They Will Follow". The motto was written by Steven Red Bow, a graduating 8th grader from Standing Rock. What we learn today becomes part of what we will be in the years to come.

I learn every day from my students; hopefully, they learn from me, too! The time that we spend together at United Tribes becomes part of what we will be in the future. There's something profound in that; it makes one want to be sure that this time, Now...Today...Will be very special for all of us...so that the future can be good, too.

I have many happy memories of the time I've spent with my students this past academic year. There were many exciting and good things that occurred at United Tribes from 1989-1989. Mr. Gipp decided that we would feature in this issue of the United Tribes News a retrospect of some of those good things.

**December 16, 1988 was a
Happy Graduation Day at
United Tribes Technical College**

United Tribes Technical College celebrated another graduation on December 16, 1988. The graduation ceremony for the Fall Semester graduates was held at 1:00 p.m. at the James Henry Community Center on the campus of the college. This was the third graduation for the college since it changed its name from "Educational and Technical Center" to "Technical College."

The keynote speaker who addressed the 30 graduates and their many guests was Mr. Russell Bradley, Superintendent of the Bureau of Indian Affairs, Standing Rock Agency, Fort Yates, North Dakota.

Mr. Charles W. Murphy, Tribal Chairman for the Standing Rock Sioux Tribe and Vice-President of the UTTC Board of Directors also addressed the students.

The student speaker was Alex "Boe" Swalley.

The Processional, Honor Song, and Flag Song were sung by the Eagle Tail

Drum. The children from the Theodore Jamerson Elementary School Singers sang two Christmas songs. Ms. Judy Johnson is the Music Director of the T.J. School Singers.

A very special honor was conferred upon this group of graduates. Mr. Russell Gillette and Mr. LeRoi Laundreau, carrying the flag and an Eagle Staff, escorted the students into the Community Center, and at the time each student received his/her diploma, each received either a eagle feather or an eagle plume. Each eagle feather and plume had been blessed. The men received eagle feathers, and the ladies received plumes.

The Graduation Banquet, which is traditionally held for every graduating class, was held on December 15, 1988 at the UTTC Cafeteria for the Fall Semester Graduates and their guests.

The following students graduated from UTTC on December 16, 1988:

Automotive Vocation

- Vincent C. Carry Moccasin, Standing Rock
- Julie E. Red Eye, Seneca Nation

Business Clerical Vocation

- Debra Hilliard, Fort Peck
- Della Pipestem, Fort Peck
- Janet Pretty On Top, Crow Agency
- Allison Tafoya, Jicarilla
- Jolene C. White Clay, Crow Agency

United Tribes Athletics 1988-1989

The United Tribes Technical College Athletic program is a member of the National Junior College Athletic Association in Cross Country and Basketball.

The Thunderbirds started the year participating in the Blue Hawk Invitational Cross Country meet held at Dickinson State University. In the majority of the meets that UTTC participated in they were the only two year school at the meet. Taking that into consideration the Thunderbird runners did very well.

Vernon Woodhull was the most consistent runner placing as high as 7th place at the Dickinson State meet.

The regional meet was held in Waseca, Minnesota. Due to a few injuries Tribes could not fill the team. However, Dennis Four Bear, Roger Yellow Cloud, and Wes Brown made the trip in Minnesota.

The members of the Cross Country team are as follows: Vernon Woodhull, Roger Yellow Cloud, Ray Moore, Dennis Four Bear, Wes Brown, and Todd Volk.

The 1988-1989 Thunderbird Basketball team look to have a promising season with a good recruiting

year. The team started out with a good early season run.

Winning three games on road trips south to Kansas and Nebraska, the Thunderbirds came home and went to Bottineau to win the Lumberjack Classic.

The Thunderbirds tapped the Christmas break by beating a highly regarded National College team from Rapid City, South Dakota. The team was now 11-5 and on a roll.

The Thunderbirds hit a brick wall and stumbled the second half of the season by going 2-8 after Christmas break.

The Thunderbirds finished 13-13 after losing to UND Lake Region in the first round of the North Dakota Junior College Play-Offs.

UTTC is also a member of AIHEC which its American Indian Higher Education Consortium. The Thunderbirds finished the season on a good note by winning the National AIHEC Basketball Tournament held at Havre, Montana.

We would like to thank all the student athletes for participating in Cross Country and Basketball.

Carpentry Vocation

Keith K. Blackhair, Uintah & Ouray
Kenneth James Brown, Standing Rock
Ben Gros Ventre, Crow Agency
Sarah Rose Solis, Fort Berthold
Severt Young Bear, Jr., Pine Ridge

Electrical Vocation

John Clark, Standing Rock
Troy D. Iron Shield, Standing Rock
Dave W. Roubideaux, Rosebud
Alex E. Swalley III, Rosebud
Starr L. Weed, Wind River
Vernon White Clay III, Crow Agency



A graduate, receiving her Eagle Plume



The Key Note Speaker, Mr. Russell Bradley

Food Service Vocation

Inez Ashes, Fort Berthold
Freda R. Cross Bear, Standing Rock
Doris J. Fox, Fort Berthold
Maureen Johnson, Fort Totten
LaVonne Red Fox, Standing Rock
Brenda K. Smith, Fort Berthold
Margaret A. Sugg, Fort Peck

Plumbing Vocation

Curtis J. Belgarde, Turtle Mountain
Brian K. Black Dog, Fort Peck

Police Science Vocation

Janet Fox Dawes, Fort Berthold
Jacqueline A. Driver, Standing Rock

Welding Vocation

Robert L. Demarrias, Standing Rock



The UTTC Thunderbirds: Back row from left to right: Vernon Woodhull, Ray Moore, Richard Christian, Vernon Smith, Dale Hall, Robin Smith and Coach Ken Hall. Front row from left to right Roger Yellow Cloud, Dennis Four Bear, Barry Webster, Wes Brown, and Myron Chavez.

UTTC students excel academically

The President, Vice-Presidents, and Faculty of United Tribes Technical College are very proud to announce that in the Fall Semester of the 1988-89 academic year, 41 UTTC students earned Grade Point Averages (GPA's) of 3.00 and above. In the Spring Semester of the academic year 1987-1988, 53 students earned GPA's of 3.00 and above.

The students who excelled in the Fall Semester of 1988 are as follows:

Fall 1988 President's List
Wallace DeCoteau
Angela Sweet
Darryl Buck Elk
LaVonne Red Fox
Della Pipe Stem
Wenelle Veit
Brenda Smith
Twila Valandra
Freda Cross Bear
Shirley High Rock
Tom Long Crow
Roberta Azure
Allison Tafoya

Fall 1988 Vice-President's List

Sarah Solis
LeRoy Beauchamp
Everett Hall
Robin Smith
Janice Cadotte
Starr Weed
Sandra Belgarde
Francis LaPointe
Leo Belgarde
Ken Brown
Margaret Sugg
Emerald Roulette
Dalphine Conklin
Trudy Gaines
Byron Shavehead
Carmen Two Bears
Keith Black Hair
Lloyd Waupoose
Wesley Brown
Crystal Smart Enemy
Russell Etcitty
Lois Martinez
Lyle Smith
Everett Noisy Hawk
Dale Hall
Robert Morin
Kay Belgarde
Milo Desheuquette

Theodore Jamerson participated in the Native American State /National Science Fair

Ten students in grades three through eight from the Theodore Jamerson Elementary School, United Tribes Technical College Campus, took part in the second annual Native American State/National Science Fair April 14-15 at Wahpeton.

Of the 300 plus participants from the six surrounding states, five Theodore Jamerson students placed in the following categories:

Abby Sue Davis, third grade, third in the elementary life science report

division, and received the Public Health Award for best report; Elijah Runs Through, sixth grade, second in elementary life science report division; Meranda Marcellais, seventh grade, first in life science research, junior high division; Raymond Red Elk, eighth grade, second in life science report, junior high division; Jolene LaVallie, eighth grade, third in physical science research, junior high division.

(taken from Bismarck Tribune)



Left to Right: Raymond Red Elk, Meranda Marcellais, Elijah Runs Through, Jolene LaVallie, and Mr. Dorvin Froseth, Theodore Jamerson Instructor.

Past UTTC Graduates Succeeding

Arlene Benson

The following is an article about Arlene Benson, the Supervisor for the Chemical Health Center on campus. The Editor of the News wishes to thank Arlene for this article; Arlene, herself, wrote the article for the readers of the weekly.

"In each life, an event or incident takes place as a beginning of a new era for a person. My chance came on the day that I arrived here at UTTC on October 24, 1975.

Having to return to school as an 'older-than-average student' was terrifying and shameful to me...shameful because I'd waited so long or neglected to complete school when I was younger...and terrifying because I lacked the confidence in myself. I kept worrying about all the negative though that I imagined that other students were thinking about me, such as: 'What is that old lady doing here?'

Then, UTTC's Dean of Education at that time, Mike Ward, reassured me that it 'will all work out'. Soon after, all this negative thinking passed, and 'Determination' set in and took hold of me. That is when I accomplished my first goal: my General Equivalency Diploma (GED). Then came my completion and graduation from the 'Human Services' Vocation on September 9th, 1976...and my first job with the Alcohol Program on Center. Later, I became the first Women's Half-Way House Manager. After working one year and nine months, that 'Determination' was still working on me to do something more challenging for a better future. So, I enrolled at Mary College, now the University of Mary here in Bismarck. Four years later, I graduated with a major in Social Work and a minor in Theology. On that very day of graduation, as my daughters and I were driving past UTTC, I told them, 'I want to get off here and kiss the ground, because this is where it all began for me.' But they didn't allow me to do that!

I never dreamed of ever setting foot again unto another college campus, unless it was for one of my children (never for myself). I had planned to just be a wife, a mother and grandmother, and grow old gracefully. But sometimes plans for one's life do not always turn out that way! They didn't turn out that way for me! Not only did I set foot on another college campus, but I returned to UTTC! Today, I am the Program Director for the Chemical Health Center on the campus of United Tribes Technical College. Since my graduation from college and coming back, so many positive things have taken place in my life that I have to stop sometimes and assess all that's happening as it's happening...and then continue to move forward.

I am in my third year here at UTTC as of March 24th (1986-1989). Prior to my position with C.H.C., I was a Vocational Counselor and Social Worker at UTTC from 1983-1986.

I take much interest and pride in my job here at UTTC and in my Indian people, 'The Students'. But getting to this point in my life hasn't been easy. The accomplishment of the goals that I set for myself hasn't been easy! Fourteen years ago, I moved to Bismarck, North Dakota from the reservation. I came here a broken person...physically, emotionally, financially, and whatever else. Even after I made up my mind that I'd stand up with 'Determination', it was not easy. There was so much going on with me then...family problems,



Arlene Benson, once UTTC graduate and now Chemical Health Center Supervisor.

bills, financial problems, pain, hurt, anger and resentments...all these were right there, standing hand-in-hand with me all the way! During that time of 'trials and errors', my relationship with the 'Almighty' grew tremendously because I had no one else to turn to. When I came to UTTC, I tried very hard not to be influenced by pleasures and 'goings-on's', and to just try to humbly walk before the Almighty and mankind. To my astonishment, I learned that 'Determination' and my will-power outweighed all the negativeness, especially after I let God be the Lord and Master of my life. All that I now am, owe to the Almighty, and I am, indeed, grateful!

Today, all I ask is that I will be able to continue to serve my people and the Almighty.

Last, but not least, I want to say about myself that I am a mother of four daughters and ten grandchildren. They are the prizes of my life!

I am an enrolled member of the Fort Peck Sioux Tribe at Poplar, Montana. I read, write, and speak my Siouan language fluently and I practice my culture every day, the way my maternal and paternal grandparents taught and set examples for me.

I have one statement for the students of United Tribes: 'United Tribes is a place for opportunity. So while you are here, apply yourselves and be proud to be a part of this school where you can learn and even practice your culture. If you are here to abuse the school and your time here, you are the loser.'

My thanks to the Editor for asking me for this article about the 'bits and pieces' of my life.

Leroy Lame, Jr.

Also in the News "Spotlight" this month is Leroy Lame, Jr., a May, 1988 graduate of the United Tribes Technical College Police Science Vocation.

Leroy is a policeman in Eagle Butte, South Dakota. He was hired on October 1, 1988. About his job, Leroy says, "I love what I'm doing for people; I guess all those classes I went through (at UTTC) were for a good cause." About United Tribes, Leroy says, "I have a lot of respect for the UTTC staff, and there are times when I wish I could go through it again...I carry a lot of pride for UTTC because your people invite a lot of different tribes to make better people of themselves...I also have a message for Kass Hewson and Mr. Richard Dionne: please tell them I say 'Howdy' and keep up their good work. I'd like to hear from them...tell all my instructors to take care and keep teaching the students...because it sure comes in handy in the long run."



Leroy Lame, Jr. with his graduating class, May 1988

Tom Sitting Crow

Recently a graduate (1986) of the UTTC Plumbing Vocations was at UTTC visiting his cousin Carmen Hale and his other friends on campus; Tom Sitting Crow, from New Town, North Dakota. Tom's instructor was Gary Huber.

Tom has been working for the Fort Berthold Housing Authority for the past two years. He does plumbing work that is sub-contracted out of Fort Berthold. When he first began his job, his crew worked at remodeling houses in Mandaree, New Town, White Shield, and Parshall, North Dakota. Tom is now working on a crew that is building new houses on the Fort Berthold Reservation.

Thomas Iron Shield

Thomas Iron Shield graduated from United Tribes Technical College on May 6, 1988. He was a graduate of the Building Trades/Carpentry Vocation, Marshall Parisien, Vocational Instructor.

Thomas is working as an Ambulance Driver for the Standing Rock Agency. He sees his job as a driver as only the beginning because he wants to work his way up into a more responsible job with the company.

Before he took the job as an Ambulance Driver, Tom was working for the Standing Rock Police Department, where he learned all about radio communications. He worked for the Police Department for five-and-a-half-months. About his job there, Tom says, "I like helping people, and in that field, I met a lot of people. In this new job, now, I also meet a lot of folks and help them, too. I got the job of Ambulance Driver through a friend, Alan Smith, at the Ambulance Service on Standing Rock. I plan to work for this company as long as they let me! I take the job very seriously."

About his time at United Tribes, Tom says, "I gained a lot through the extended education at UTTC...not just in Building Trades, but from the other subjects as well. The teachers did a great job at UTTC training 'this reservation Indian'! So. Thanks, UTTC!"

When Tom was asked if he had any advise for the students currently attending classes at UTTC, Tom said: "My advise to the students is to get serious with your education, because it's your future you're preparing for...and it's up to you if you succeed or fail."

Tom was interviewed for the News on a day that he stopped in to visit friends on staff; he was in Bismarck for the Ambulance Company, and had transported a patient from Standing Rock to one of the hospitals in Bismarck.

Working Graduates continued on page 10

Jackie Cadotte

Of special interest to the administration, faculty, staff, and students of UTTC are former students who graduated and who are now working. Those of us who have known these students often think of them and wonder how they're doing. Students currently attending UTTC probably wonder how past graduates have fared on the job market.

Jackie Cadotte, from the Standing Rock Reservation, graduated from the Medical Records Vocation in 1988. Jackie's parents are Ruby and Don Cadotte, both of whom are on the staff of UTTC. Jackie provided the News with the information for this article when she was in Bismarck to be with her dad during his recent hospitalization and surgery.

Jackie is currently working at the Bureau of Indian Affairs Personnel Department in Billings, Montana. Jackie told the News: "I got my job in October of 1988. I like the work because I get to meet a lot of different and interesting people from all over the country. I originally chose Billings as one of my choices for a place to work because I know a lot of people there and because it's a nice place to live."

When Jackie was asked if there was anything she would like to say to readers, staff and students of the News, Jackie said, "My advice to the students is to 'Stay in School!' And pay attention to your attendance. Have a good time with all your friends, but put first things first! In the long run, when you get a job, you will have to be on time for work every day, so while you're in school, keep up your time and attendance. The main thing is to finish your education; when things get a little too hard, don't give up! Don't be a quitter. Life is what you make it to be."

Those of us who had a chance to visit with Jackie were very happy to see her. Jackie doesn't forget her friends, and she comes back to say "Hi" when she can. We all wish you luck, Jackie, and we thank you for taking the time to fill in the readers of the News about your job and new location.



Jackie Cadotte

Paul Guggolz

Recently, a graduate of the UTTC Plumbing Vocation (1986) came to the college to say "Hello!" to his friends here. Paul Guggolz, from McLaughlin, South Dakota was "on his way" to the plane that would be taking him to Korea for a hitch.

Paul is now in the U.S. Army. Anyone who would like to write to him may do so at this address:

PVT. Paul Guggolz
A-Co. 1/508 Infantry
A.P.O. San Francisco
California 96251

Joe McGillis

Another graduate of UTTC the News is featuring is Joe McGillis. Joe graduated from UTTC in the winter of 1986. He was an outstanding student in the Food Service Vocation.

In the fall of 1987, Joe started classes at the University of North Dakota in Williston; he attend UND-Williston for a year, where he took pre-requisites for a four-year degree. His classes included English, social studies, psychology, speech, and humanities.

In the Fall of 1988, Joe transferred to the University of North Dakota in Grand Forks, where he entered the Social Work Program. He has been taking pre-requisites for his degree in Social Work. Some of his classes have been "Introduction of Human Services", "Social Welfare", "Child Welfare", "Human Behavior in Social Environments", etc.

Besides attending his classes, Joe has also involved himself in the Social Work Club on campus; members of the club do volunteer work for some of the helping agencies and community action programs in Grand Forks, such as the Salvation Army, YMCA, the "Listen Drop-In Center" sponsored by the Mental Health Association, the nursing homes, etc.

Joe has an interest in addiction counseling and his long-term goal is to become a licensed addiction counselor, in order to work on one of the reservations in North Dakota.

Joe's other interests, when he is not busy with his studies, include attending Pow-wows all over Indian Country, travelling (and making new friends), reading, and writing short stories. Joe is also a traditional dancer. He also does some bead work. Joe is the President of the American Native Student Association on the UND campus. This organization sponsors non-alcohol-related activities on and off the UND campus and works directly with the Native American students attending UND (and their families). The America Native Student Association sponsors the "dry dances", potlucks featuring speakers who talk about the effects of alcohol and drug abuse, etc. Some members of the organization go to small towns in the Grand Forks area to address students and other interested people on the problems created by chemical abuse. Joe pointed out that there are about 300 Native American students currently attending UND; the total enrollment of the University is approximately 12,000 students. Other Native American organizations on campus include: INMED, "the Seven Fires", and the VNDIA-"Strengthening of the Spirit". All these Indian organization are worked very hard on this year's "Time-Out", which is held in April at UND. Joe says that this year's "Indian Week" at UND will be very big this year because of North Dakota's Centennial.

About his attendance at UTTC, Joe says, "If it hadn't been for me going to Tribes, I wouldn't have developed the self-confidence to go on to further my education. So I have to credit UTTC is: "Give school your best shot. Education calls for a lot of self-sacrifice, but it will pay off in the long-run. UTTC was a beginning for me and it can be for you. And age doesn't make any difference either. I was 35 when I enrolled at UND. You're seeing a lot more of the 'older-than-average' students now because they value the education. Often, the younger student just goes to school to party."

To all the staff of UTTC, Joe says, "Keep up the good work!!!" Joe went on to say that he's learned a lot these past few years...one thing is that "Knowledge is one thing that others cannot take away from you." And he wants to thank the faculty and staff at UTTC for contributing to his awareness and his education.

We wish Joe McGillis the very best of luck in his studies at UND and we thank him for brightening up our day by coming by to say "Hello". Joe is another former student who never forgets his friends! We're very proud of you, Joel

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

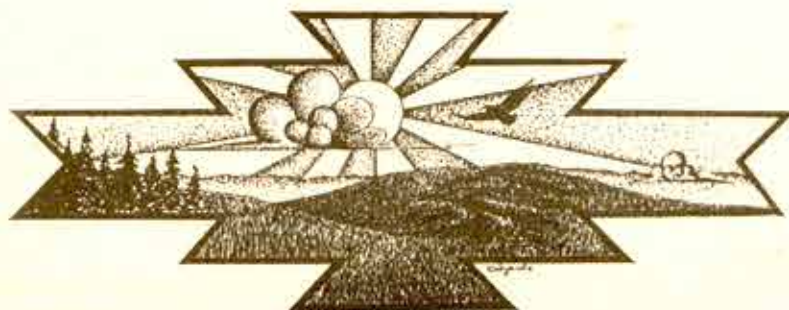
Plans are under way to remodel the existing United Tribes Technical College Cultural Center in the gift-shop/bookstore/art gallery/museum.

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

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

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

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



President's Visit



Theodore Jamerson's Principal Anna Rubia, and Theodore Jamerson's Instructors Dotti Schmeling, John Beheler, and Sandy Hilady with Theodore Jamerson's students.



UTTC Delegation: Marshall Parisien, Bennett Yellow Bird, Delvin Driver, Loretta DeLong, Bev Huber, Crystal Smart Enemy, Miss UTTC, Earl Silk and Charles W. Murphy.



North Dakota Indian Country

State says tribe can issue license plates

The state has no choice but to recognize the validity of motor vehicle license plates issued by an Indian tribal government, Attorney General Nicholas Spaeth said Wednesday.

Plans by the Devil's Lake Sioux Tribe to begin issuing its own license plates Monday were drawn to Spaeth's attention at a news conference. Local law enforcement officials have said they were awaiting instructions from the attorney general's office before taking any action in the controversy.

"In the interim, I think we're going to have to recognize the plates," Spaeth said. "This issue has been litigated in Minnesota and a couple of other states, and it's clear that the tribes do have the right to issue their own plates."

Spaeth said a bill granting state recognition of tribal license plates failed because of "some confusion" in the Legislature over highway funding.

"Obviously, if the tribes aren't going to pay revenue to the state — revenue that would have been garnered through sales of the plates — they are going to have to take a reduction in services," Spaeth said. The state now pays some of the cost of maintaining roads and highways through the reservations, he noted.

The state highway distribution fund may lose only about \$28,000 as a

result of the Devil's Lake Sioux Tribe's licensing program, said Bruce Larson, state motor vehicle registrar. That's based on the estimate of 700 vehicles owned by tribal members licensed at an average cost of \$40.

"So, what's going to go on now, is that the state will recognize the plates on an interim basis and the Legislature will study the issue and come up with some kind of solution to the funding problem," Spaeth said.

The resolution authorizing an interim study of the issue has passed the House and awaits action in the Senate Transportation Committee.

Carl McKay, chairman of the Devil's Lake Sioux Tribe, holds a license plate that reads "Devil's Lake Sioux 1," Spaeth said, "just like the governor."

Some people outside the reservation are likely to be upset by the attorney general's position on the issue, Spaeth acknowledged, "but, unfortunately, from a legal standpoint, there isn't anything we can do about it."

"If the state were to start seizing vehicles, stopping people with tribal license plates — the tribe has threatened to do the same thing, in other words, non-tribal plates crossing the reservation would be seized by the tribe. I don't think we want that kind of confrontation because it could lead to violence."

Bismarck Tribune

Turtle Mountain Tribal Council meets with BIA

The Bureau of Indian Affairs in a meeting with the Turtle Mountain Tribal Council April 19, 1989, informed the Tribe that they must cut \$66,200 from the tribal budget while the BIA increases their budget by \$66,200.

The cuts will mean less money for scholarships, education, fire protection, law enforcement and tribal court systems.

The Tribal Government headed by Tribal Chairperson, Twila Martin-Kekahbah walked out of the meeting, protesting the proposed cuts stating that the cuts will cause severe hardship to the Turtle Mountain Tribal members.

The most recent cuts are only the latest in a long series of cuts which have been forced upon the Tribe by the BIA over the last nine years.

The 9-members Tribal Council has said that the latest cuts are the "last straw".

The budget process through the Bureau of Indian Affairs disburses funds to Tribes based on Federal authority. The Bureau system of disbursing the funds in inequitable and manipulative. The BIA

manipulates the Tribal budget by pulling programs off the system at random to cover the BIA Central Office's shortfalls or favorite projects without consultation with affected Tribes. In addition, the underfunding creates a "divide and conquer" mentality which is not conducive in promoting tribal unity.

For example, in FY 1989, the average IPS dollar per person for Turtle Mountain was \$320.34 which ranked 10th out of the 12 Aberdeen Area agencies. The high in the area was \$1,109.43 per person. Our Law Enforcement Department and Tribal Court has the 2nd if not the highest incidents of needs, per month in the Aberdeen Area and ranks 12th out of the 12 agencies with \$47.40 per person in law enforcement dollars. This compares to \$294.50 for the high agency.

The Turtle Mountain Band of Chippewa Reservation is located in North Dakota and has a population of 26,000 plus enrolled members and of these members 15,000 live on and adjacent to the Turtle Mountain Reservation, a 6x12 square mile area.

Indians think proposal will respect the dead

North Dakota archaeologists say the proposed rules on the handling of Indian remains are too vague and could cost the state its entire collection of Indian artifacts.

However, Indians support the draft proposal of rules, saying they are designed to protect Indian rights and respect their dead.

Both Indians and non-Indians gave testimony about the proposed rules during a public meeting Thursday at the North Dakota Heritage Center.

The State Historical Society board of directors meets for discussion of the proposed rules.

Much of the disagreement during the two and a half hours of public testimony centered around the definitions of "associated grave goods" and "analysis of skeletal remains".

Archaeologists and artifact collectors say that "associated grave goods" is defined in such a way that it could be interpreted to include all artifacts now currently housed in the historical society's collections.

Many people at the meeting said if this definition is not revised it would gut the Heritage Center of Indian artifacts.

Donna Nalewaja, a state representative from Fargo, said there are also problems with the draft's definition of "analysis."

In the draft proposal, analysis is defined as any touching of artifacts or remains by any person other than an appropriate Indian leader.

"I find nondestructive, scientific analysis to be absolutely essential in order to separate the Indian from the non-Indian skeletal remains," Nalewaja said.

Nalewaja says the "donor consent" portion of the draft also will have to be revised to guarantee that donors who do not want to release their artifacts for reinterment won't be bothered.

Under the draft, if consent is denied, an intertribal reinterment committee can get information on why consent was denied and the name and address of who denied them.

The reinterment committee will be made up of various members of North Dakota Indian tribes.

"I believe you will be encouraging possible acts of intimidation, threat and harassment," Nalewaja told the board.

Pemina Yellow Bird said the proposed policy is acceptable because every detail was discussed thoroughly

and the board agreed to respect the Indian's right to rest in peace.

Yellow Bird is a member of the historical society board, but testified on her own behalf.

She said there are laws to protect non-Indians resting places, but ancient Indian burial sites are open to excavation.

"The very fact that they (Indian remains) sit there in a vault is a disrespectful thing," she said. "If this were non-Indian people we were talking about...there would be no issue."

The man who sued the Historical Board over its plan to rebury some of the Indian bones apologized to the panel during the testimony.

Timothy Bratton, a Jamestown College professor, opposed the rules, clashing with several Indian witnesses who supported the plans.

At one point, Bratton said the "self-appointed" intertribal reburial group that would be responsible for reburying the remains represented the "most extreme position against retention and analysis of human remains."

He continued, "Appointing this group to watch over bones and grave goods is analogous to appointing National Rifle Association lobbyist to administer gun-registration procedures."

Sharon Wermedahl of Fargo, the board member who was chairing the hearing, immediately gavelled Bratton to order, calling his comments "out of line."

Bratton quickly apologized and continued his testimony.

Bratton sued the board last summer, contending it exceeded its powers when it adopted a policy that called for giving the unanalyzed remains to the intertribal group for immediate reburial.

Southeast District Judge Gordon Hoberg of Jamestown issued a court order preventing the board from doing anything with the boxes of bones until the lawsuit was settled.

The hearing on eight pages of administrative rules dealing with the issue is a continuation of Bratton's lawsuit. Hoberg ordered in December that the board must adopt specific rules on its policy for reburying the bones before the legal battle could continue.

Carl Whitman of the Fort Berthold Reservation said the Historical Board's custody of Indian remains made it an accomplice "to a kind of grave robbing."

(Bismarck Tribune)

Governor recognizes Tribal Attorney

The North Dakota Indian Affairs Commission presented Christopher (Kip) Quale, the Meritorious Service Award, one of three given state residents by Governor George Sinner.

Quale has worked with the people on the Fort Berthold Reservation for the past ten years as Supervisory Attorney in the Legal Department at the Tribal Building on the Fort Berthold Reservation.

Quale has committed a vast amount of time to Native American issues, including the reburial of skeletal remains. He has spent tremendous hours of his own time working on changes in North Dakota to benefit Indians.

Quale is currently residing in the New Town area.

(Mandan, Hidatsa, Arikara Times)



Christopher (Kip) Quale wins Meritorious Service Award.



National Indian Country

BIA pick reaction mixed

Brown had stormy time in Arizona

The man President Bush has chosen to head the trouble-plagued Bureau of Indian Affairs, Pasqua Yaqui Indian Eddie Brown, drew frequent criticism from state legislators when he headed an Arizona agency.

"He's a good man, despite the mess he left at DES," said state Sen. Jaime Gutierrez, referring to the state Department of Economic Security.

Brown, 43, the first Indian to head a major state agency in Arizona, will be nominated as assistant secretary for Indian Affairs at the Interior Department, the White House announced.

Arizona Indians said they were proud one of their own was chosen for the federal post.

"He's going to be available for tribal leadership to talk to him," said Hilda Manual, chief judge for the Tohono O'odham Nation, the state's second largest tribe. "That has not been the case with the two past assistant secretaries."

As the top Interior Department official specifically in charge of Indian affairs, Brown will oversee an agency that has been the subject of sharp congressional criticism in recent months because of alleged improprieties involving the BIA and other Indian matters.

Brown, who holds a doctorate in social work from the University of Utah, drew praise during his tenure as

an assistance DES director in the early 1980's for reshaping Arizona's contractual relations with tribal governments in what became a national model.

Brown has been an enrolled member of Tucson-area Yaqui tribe since 1978, when the Yaquis won federal recognition as a U.S. tribe after immigrating from Mexico in the early 1900's.

Brown's heritage also includes ties with the Tohono O'odhams, and he said Thursday he identified more closely with his roots from the tribe, also located near Tucson.

Brown's mother was a native of Mexico of Indian descent; his father was a non-Indian homesteader.

"I'm very honored that my name has been put forward with the intent to nominate," said Brown, who now lives in suburban Mesa. He declined to talk specifically about his plans for the BIA, saying that would be inappropriate before the U.S. Senate holds confirmation hearings on him.

The BIA, a \$1.5 billion agency, oversees welfare, education, natural resources and economic growth for more than 1.4 million Indians and Alaska natives. As assistant secretary for Indian affairs, Brown will oversee the bureau's operations. The position of BIA commissioner is vacant.

Lakota Times

American Indian Dance Theatre continues tours in U.S. & Abroad

The American Indian Dance Theatre, the first national company of American Indian dancers and musicians, has just completed over twenty weeks of touring, performing in theatres throughout this country and overseas.

The fall season began with engagements in Seattle, San Francisco, San Diego, Santa Barbara, Los Angeles, Phoenix and Tucson, followed by an eight week run at the Casino de Paris in Paris, France.

The press, domestic and foreign, were most enthusiastic. In the 60 performance in Paris, seen by as many as 50,000 people, the French press said, "beautiful, touching and always spectacular," (*Le Monde*), they astonished us with the elegance of their dances," (*Le Figaro*). The San Francisco Examiner stated, "you simply bask in the serene beauty of the spectacle. The American Indian Dance Theatre seems destined to become a vital and permanent force on the American dance scene."

In February, the group toured in New England, performing at Dartmouth, the University of Massachusetts, the University of Connecticut and in Maine and Vermont, prior to several shows in Florida. In late February, members of the company traveled to the Persian Gulf and North Africa for a month's tour arranged by the US Information Agency - performing in Yemen, Qatar,

Bahrain, Algeria and Morocco.

In April, dates are booked in Italy, which will be followed by taping of the company's first television special produced for "Great Performances" over PBS.

The company, which began in May, 1987, comprises more than 20 dancers for each tour, representing numerous tribes from many parts of the United States and Canada. The company was founded by producer, Barbara Schwei, and Hanay Geiogamah. The latter is a member of the Kiowa/Delaware tribes from Oklahoma and is a director and playwright as well as being adjunct professor in Theatre Arts/Indian Studies at UCLA.

The American Indian Dance Theatre presents traditional American Indian dances and music for the theatre. According to Hanay Geiogamah, "All the dances are traditional and authentic, but have been given a new focus for the theatre. In making this transition, however, we have not tampered with the integrity of the dances."

The company continues to build. September 19th will be the New York City premiere of a two-week engagement at the Joyce Theatre, to be followed in October by a tour covering, Calgary, Spokane, Tacoma, Los Angeles, Tucson, Minneapolis, Des Moines, Indianapolis, Chicago and into Michigan.

High Court case on taxes returned to State Court

The U.S. Supreme Court in a March 29 decision did not decide whether the State of Oklahoma can tax bingo games and cigarette sales on Indian trust property, but it sent the case back to the state court to decide the dispute. "The fact that the tribe may have grounds under federal law to claim immunity from the taxes does not give the federal courts initial authority to rule in the dispute," the high court said.

The case involves the Chickasaw Indian tribe which owns and operates a motel in the city limits of Sulphur, Okla., where it operates a bingo game and sells cigarettes. The land is held in trust but does not have reservation status. Oklahoma has argued that an Indian tribe should not have complete

immunity from state laws in areas off the reservation. The 10th Circuit Court ruled against the state, saying tribal sovereign immunity bars such suits against Indian tribes unless Congress specifically authorizes them. The Supreme Court in December 1987 temporarily set aside the ruling and ordered the Appeals courts to restudy the case in light of a California case that restricted the transfer of state court suits to federal courts. The 10th Circuit restudied the case and again ruled in favor of the tribe. Now, the Supreme Court has said the 10th Circuit ruling is "plainly inconsistent" with the Justices' decision in the California case. The high court's opinion was unsigned and had no recorded dissents.

In Congress

* Rep. Morris Udall has introduced a bill (H.R. 1546) to amend the American Indian Religious Freedom Act of 1978. Udall said the purpose of his legislation was to "give some teeth to the American Indian Religious Freedom Act so as to give American Indians a fighting chance to alter management of Federal lands which pose substantial and realistic threat to the continuing practice of their religion."

* Rep. Morris Udall has introduced H.R. 1646, a bill to provide for the protection of Indian graves and burial grounds. Udall said his bill should not be viewed as a final step in the legislative process, but as a starting point to get the debate started. "Hopefully, we can work with all concerned parties to accommodate the various interests and still show respect to the Native American

cultures and religions by restoring some dignity to their dead," he said.

* Rep. Mervyn Dymally has introduced H.R. 1488, a bill to establish a Foreign Service internship program to promote cultural and ethnic diversity in the Foreign Service of the United States. "During the past seven years, equal opportunity programs to attract women and minorities to the Foreign Service have been most successful in recruiting women and Asian Americans; such program have been less than successful in the recruitment of Blacks, Hispanics, and Native Americans," Dymally said. He pointed out that Foreign Service statistics for numbers of Native Americans are ominous, "five appointments for 1985 through 1987." The bill was referred to the Committee on Foreign Affairs.

The company will present its current repertoire and begin creating new productions as well. In the past year, the group has worked with many children's groups and will continue to offer special matinees and workshops for young people to expand their awareness of American Indian

culture through dance and music.

For any additional information on the company or schedules, please contact: Barbara Schwei, American Indian Dance Theatre, 223 East 61st Street, New York, N.Y. 10021 (212) 308-9555.

Some of the dancers appearing regularly with the company are:

Wade Baker, Hidatsa/Cree from Bismarck, North Dakota;
Leslie Barichello, Creek from Norman, Oklahoma;
Lavina Colwash, Yakima/Warm Springs, from Warm Springs, Oregon;
Lisa Ewack, Sioux Assiniboine/Cree from Saskatchewan;
Fabian Fontenelle, Zuni from Zuni, New Mexico;
Kevin Haywahe, Assiniboine, from Saskatchewan;
Chester & Dorothy Mahooty, Zuni from Zuni, New Mexico;
John Meninick, Yakima, from Lenore, Idaho;
Marty Pinnecoose, Southern Ute from Salem, Oregon;
Norman Roach, Cheyenne/Sioux from South Dakota;
Ramona Roach, Navajo, from New Mexico;
Cassie Soldier Wolf, Northern Arapaho from Wyoming;
Eddie Swimmer, Cherokee, from Albuquerque, New Mexico;
Danell Tailfeathers, Confederated Tribes, Warm Springs, Oregon;
Morgan Tosee, Comanche, from Fletcher, Oklahoma;
Andy Vasquez, Apache Tribe of Oklahoma, living in Wyoming;
Dwight White Buffalo, Cheyenne from Watonga, Oklahoma;
Lloyd Yellowbird, Cree, from Edmonton, Alberta.

And, leading the singing are:

Joe Bellanger, Chippewa, Red Lake, Minnesota;
Arlie Neskahi, Navajo, living in Salem, Oregon.





National Federal Indian Legislation

Indian remains legislation

Arizona Congressman Morris K. Udall, Chairman of the U.S. House Committee on Interior and Insular Affairs, introduced legislation to protect Indian graves and burial grounds this past March, 1989, said it will "reverse the expression of ultimate disrespect which we as a nation have shown Native peoples, namely our sanctioning of robbing Indian graves."

The House bill known as H.R. 1646, The Native American Grave and Burial Protection Act, would stop trafficking in Indian remains. It would allow for tribal ownership of "grave goods and sacred items" discovered on public and Indian lands.

The bill would also require that federal agencies provide inventories of Indian skeletal remains and sacred objects. Tribal efforts to have skeletal remains returned from the North Dakota State Historical Society have resulted in the National Park Service threatening to remove any of the "federally owned" human collection housed by the state and moved to another state, in the event any items are returned to the North Dakota Tribes.

According to Udall, hundred of thousands of Indian graves and artifacts were dug up and are housed in museums, universities, and historical societies around the country. Many were and continue to be sold or traded for commercial profit.

In 1868 the Surgeon General's order to have Indian remains sent to him resulted in 4,000 skeletons being added to the Smithsonian Collection in Washington, D.C. Today some 18,500 are housed at the institution, including American Indians, Alaska Natives and Native Hawaiians. Another 25,000 Native American skeletons and grave goods are housed at the American Museum of Natural History in New York City.

The proposed legislation will also provide, at tribal request, for the return to tribes of human remains and sacred objects unless the institution can show such remains and items were acquired with tribal consent or that they are indispensable for scientific study. It would also require that non-federal institutions return skeletal remains and sacred items to the requesting tribe or lose federal funds which they receive.



Indian Vocational Education Legislation pending

Washington, D.C. — Legislation, which will affect Indian and Native Hawaiian vocational education in 1991 for tribes and tribal organizations, is pending in both the U.S. House and Senate.

Bills were introduced in both houses which would increase the existing 1.5 percent set aside for Indians of the Carl Perkins Vocational Education Act to three percent.

The "set aside", which was enabled in 1977 at the urging of United Tribes Technical College and the American Indian Higher Education Consortium (tribal colleges), was the first national effort to bring vocational education directly to Indian tribes. Prior to this time, all federal funds went exclusively to states. It was enabled to provide greater access for Indian populations which were not being adequately served by states.

Currently, some \$10 million is available to tribal organizations each year on a competitive discretionary basis through the Department of Education.

The bills, H.R. 1265 in the U.S. House and S. 496 in the Senate, would reestablish vocational-technical training and encourage tribal economic development.

According to Georgianne Tiger, Education Director for the tribal colleges, the bills would begin to develop priorities in response to changing tribal needs and capabilities, while at the same time it would maintain the existing 1.5 percent or \$10.0 million annual commitment to existing tribes and tribal organizations.

S. 496 will include priorities: for

tribal colleges, Bureau of Indian Affairs funded secondary schools, increase funds for existing discretionary tribal grants, allow for basic funding for Crown Point Institute of Technology and United Tribes Technical College, as well as establish a "National Indian Center for Research in Vocational-Technical Training."

The proposal would effectively double the amount of funds available under the current Carl Perkins Vocational Education set aside for Indian and Native Hawaiians.

Negotiations among House members on the House version indicate that the 1.5 percent will remain intact. However, the new priorities will be assigned to the Interior department and potential Interior appropriation rather than the Department of Education.

While hearings are planned for the S.496 version on the Senate side, no dates have been announced. The Indian and Native Hawaiian bills will eventually become amendments to the overall reauthorization of the National Vocational Education Act. Once enabled by the U.S. Congress, the new laws will take effect October 1, 1991.

Currently the National Indian Education Association supports the three percent set aside version, while the Aberdeen Area Tribal Chairman's Association and the American Indian Higher Education Consortium support a three percent level along with priorities contained in S. 496.

(An update and more details in the next issue)

Regional Education

Northern Plains Resource Center to offer Summer Teaching Institute



Phil Baird, Director Northern Plains Resource Center

Bismarck, ND — "Teacher institutes are just the first level of development toward strengthening effective schools in our region," said Phil Baird who is the Resource Center Director. "Effective teaching will only be as good as what is being supported by school boards, administrators, and parents. So, our work in the future is cut out for us in these areas of education development. But it's just a matter of time, commitment, and resources ... we've got the momentum going."

In Montana and North Dakota this summer, the Northern Plains Resource and Evaluation Center will be co-sponsoring week-long institutes for elementary teachers about effective teaching of American Indian students.

The first program will be held on June 12-16th at the Vo-Tech Center in

Great Falls, Montana. The second summer program will be offered at the University of North Dakota on July 31-August 4th in Grand Forks, North Dakota.

"The institutes are designed to strengthen the teaching skills of elementary teachers who provide basic instruction for American Indian children," said Baird. "These teacher programs are the first of several ideas toward creating effective schools that serve Indian students."

According to Baird, many schools place unrealistic expectations on federal grant projects, including the Indian Education Act (Title IV) programs, to singly improve the educational well-being of Indian children. Most of these projects provide supplemental educational services that are many times not integrated into the classroom.

"Supplemental education programs and resources are most definitely necessary for Indian children because of their learning needs," Baird commented. "But these programs can't be expected to do the job alone. Since the classroom is where the action is, the teacher will have the greatest potential impact on the learner. The teacher then must learn how to integrate those skills and resources important for the Native American child. Unfortunately, the general pattern has been to send the Indian student outside the classroom to the Indian program."

"Teachers want to expand their understanding and skills in classrooms with Native children," notes Bob Parsley, state public instruction

specialist, who is coordinating the Montana program. "The lack of professional development opportunities for established teachers in this field seems to be an obstacle. The summer institute provides the opportunity and resources to help nurture teaching skills."

Institute topic areas will range from language proficiency, learner behavior modification, and Native American learning styles to teacher stress management and integrating cultural factors into core academic subjects. Optional graduate credit will be offered through a state university program.

By coordinating the North Dakota institute, state National Origins specialist Cheryl Kulas hopes to also establish a developmental support base for elementary teachers in Indian education.

"The UND institute will use the state centennial Native American curriculum project as a central focus," Kulas said. "We hope to collaborate with Phil's center throughout the school year to provide continuity for updating the centennial classroom materials, strengthening professional teaching skills, and assisting with the development of other culturally-based resources."

The summer institutes are products of extensive networking among state education agencies, regional Indian education organizations, and the Northern Plains Resource Center. The sponsors of the N.D. institute are the state Department of Public Instruction and the UND Center of Teaching

and Learning.

For the Montana program, key sponsors include the Northwest Regional Educational Laboratory, Portland, OR; the Interface Education Network, Beaverton, OR; the University of Montana, Missoula; and the Great Falls Indian Education Program, Great Falls, Montana.

The IEA-Northern Plains Resource and Evaluation Center II is one of five regional centers established in the U.S. to provide training and technical assistance for Indian education programs. Serving a seven state area, the Resource Center has been offered since 1981 by United Tribes Technical College in Bismarck, N.D.





National



Miss Indian America Pageant

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LUCY YELLOWMULE CROW
SHERIDAN WYO
RODEO QUEEN
Wyolet, Montana



ARLENE WESLEY YAKIMA
MISS INDIAN AMERICA I
Harrah, Washington



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



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



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



RUTH DEF. LARSON
GROS VERTRE
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
KLAMATH
MISS INDIAN AMERICA IX
Klamath Falls, Oregon



WILLIAMETTE YOUPEE
SISSETON YANKTON
SIOUX
MISS INDIAN AMERICA X
Scottsdale, Arizona



MICHELE ANN FORTWOOD
ARAPAHO
MISS INDIAN AMERICA XI
Butte, Montana



MARCELLE SHARRON
AHTONE
KIOWA
MISS INDIAN AMERICA XII
Yukon, Oklahoma



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



SARAH ANN JOHNSON
NAVAJO
MISS INDIAN AMERICA XIV
Pinon, Arizona



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



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



VIRGINIA STROOS
CHEROKEE
MISS INDIAN AMERICA XVII
Norman, Oklahoma



NORMA MAE DEGAT
NAVAJO
MISS INDIAN AMERICA XVIII
Provo, Utah



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



MAXINE HENRIETTA NORRIS
PAPAGO
MISS INDIAN AMERICA XX
Tempe, Arizona



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



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



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



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



SUSAN ARKERETA
OTOE-MISSOURIA
CREEK
MISS INDIAN AMERICA XXV
Bead Springs, Oklahoma



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



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



VIVIAN JUAN PAPAGO
MISS INDIAN AMERICA XXVIII
Bella, Arizona



DEBBIE SECAKIKU
HOPI
MISS INDIAN AMERICA XXIX
Second Mesa, Arizona



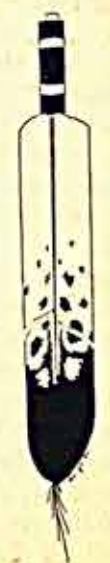
JORGA FRANCES OBERLY
OSAGE-COMANCHE
NE-Z PERCE
MISS INDIAN AMERICA XXX
Wapato, WA



AUDRA ARVISO
NAVAJO
MISS INDIAN AMERICA XXXI
Pecos, New Mexico



LINDA LURPE
WHITE MOUNTAIN APACHE
MISS INDIAN AMERICA XXXII
Wahriver, 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



Miss Indian America

Bridging the white, Indian worlds Bobette Wildcat may live in Bismarck, but she serves the nation

Here she is, Miss Indian America, living in Bismarck.

Meet Bobette Wildcat, an Idaho Shoshone who has always lived in two worlds — the white man's and the Indians'.

Raised on the Fort Hall Indian Reservation until she was 8, she has since lived with a white foster family nearby and was brought up in the Mormon Church.

In September, she was named Miss Indian America during the international pow-wow at United Tribes Technical College.

The 20-year-old has many convictions and is not afraid to voice them. Learning to know herself and developing self-esteem came while she attended youth workshops at Brigham Young University in Utah.

She now is a counselor for those same workshops, which she says helped give her an edge in winning Miss Indian America.

But she didn't do it alone. Through prayer and faith, she kept herself "together."

Everyone has a destiny and everything has a purpose, she believes, and hers is to become a teacher. "I want to be called an educator, to be a good teacher, to be a good wife, a good mother."

"I want to be an example for Indian people."

She sees the next year as her "big chance, a break in life. It's an opportunity to meet opportunity."

During her reign, she will live in Bismarck with Delilah and Jack Eakman family. She has an office at United Tribes, but 70 to 80 percent of her time will be spent traveling to such places as Albuquerque, N.M., and Anchorage, Alaska.

Traveling sometimes makes her tired, but learning the varying customs and manners of all the Indian tribes she represents should be easy, she thinks.

"I love meeting people. I'm not afraid to go up and introduce myself."

Her first two months as queen have gone quickly. When she's not at United Tribes writing letters or helping as a teacher's aide at the Theodore Jamerson Elementary School on campus, she's at home doing bead work or reading.

"I'm pretty much involved with this family," she says about her host family, the Eakmans. "When I'm here this is my home. When I leave the driveway, then I'm Miss Indian America."

"Already I call Bismarck home." She isn't homesick for Idaho because the "telephone is always there."

There is plenty to do in Bismarck and she's "beginning to find friends." Although she can date as queen, rules stipulate she can't be "involved" with anyone. Although she has a boyfriend in Wyoming, it was a relationship that started to warm right before she was crowned. She misses him, but



Bobette Wildcat,
Miss Indian America XXXIII

realizes a year isn't much to give up when at the end of her reign, she'll likely be "a greater person."

Bobette's life has not always been so happy, or her prospects so good.

As a child of 8, she and her sister were removed from their family in Fort Hall Indian Reservation.

In recalling that time with her Indian family, Bobette looks away as tears come to her eyes. "There was abuse and alcoholism," she breaks off.

She leaves the room to regain her composure. She returns and talks of her white foster family and how supportive they were when as a girl of 16 and 17 she wanted to rediscover her Indian roots.

The painful memories of her life on the reservation give her an empathy with other people, especially Indians,

she says.

"I know what it's like to hurt. I know what it's like not to be accepted into the white man's world."

She sees great potential for Indian people, but says the family unit must be strengthened.

"We've lost the family value," she says. "...We need to start fixing it; then children won't have to be taken from their homes. We need to get the value of work back."

Some Indians have lost the sense of work because they know they government will take care of them, she says.

"But eventually the government is not going to be there. I want our Indian people to be prepared. To be their own doctors, lawyers."

(Bismarck Tribune)

United Tribes 20th Reunion September 7, 8, 9, 10, 1989 Registration Form Holiday Inn

Name: _____ Yr. Graduated: _____

Name: _____ Yr. Graduated: _____

Name under which you attended school: _____

Agency: _____

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

6 & Under FREE

All participants will received color coded badges.

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

Address: _____

Telephone Number: _____

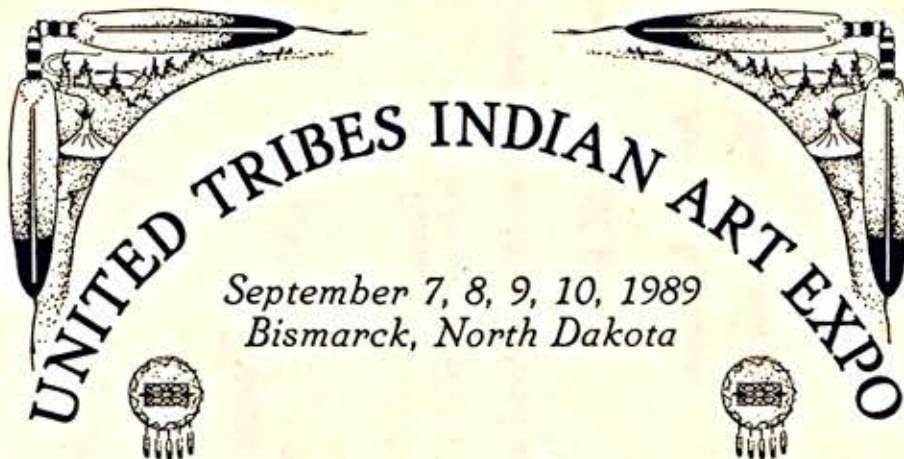
Area Code/Telephone Number

Send Money Order To: United Tribes - Al.
United Tribes Tech. College
3315 University Drive
Bismarck, North Dakota 58504

Personal Checks Will Not Be Accepted!!!!

If you have questions or need more information call ext. 226, 216 or 217.

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



Dear Artist:

The United Tribes Technical College cordially invites Native American Artist to participate in the United Tribes Indian Art Expo.

The Art Expo will be a juried show and exhibition for the following categories:

- | | |
|--|---|
| <p>Fine Arts</p> <ol style="list-style-type: none"> 1. Paintings 2. Drawings and Prints 3. Mixed Media 4. Three Dimensional (Pottery & Sculptures) | <p>Traditional</p> <ol style="list-style-type: none"> 1. Beadwork 2. Quillwork 3. Leatherwork 4. Textiles 5. Metalwork 6. Three Dimensional Mixed Media |
|--|---|

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



20th Anniversary 1969-1989

UNITED TRIBES INTERNATIONAL POW-WOW

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



Preliminary

Poster

International Championship Singing & Dancing Contest

Preliminary

Poster



Champion Trophy and Jacket Awards (with first place winners except Team Dance)

No Drugs or Alcohol On Campus

OVER \$45,000 IN PRIZES

Not Responsible For Accidents

Men's Traditional 50 and Over

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

Men's: Traditional - Fancy - Grass

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

Women's Traditional 50 and Over

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

Women's: Traditional - Fancy - Jingle

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

Junior Boy's: Traditional - Fancy - Grass

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

Grand Entry

Concessions

All participants are required to participate in each grand entry.

POINT SYSTEM

There will be grand entry performance scheduled for:

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

Admission Buttons

\$7.00/per person 6 years and under - FREE
 (includes admission to Bar-B-Que Sunday, September 11th)

Food Stands (limit of 15) \$175.00/day
 Arts & Crafts \$75.00/day

Registration

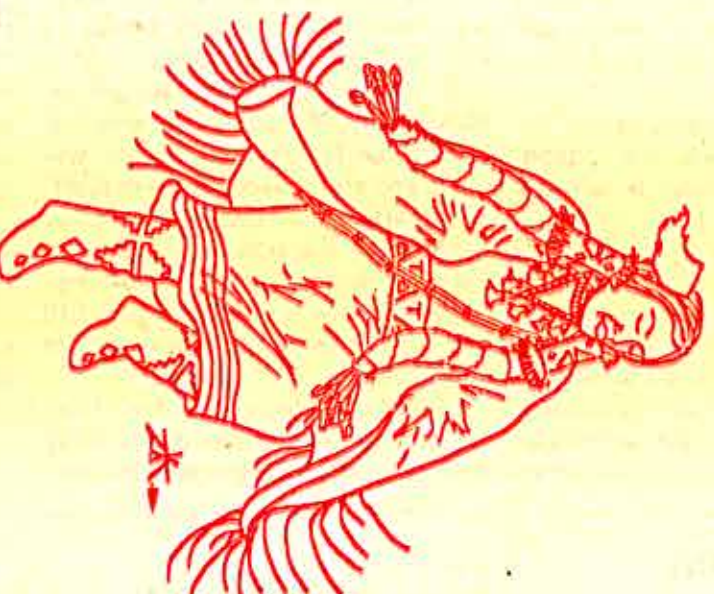
Opens: Thursday - 12:00 p.m.
 Closes: Saturday - 12:00 noon

No Phone Calls

No Exceptions

Drum Contest

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



Parade

(50 points for participation)

United Tribes Indian Art Expo

10K Run

Alumni Reunion

Softball Tournament

(Men's & Women's)

Other Activities

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

National Miss Indian America Pageant

September 5-9, 1989
 Contact: 701-255-3285 ext. 219

