

Ramsey Clark Statement...

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ous opportunity.

This last chapter must be the best—even as it is the biggest. In absolute numbers, there are 60,000 native people. Their proportion of the total population of the area involved, and indeed of all identifiable descendants of aboriginals in the 50 States, is close to 20 per cent. Most significantly, perhaps, is the proximity in time of Congressional action and the most traumatic dispossession, not a century and a half, or even half a century, but contemporaneous. All combine to make this last hope the best: to show that we can learn from history and that we are a just and generous people.

As Alaska is different, so is its history and its native peoples. The most vigorous climate supporting human life within our nation forged, as did the North wind the Vikings, a courageous, strong and self reliant people. When Western civilization reached Alaska in the person of Russian nationals, the three great indigenous groups of natives, Aleuts, Eskimos, and Indians, were thriving. From that day to this they have never fared as well. Not even their population has attained again its earlier dimension. Then, free of pestilences and human violence brought by our civilization and the deep depredations into their sources of subsistence, bear, seal, salmon, caribou, the Eskimo ranged hundreds of miles over barren tundra, Aleuts voyaged scores of leagues through icy waters among the islands reaching the Eastern hemisphere, the Indians covered the forests and central southland of the Alaska peninsula. All thrived.

Though intrusions were great and newly imposed hardships substantial, Western civilization did not dispossess and relocate the native people of Alaska as it had virtually all the other continental states. Native villages, perhaps fewer, some relocated, most smaller, remain much as they were, generally where they were. There are no vast plains in Alaska that have yielded to the plow. There is no great urban sprawl. Industry does not occupy large land areas. Nearly all of the lands of the State remain in public custody. The natives occupy and use the great majority of all of occupied and used lands of the State, while the whites generally live in the cities—Anchorage, Fairbanks, Juneau. There has been no substantial conflict between native use and occupancy of these lands and the expan-

sion of our modern urban industrial society because we have not acclimated to their northland. The discovery of vast oil reserves changes all this. Now the conflict arises and now the issues of ownership, possession, and use must be resolved.

The direct impact of present and future oil development on the lives and manner of living of the native people is immense. On one hand, the whole fragile ecology that has supported them is risked. On the other, the way they live daily will be profoundly changed.

The major question is whether our governments will permit the exploitation of these immense riches to by-pass the hardy people who have always lived there. Will we in the 1970's further encroach their capability to continue their native ways, increasing their impoverishment and dependence? Will we finally in our time, subject them as the most hostile natural elements never could to the paternal care of remote and misunderstanding government that has failed throughout its history in its efforts to care for or give independence to its native populations?

Imminent developments of oil with probable lease bonuses in excess of a billion dollars this year and royalty values of many billions directly threatens villages, environment and promises an overall and all desirable development that will deprive Native Alaskans of their heritage if foresight does not preserve it now. The wealth nature has stored in Alaska provides the opportunity for Congress to meet the legal and moral obligations of the nation and solve the major social problems of poverty, poor health, inadequate housing, unemployment, the lack of educational opportunity for a whole area without calling on the rest of the nation to provide the means. All that is needed is effective action now.

The native people of Alaska are a proud and stoic people. They do not seek charity. They do not want welfare. They want what they have had from time immemorial—the use of their native land and the independence it gave them. They need opportunities today unnecessary before the advent of our civilization, however. The Congress will not wish to ignore this. Our failure to realize and meet newly created needs through the history of our relations with Indian people is the reason for their plight and our bad conscience.

The opportunity of the Congress today includes an imaginative solution of the major economic and social problems of Alaska, the fulfillment of a high moral duty of the nation and the full satisfaction of the land claims of Native Alaskans.

Everyone concedes our obligation to the Alaska Natives. Everyone concedes that obligation to be great. All want a just settlement. Both the Executive branch of the Federal Government seeking primarily through the Department of the Interior and the State through its Governor—recognize obligations in the hundreds of millions of dollars. Both recognize the need to grant a land base. Too little land and too little money—a token—would be tragic. We know what is needed. We know what must be done in the long run. If we do not do it all now the last chapter in our history of dealing with native people will end as our first began—with injustice.

The native people of Alaska must have a land base adequate to their support and growth. This is their native land. They love it. In every real sense, political, legal, and moral, it was once all

theirs.

Land along will not suffice. We are on this planet together and our influences on each other are inescapable. Native people must have the means of developing themselves, of building and growing to participate in, compete with and protect themselves from technologically advanced mass populations. They must have power, wealth and opportunity or their fate will continue the tragic history of native populations in the United States.

Almost incredibly, the power, the wealth, and the opportunity are available without cost to the general treasury, or the American taxpayer. It can be done by granting to them less than the value of that fraction of what was theirs that they are now of the Alaskan population. Preserve from undeveloped resources for Alaska Natives less than one-fifth of what was once theirs and their future, independent of paternalistic bureaucracy, is assured. They are 20 per cent of the citizens. Grant them 10 per cent of the land—the places they live and use—40 million acres. Of the remaining 90 per cent of the state grant them a 2 per cent interest in gross production of all minerals. How the State of Alaska participates is for the State and ultimately the Congress. Surely, it will not shirk its duty, or fail to appreciate the generosity of Congress in its Statehood Act, or of nature which bestow its priceless treasure.

The most tragic thing is to sever native people from the resources where they live. To see Indians huddled in poverty in hogans and shacks among oil derricks, gravel pits, open face mines—the wealth of the land pulled right out from under them and they left with nothing.

For these reasons, and further because of the very great challenge nature presents where Alaskan Natives live, the idea of Native Development Corporations is as exciting as it is innovative. Substantial, well financed development capabilities not merely token play businesses, can give the Natives whatever opportunity there is for their independence in the new technological environment that is coming. With the dual purpose of profit and service to its public, the Native people, more and more the role of major corporation in our society, regional development companies sensitive to vast local variations in need and opportunity, can go to work to develop resources including the greatest resource—people.

Well-planned business corporations for the dozen distinct geographic and demographic regions and service corporations responsive to the people served and controlled by them can improve health, build houses, educate, and employ. Finally, they can afford for the first time a wise and courageous native people a meaningful opportunity for self determination—preservation of the old way or assimilation into the new—or, perhaps if either is to be, to do both.

Finally, all will profit from the liberation of talent and valuable human resource that so clearly exist among the Native people of Alaska. All will be enriched by the preservation of their incredibly vital and stoic character and their assimilation into the world of the last third of the 20th century.

Will we be known as a people who went to the moon, but bypassed the clear duty and ready opportunity to find the way to justly resolve the last native claim in their history?

The Congress should act boldly and now.

Parental Involvement Critical Education Need

In a recent statement prepared for a meeting by the Governor's Cross-Cultural Education Commission, Byron Mallott new Executive director of the Rural Alaska Community Action Program, said that one of the most critical needs in both the State of Alaska's and the Bureau of Indian Affairs Rural Education Program is parental and community involvement in the development of basic educational policy.

"Advisory boards are not good enough," Mallott stated, "for they do not place the ultimate burden for the development of the local education program on the parents or the community."

"Alaska's rural education system is one imposed upon communities not one developed with active, local participation and responsibility. This needs to be remedied."

"RuralCAP administers 40 headstart programs throughout rural Alaska with an enrollment of some 930 youngsters. Preschool education in Alaska needs to be expanded to include all of Alaska's villages in a quality preschool educational system which ideally should begin the educational process at an even earlier

age than 3 years which is the standard at present," Mallott commented.

The Executive Director further stated that "because most rural schools only provide for an 8th grade education locally, most rural people do not gain an educational achievement much beyond grade 8."

"This indicates to me that Alaska must make a high priority of the establishment of high schools throughout rural Alaska. The regional high school system is a giant step in the right direction and needs to be established quickly."

In closing, Mallott said that it was his belief that the development of a quality educational system for rural Alaska including preschool and high school programs must be given the highest priority or Alaska's rural native people would in coming years not be able to keep pace with other Alaskans.

Mallott commended Governor Miller for his concern and his desire to confront the problems of cross-cultural education as evidence by the establishment of the Cross-Cultural Education Commission.

Hensley Accepts Invitation to Paris

Rep. Willie Hensley, D-Kotzebue, has accepted an invitation to a four-day congress scheduled for November 24 through 27 in Paris, France.

The theme of the congress, sponsored by the Fondation Francaise d'Etudes Nordiques, is entitled "Arctic Development and the Future of the Eskimo Societies."

Dr. Jean Malaurie, Director of the Center for Arctic and Finnish-Scandinavian Studies, told Hensley the objective of the congress was to compare the different social, economic, cultural, administrative and technical problems affecting Eskimo population in the northern Arctic regions of the world.

Hensley was requested to present a 30-page paper entitled: "Alaskan ownership, land claims, economic participation of the Eskimos to the economic development."

In his letter of invitation, Dr.

Malaurie told Hensley, "Different specialists from such various fields as research organisms and Civil Services together with representatives of the Eskimo populations themselves will be participating in the debates on these problems."

"We would be extremely honored if you would agree to collaborate..."

Commenting on the trip, Hensley said, "It is not everyday that the Eskimo people are the subject of an international conference."

"There will be people there from all of the nations having Eskimos—the U.S., U.S.S.R., Canada, and Denmark. The most interesting people to me will be those other Eskimos scheduled to give papers during the conference—as it is infrequent that we in Alaska get the chance to observe the thinking of others along the polar rim."

Paddock 1st Indian Grad at Reed College

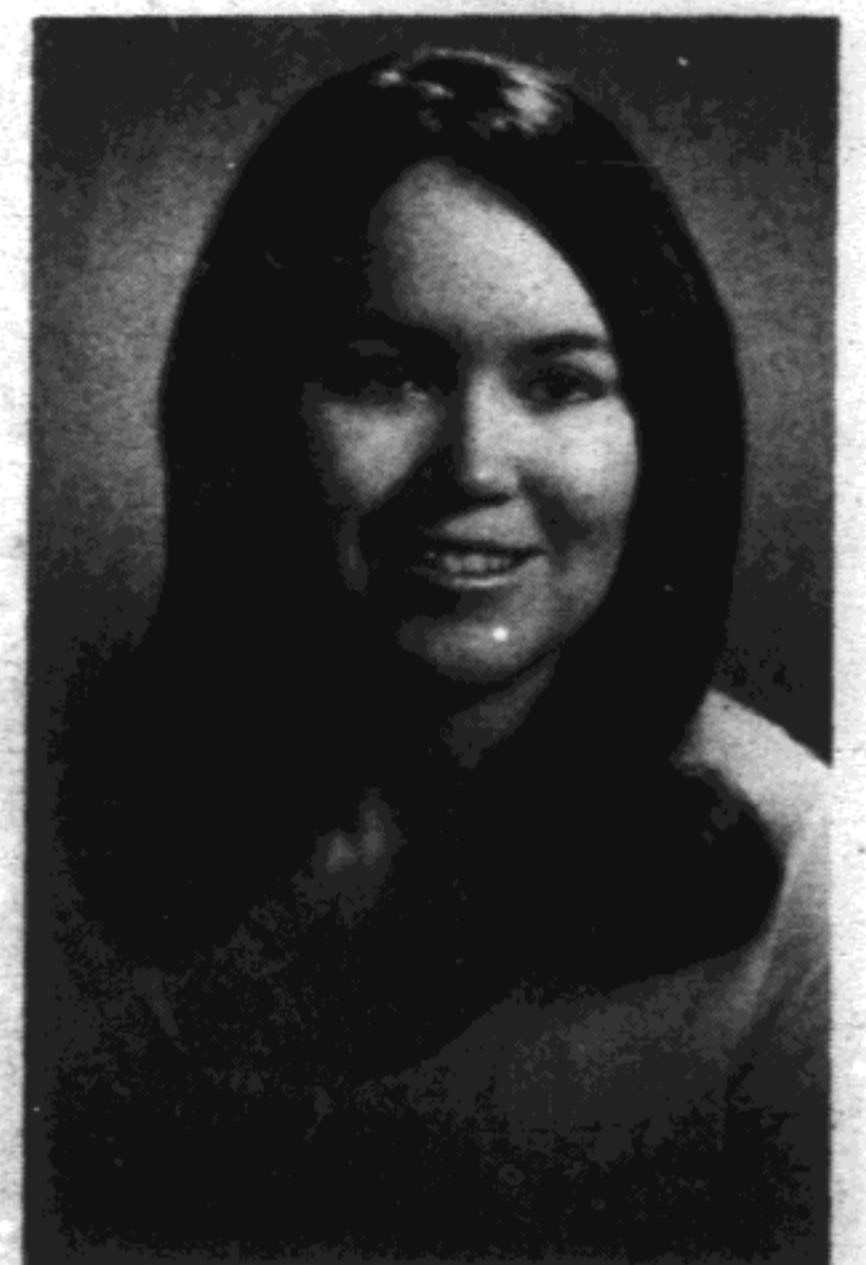
Maxine Harper Paddock, of Juneau, was recently employed as a personnel management specialist with the Bureau of Indian Affairs in Juneau.

Miss Paddock, who has a bachelor's degree in psychology, was the first Alaskan Indian to be awarded a degree from Reed College in Portland, Oregon.

Possessing both Athabascan and Tlingit ancestry, Miss Paddock received her B.A. degree at the 62nd Commencement of Reed College last May 25.

She graduated from Juneau-Douglas High School in 1965 among the top 25 in her class. In 1963, she received a participation grant in the fifth Summer Science Training Program for Secondary School Students at the University of Alaska.

Miss Paddock is the granddaughter of Arthur Harper, early Tanana pioneer. Her parents are



MAXINE PADDOCK
Mr. and Mrs. Thomas O. Paddock, of Juneau.

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into.**



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