

"I may not agree with a word you say but I will defend unto death your right to say it." — Voltaire



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# Patterns Of Suppression

(EDITOR'S NOTE: We have been sitting in this corner for a dozen years and during that time, we have noted apparent discriminatory revelations against our Native people from the White population of our state. We have publicized some of these incidents always hoping that some efforts would be made to right these sore points but nothing worthwhile has been done, and, apparently, nothing will be done unless our people themselves make concerted efforts to reveal these wrongs clearly and concisely so all fair-minded people can evaluate them. Natives can be hurt deeply if discriminatory incidents are directed at them. Injury to one's welfare is a profound pain. This can be more so because the victim (the Native person or persons) is living in his land he has occupied for centuries and centuries. We hope the readers, whoever they might be, will read the comment by "NANOOK" with fairness and that it will create thoughts that might help to alleviate this grievous wrong.)

From time to time we hear of incidents where Native people come into contact with law enforcement branch of government when we think Natives get a raw deal but are unable to put our finger on the problem. When stories of police discrimination in the handling of Natives are gathered from across the State one has to wonder if there is a pattern. The writer will leave it up to the reader to decide for himself.

**CANTWELL EARLY WINTER OF 1970.** A well known young Indian woman and her husband are in from Fairbanks for a wedding in Cantwell. Sunday afternoon on the drive back to Fairbanks the young woman and her husband are stopped by a car with two men and one woman in it. The husband is beaten by the two men and thrown into their car and driven to a destination unknown to the frantic wife. Color pictures were taken of the fight scene and the snow covered highway is covered with blood from shoulder to shoulder. The woman drove back to Cantwell to get help. After some anxious hours they find out that the two men are state troopers in plain clothes and the woman is a majistrate. The man was so weak from loss of blood he was passing out at times. The state troopers would not produce him for three days while his bruises healed and he regained some strength. Nothing was done to the state trooper to discipline him.

**GALENA WINTER 1970.** A Native man two weeks out of the hospital got drunk and was arrested by the state troopers stationed at Galena. He was taken to the State Airport Maintenance garage and chained to the blade of a bulldozer and given a bare mattress a few feet from a garage door to spend the night there. It was thirty below outside the drafty garage door. Again nothing was done to discipline the trooper involved.

**OUZINKIE SPRING OF 1974.** A liquor store owner angry at someone fired a high powered pistol through an open door as the man ran. A young Indian man unaware of the fight stepped into the doorway and caught the bullet in the chest falling backwards as he died on the spot. After talking only to the man who fired the shot the state trooper took the man into custody. After a period of time in Anchorage the man was released with charges dropped (because the State had a weak case) said the trooper.

**CHITINA SUMMER OF 1974.** A prominent Indian from Copper Center was in Chitina for public hearings. He walked into a local bar late in the afternoon. A local non-Native with a pistol strapped on his hip shot the Indian man in the foot, whereon the Indian left the premises. He called the state trooper to report the incident. The state trooper arrested the Indian for some unknown reason and let the non-Indian go his gun-totin' way. No charges were ever filed against the man doing the shooting.

There is a general belief among Indians that if an Indian is hit by a car and killed the report invariably is that the Indian staggered in the path of the oncoming car and no charges are ever filed. There are numerous stories of beatings in the Anchorage jail by the police and even mysterious deaths of Natives in the Anchorage cells yet no investigation into the action of the police ever follows.

# Letters from Here and There

## Many Invited to Rural Media Conference

Alaska Rural Media

Howard Rock  
Tundra Times

Dear Howard:  
Through the attached letter, invitations have been sent to several hundred communities and human services organizations throughout Alaska announcing an Alaska Rural Media Conference to be held in Fairbanks on the University of Alaska campus from July 22-25, 1975.

With funding support through the Alaska Humanities Forum, the conference planning group intends to provide an open forum for the discussion of the many issues surrounding the increasing use of communications media in rural areas of Alaska. Also included in the conference will be workshops that deal with actual production and application techniques of the various modes of media communication.

Responses to the initial information letter have given us a wide variety of topics and suggested workshop facilitators. Your name was among those suggested. We ask your consideration in assisting in the development of this conference through being a workshop facilitator in the area of your special media interest. A rough outline of the conference agenda is attached to give you a feel of

what the conference format will be. Some of the workshop suggestions submitted thus far are also included. Please feel free to add or change the titles for the session you wish to work in.

We would like to be able to support all our workshop facilitators to this conference, but we are limited in funds, so we ask that you inform us as soon as possible if you need assistance in travel and we will accommodate those that need it most. We are sure that your involvement in the conference will bring about enough self-satisfaction and reward to justify your trip.

Summer's coming on and our time is limited. We request a response at your earliest convenience indicating whether or not you will be able to attend, need for coverage of travel expenses, and an overview of the workshop you would like to participate in (including an idea of the optimum size, suggested attendees, discussion elements, and any equipment and/or materials needed.)

Telephone confirmation by May 30 to either of the numbers listed below would be ideal and appreciated. Call collect if you wish. We will respond immediately upon hearing from you. Thank you for your consideration.

Conference Coordinators:  
Paul Sherry  
Community Health Development  
Tanana Chiefs Conference  
Fairbanks, Alaska 99701  
(907) 452-1746 ext. 26

Richard Yamada

Cross-Cultural Education Development Program  
University of Alaska  
Fairbanks 99701  
(907) 479-7694

Our Address:  
Alaska Rural Media Conference  
c/o X-CED  
7th Floor Gruening Bldg.  
University of Alaska  
Fairbanks, Alaska 99701

## Cottage Prog. In Kodiak

Kodiak Area Native Assoc.  
Box 172  
Kodiak, Alaska 99615  
May 20, 1975

Howard Rock, Editor  
Tundra Times  
Box 1287  
Fairbanks, Alaska 99707

Dear Howard:  
I'm sure you are aware of the Cottage Program down here in Kodiak, so I won't go into too much detail about it but an overview.

In September, approximately fifty-one (51) rural students from six (6) villages were brought into Kodiak for their secondary education. It is now the end of the school year and we still have forty-six (46) students from the villages still in the cottages.

The Cottage Program is without doubt in our minds the most successful boarding home program in the state.

Attached is the final test in the Land Claims class by a sophomore student from Larsen Bay. We are very proud of this student and his attitude toward both education and the Land Claims Settlement Act.

If at all possible, we ask you to print this final report in the Tundra Times. If all students had this attitude toward education in rural Alaska, problems would be almost non-existent.

If you would like further information on our Cottage Program please feel free to write at any time.

Sincerely,  
KODIAK AREA NATIVE ASSOCIATION  
Hank Eaton, President  
William A. Anderson  
Education Director

NLC-3 per.  
Final Test  
May 19, 1975

(1)  
What I Can do to Help the Alaskan Native Movement

The first thing anyone should do to help the Alaskan Native movement is get an education. Everyone possible should at least get through highschool, but a further education could be very helpful. The people without education cannot understand the Claims Act clearly. To them its just a check now and then, and some land. But the Alaskan Natives must start business to prosper. In the future, there could be many jobs for educated Natives if business ventures are started. So, to get an education is the main way for an individual to help the Native movement.

After an education, you may get a job in your local corporation to help make it more sturdy. If the corporation is sturdy, your share holders will be leading lives of work and destiny, instead of unemployment and worrying about the next fishing season. If people have any ideas about how to make more jobs; they should share their thoughts with the corporations. More jobs mean less welfare, unemployment and BIA checks, which will get the Native people off their fannies and into the busy world.

These are my views on how to help the Alaskan Natives. There are many bright young people who don't know it. They should be urged to get involved, all they have to do is try. They will be helping themselves.

— Nick Laktonen

## In Memoriam—

# KESHORNA

How cold the sword about you,  
Keshorna,  
Glinting frosts, swirling drifts  
of snow,  
Driven by unfeeling wind!

Then a brief respite of a single  
moon, whence  
The great sun traverses the sky  
around,  
Defying the accustomed horizon,  
nourishing therefore,  
A cluster of forget-me-nots that  
burst into a soulstirring blue  
upon your simple Arctic grave.

How slight and frail you were,  
But you faced with humble  
courage  
The unkind elements, that were  
your lot,  
And, thus, emerged triumphant  
With a generous share of love  
for your fellow man.

I was blessed with deeper love  
You bestowed upon me,  
Keshorna,  
Love, divinely tender,

Love that seemed caressed with  
a touch of heaven.

Recollections fail me now.  
You uttered no words of  
endearment,  
But I remember well a  
gentle hug,  
Adoring light within your eyes  
that told me of love more  
than ten thousands words.

How cold the sword about you,  
Keshorna,  
Glinting frosts, swirling drifts  
of snow,  
Driven by unfeeling wind!

However cold your resting place,  
My heart within me whispers,  
"Your rest is blessed in quiet  
peace.  
Because you gave so well your  
love  
To your fellow man and me,  
A son to you, Keshorna."

—HOWARD ROCK

There are other incidents — The death of an Indian man killed at point blank by a state trooper in Craig. Incidents in Rampart and Tanana yet no one is ever fired for wrongdoing on the force.

Is there a pattern of discrimination by police forces in Alaska against the Indian? I can only ask the question and hope that someone in authority with investigative ability get curious and wants some answers.

One way to minimize these incidents and suspicion is to get Native people into policy positions with police departments. The police have to make the overtures to do that. There is a lack of any Native people on any police force in Alaska (except some remote places). If no real effort is made the police are open to charges of discrimination in employment and in dealing with Natives who have occasion to have contact with the law.

— NANOOK