

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

Tundra Times



Owned, controlled and edited by Eskimo, Indian, Aleut Publishing Company, a corporation of Alaska natives. Published at Fairbanks, Alaska, weekly, on Wednesdays.

Address all mail to Box 1287, Fairbanks, Alaska, 99707. Telephone 452-2244

Second class postage paid at Fairbanks, Alaska 99701.

Eskimo, Indian, Aleut Publishing Co., Inc. Board of Directors, Executive Committee: Howard Rock, President and Chairman of the Board; Chris Anderson, Executive Vice President; Elfrieda Kushida, First Vice President; Daphne Gustafson, Second Vice President; James Immel, Treasurer; Mary Jane Fate, Secretary; HOWARD ROCK, Editor.

SUBSCRIPTION RATES

Regular Mail (including Alaska, Canada and other states)	1 Year \$10.00	6 Months \$ 5.50
Air Mail (including Alaska, Canada and other states)	1 Year \$21.00	6 Months \$12.00

Member of the American Indian Press Association

Management- Its Functions

(From Calista News Bulletin)
By OWEN LEWIS

All of the villages in our region have been incorporated as profit corporations. One of the first questions we should ask ourselves is . . . "How does a corporation function?" Many things concerning the corporations have been said and written. Every village has selected individuals to manage their corporations and these persons are the Board of Directors. The responsibilities of this board are to manage the corporation and select people as employees to help run the corporation.

One important resource available to Village Corporations is people. The board has to be very careful in selecting individuals to work for them. History has proven this . . . even in our own culture, that it takes people to get things done.

Management will play its role in the Village Corporations. Just what is Management? Management defined means . . . a group of people working together toward a goal — as a means of getting things done through people. The village board will have to make Management function through sound and careful selection of people.

What are the functions of Management? First is Planning. . . Village Corporations will have to look forward to the future and devise a plan of action to meet it. Planning for the future will be very important to the village. The Act has placed responsibility on the Regional Corporations to help villages plan for the future. Calista Corporation has trained and hired Management Counselors to aid the villages in their development plans. All of the plans will be utilized in order for village corporations to function properly. Mismanagement of the plans will cause failures in the management of the village corporations. If such failures occur, corrective actions should be executed.

The second function of Management is organizing. Organizing is the determination of jobs. Villages will certainly take part in the organization of their corporations. Guidelines will have to be established. It will be the village's responsibility to determine what jobs will be available. Job opportunities will be created just by simply determining the structure and placement of jobs.

The third function of Management is staffing. Staffing is the process of selection of people. Examples of such process are the Field Advisors and Management Counselors that Calista has hired to help implement the Act in the Village Corporations. Calista selected and trained these people to aid the villages in Land Selection and Management of monies.

Another function of Management is Communication. This is the process of exchanging ideas with others for results. Many villages certainly have ideas of what their business will be. Ideas are the greatest asset that the villages may have now. Execution of these is the only means of putting them into action. Many of the greatest achievements in the business world was through ideas. The barrier that has prevented putting ideas into action is poor listening . . . and personal differences. Openmindedness is a tool that the Village Board should have in managing any type of corporation.

The Act has placed the responsibility on Calista to see that village corporation funds are spent wisely and properly. We all have to work together if we are to be successful in implementing the ANCSA, PL 92-203. Remember the man saying . . . "A fool may make money, but it takes a wise man to spend it."

Arnold Joins Native Foundation

Former educational broadcasting administrator Bob Arnold has joined the Alaska Native Foundation to direct development of a secondary school course on the land claims settlement.

Arnold, a former school board member, has also been a teacher and researcher-writer. He was co-author of the 1969 publication "Time for Change in the Education of Alaska Natives"

and a member of the Governor's Commission on Cross-cultural Education.

Foundation President Emil Nortt said the course Arnold is to produce will be a collaborative effort that includes staff members at the Foundation and others familiar with the terms of the settlement.

Completion of the textbook and related materials is expected by early 1975.

Letters from Here and There

Eat Fish and to H-- with Work

Nulato, Alaska
June 18, 1974

Dear Friend:

Well, the king salmon are here. It's good fishing this year. The water is extremely low. No driftwood to fight with the river. But the Fish and Wildlife is spoiling the fishing. They came in to Bishop Mountain fish camp and told the people how to fish and what to do and what not to do. I think the White people is going crazy. They want the people to buy license. Whoever heard of that around here before?

Anyway, there are few that went to cannery at Chignik to work.

Four carpenters, Whites, that are working on the school, two from Outside. Wisconsin, that's a long ways to come to build a school for us while there are lot of people here could do the same work. That's union for you. You can't buck them. Join them.

Where are the jobs on the Slope? The unions got it tied up so we can't get jobs.

I don't know if anybody wants to work around here, but when firefighting everybody wants to go including the gals. They tell me to stay home. "You're too old to go." What's too old? All you have to do is stand around campfire and shoot the bull for 12 hours a day. You can't be too old for that. I fought fire for four days. I didn't even see the fire. We camped five miles away, let the fire burn while we were all shooting the bull, drinking coffee, gambling for high stakes. We had no girls at that time. Now they have girls to shoot the bull with I guess, make little love, too, maybe.

Now the girls want to go to the North Slope. I signed up for the North Slope. The Bechtel told me I have to go to the union because they don't need carpenters. They don't know I did all kinds of work.

Well anyway, the fish is here and who wants to work. Eat fish and to hell with work.

Fred Stickman, Sr.

Relocation Experience

June 5, 1974

"An Athabascan Indian Speaks Of His Relocation Experience"

In the Interior Arctic of Alaska, Fort Yukon is located on the bank of the Yukon River and eight miles north of the Arctic Circle.

Fort Yukon is essentially an Athabascan Indian village. Population is about 800, of which about 100 consist of Caucasians.

Here are just a few of the typical establishments that can be seen in this town are general merchandise stores, movie house, coffee shops, high school, post office and a municipal airport. Fort Yukon is not an Indian reservation.

Fort Yukon and the surrounding areas were inhabited by Athabascan Indians since times immemorial.

The first recorded contact with white man was in 1846. A man by the name of John Bell, an employee of the Hudson's Bay Company who reached the Yukon by way of the Porcupine

River.

The following year another Hudson's Bay man, A.H. Murray, started a trading post. The Russians, had by agreement allowed the Hudson's Bay Company to remain here, and for more than 20 years was the chief trading post of that area, but in 1869, two years after the purchase of Alaska by the United States, the Hudson's Bay Company, which was under the British domain, was ordered to leave. A U.S. military fort was later established at this site.

The Hudson's Bay people were perhaps the first to introduce the English language and material goods to the Indian people.

Circa 1869, the Episcopal missionaries arrived and established a mission in Fort Yukon and Christianity was introduced to the Athabascans.

The following years an elementary school was established by the Bureau of Indian Affairs. Thus, a beginning of a slow transition into the status quo.

I was born in a little log cabin on a cold November day in 1933. This was in the Black River area about 35 miles from Fort Yukon. Many of my early boyhood days were spent in that area. I have two sisters and four brothers. When we were not living in the country, we were living in Fort Yukon.

Under the guidance of my parents who are both full Athabascans, I learned how to hunt game animals and how to fish in the rivers, lakes and streams. Meat and fish is of course essentially important to our livelihood. My parents also pointed out the importance of ecology. We take only what we need from the land. We are never to kill animals, fish or waterfowl out of wantonness.

I remember quite vividly when as a small boy living out in the wilderness, where the air is fresh, and the fullness of nature brings out its beauty which seems to blend with tranquility. But down through the years since the first contact with the white man's society, the Indian people were faced with a general change in life style.

Today we can't live as our forefathers did in the past. We are facing a modernistic world of technology. Living like our forefathers is becoming a thing of the past. The younger generations are now either living in towns where they can attend school and some are going to small cities in Alaska seeking employment.

Being an Indian is like living in two societies. One is our own where we speak our native language among ourselves and practice some of our native cultures and traditions. The other is the Western society. For the Indian there, seems to be a barrier between the two.

In 1959-60 I was living in Fort Yukon. During the cold winter season I tried trapping for fur-bearing animals such as mink, lynx, ermines, beaver and muskrats. But the market price for these pelts are so low, and the cost of supplies so high, makes trapping not worthwhile.

During the summer season I was able to find part-time work as a forest firefighter and what ever odd jobs I could find. Prior to this I worked in Southeastern Alaska as a stream guard for the U.S. Fish and Wildlife Service for two summer seasons. Sometimes there were long periods of idleness between these tempo-

rary jobs and that means no income.

In March 1959 I was living in Fort Yukon and I heard about the relocation program the federal government had started for the American Indian people. I heard they sent the Indians to cities in the United States and assisted them in obtaining employment and that they furnished transportation and lodging. I decided to put my application in for relocation.

My decision was motivated by the existing conditions in my native village of Fort Yukon. There just wasn't anything substantial to do. Life was just a routine thing. Living in substandard housing and nothing to look forward to.

There seemed to be a heavy consumption of alcohol in the village, and to while my time away, I was having my share of it.

I was apprehensive about my decision to move to the big cities in California. I knew that moving into the main stream of this society would not be easy. I think it might be a little more difficult for an Indian to make a sudden transitional move.

In May of 1960, I received a letter from the Bureau of Indian Affairs office in Fairbanks, informing me that my relocation application was approved, and I was to report to the BIA office in Fairbanks on May 15, 1960. It didn't take long for me to gather my personal effects which amounted to less than a medium suitcase. That was my entire property. I celebrated my departure with a jug of home brew.

On the morning of May 15, I boarded a plane for Fairbanks. Upon my arrival I had to go through the usual process of physical exam, briefing and signing papers. I didn't get much sleep the night previous. I was hung over from the home brew and consequently I was tired and sleepy. I had to wait practically all day to catch the flight to California that evening. I asked if there was some place where I could take a nap. They took me to a place called Hospitality House to rest a few hours. This place was a board and room place for young Native girls and I surely didn't mind being in that kind of pleasant atmosphere.

I boarded a flight for California and I finally arrived at my destination, San Jose, California. I went to the designated hotel.

The next day, May 16, I reported to the BIA office in San Jose. After the usual proceeding of meeting the BIA staff, I was to wait around while they were looking for employment. I really didn't know what to expect since I am not a trained technician. The very next day, May 17, I went to work in a plant nearby. I worked as an assembly line worker in a factory. The pay was minimum.

A few days later there was a heat wave and the temperatures were 100 degrees above. I thought if this was the regular climate, I'd go back to Alaska where it was cool. But it was only a heat wave that lasted a few days and I was able to adjust to the regular lower temperatures.

I was not too happy with my first employment because of the low pay. The expenses of board and room, bus transportation and a few miscellaneous items took up what I earned. I went back to the BIA office in

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