

**"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; Thomas Richards, vice president; Mrs. Ralph Perdue, secretary; Jimmy Bedford, comptroller; Mary Jane Fate, corresponding 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

## North Star's Dim Future

(Continued from page 1)

tion could very badly cripple the economies of the villages.

The North Star III's servicing potentials are being sapped by various developments. For instance, each time the State of Alaska education department takes over a BIA school, that much less cargo for the ship, in truth, is being cancelled. Some native regional areas are said to be planning independent barge operations, which may very well kill the ability of the North Star to serve other areas of the coast. The physical self of the North Star itself will not last forever. Its life expectancy from the present time is said to be between seven to ten years.

In view of the above eventualities, we would like to present a proposal that should be examined closely by the regional areas especially those that encompass Calista (Bethel-Kuskokwim area), NANA (Northwest Area Native Association), ASNA, (Arctic Slope Native Association), to look into a real possibility of taking over the operations of the North Star III. The joint venture would assume the responsibilities, and they are huge responsibilities, of learning to run the North Star operation, and eventually, totally assume control of the operation.

There is a way to take the North Star III over. It could be done easily under the Bureau of Indian Affairs regulation 20 B.I.A.M., more frequently referred to as "Buy Indian Contracting." The BIC would allow real involvement of the regional corporations, working together, to learn and earn. This arrangement could very well be supported by the unions.

And there is an "out," or back door. IF the regional corporations are unsuccessful in achieving the takeover, the BIA must take the operation back when so asked by the contracting groups.

The ship can perhaps be taken over while retaining key officers of the vessel that would run the operation properly while a native crew learns and trains under the skilled officers. In time, when the native crew thoroughly learns the ropes, it can take over the full operation.

There are some good native mariners. Aleuts are skilled seafarers. Eskimos can learn. And Tlingits and Haidas are known to be superb sailors. There is a natural talent to draw from. Why not train and learn thoroughly and then do business with all the native people who will need nails, guns, groceries, washing machines, business supplies, desks, all the way from Ketchikan to Barrow.

## Those Boarding Home Parents Who Communicate Warmth—

### They Are Most Likely to Succeed in Boarding Eskimo, Indian Students

Those boarding home parents who communicate warmth to their village Eskimo and Indian students are most likely to be successful, says a new report on Alaska's Urban Boarding Home Program, published by the University of Alaska.

Dr. Judith Kleinfeld of the University's Institute of Social, Economic and Government Research (ISEGR) and author of the new report further states that the second key to success as a boarding home parent is to guide the rural student in a manner that makes the young man or woman feel like an adult — one who is capable of making in-

dependent decisions.

The report, published jointly by ISEGR and the Center for Northern Educational Research, examines the problems that occur in relationships between urban boarding home parents and village Indian and Eskimo students. It reveals that many of these problems are caused by cross-cultural misunderstandings.

The misunderstandings occur when the boarding home parent and the rural Native student misinterpret each other's behavior. This happens because certain behavior has different meanings in each culture.

## Land Battle Postponed 100 Years—

### Interim Gave Leaders Knowledge of Western Man

By THOMAS RICHARDS, JR.

(© Copyright 1972 by Thomas Richards, Jr.)

#### SETTLEMENT — PART THREE

OLANGAPO CITY, P.I. — The land battle in Alaska was postponed for a century after the United States acquisition. Alaska Natives received a century of exposure to the ways of western man. The leaders of the land fight had a good understanding of the way the invading culture operated. They had knowledge of its economics and its politics.

When the threat came, Alaska Natives didn't take up bows and arrows and harpoons. They reached for instruments readily understood by those who coveted Alaska Native land. They formed organizations and associations. Anyone having observed a meeting of those famous Tlingit organizations will be able to appreciate the proficiency which Natives can attain in running and utilizing organizations.

These organizations were instrumental in meeting the threat of land loss earlier described in this series, and another threat which is a deadly today as it was prior to passage of the claims act.

Indian author Vine Deloria, Jr., a Standing Rock Sioux, bemoaned in his first book "Custer Died for Your Sins," that curious affliction which plagues Indians annually on reservations in the continental United States. Indians have anthropologists, he said.

Alaska Natives have, in recent

years, experienced a similarly serious affliction. Alaska Natives have conservationists. Having gouged the earth, purified the air, condemned a multitude of species to extinction, saturated the rivers and lakes with sewage and chemicals, paved and apartmented himself across the American continent, and having made everything generally unpleasant for himself, the exploiter becomes an apologist, a conservationist, and he now looks to Alaska as the place to "do it right the first time." The apologist, not understanding the relationship between the Alaska Native and frustrated with the havoc which he has wrecked upon himself, genuinely believes that Natives can screw up land as easily as he has. As a result, he began tying up millions of acres of Alaska Native land.

At his instigation, the Tongass National Forest was created in southeastern Alaska, for which he generously paid the Tlingit and Haida Indians 7 million dollars three generations later and condemned them to live in the urban centers of that region. To ensure sound conservation practices, the Forest Service subsequently allowed private timber interests to harvest timber through the use of the clearcut method. The clearcut method, as the name implies, means the cutting of all timber in a given acre without regard to age. Also at his instigation, national parks and monuments, as well as wildlife refuges and scenic areas, were created without regard to prior

use and occupancy.

Some may appreciate a concession that Natives may be capable of emulating the conservationist in at least one area, but Natives must certainly take exception to the inference that they might rape and destroy the source of their livelihood American Indians and Alaska Natives, as the shape of the nation today will give indisputable testimony, are the only groups of Americans who have ever exercised sound conservation policies. The need for selfpreservation, let alone our respect for our earth and its generosity, was sufficient to ensure that. Now the conservationists have the audacity to go before the United States Congress, after flashing before the American public propaganda photographs of baby seals being clubbed in Canada, and request those distinguished lawmakers to prevent a hunting peoples from taking sea mammals and engaging in a crafts industry restricted to modest homes of individual artisans.

As reported in the Tundra Times last May, Alvin Alowa made an eloquent defense of his people: "All meat bearing foods which Americans place on their tables every day come from animals, yes animals. Killed in one way or another. We too kill animals and sea mammals because somehow, that's how it was meant to be. We do not waste at all. Our men die yearly trying to bring every bit of the sea mammal home to be used. To waste is to die."

NEXT WEEK: The taking of lands.

## In Defense of the Bush People

By FREDERICK PAUL  
PART TWO

The new chairman is a Tlingit. When the Federation was formed back in 1966, there were no Tlingits present even though the Tlingits had had a sophisticated formal organization for more than fifty years. Initially, one would think that the Tlingits would have sparked the whole state-wide formation.

The Tlingits had lost all but 2.6 million acres of their land back in 1902 when the National Forest there was created. The rest of the Natives of Alaska realized that the Tlingits had been cheated back in 1902 because the Tlingits were then currently about to be paid only 7.5 million dollars. The other Natives also realized that the Tlingits were going to have some

cash, and that in order to have an effective job in Washington, it would require cash. And so, there was an implied understanding that the Tlingits would supply some cash.

In any event, in 1967 the Federation accepted the Tlingits as members even though the Tlingits had only 2.6 million acres to bring in on the current settlement. The rest of the Natives felt sorry for the Tlingits.

I think all would agree that the new chairman of the Federation, John Borbridge, most effectively represented the Tlingits because while the Tlingits contributed 2.6 million acres to the settlement, the Tlingits got as explained by their own attorney: "I represent twenty-five per cent of the settlement". So in return for 2.6 million acres, the Tlingits

got twenty-five per cent of the state-wide settlement.

In comparison to Don, I am really curious why the rest of the Natives would elect a man whose people started with nothing and ended up with twenty-five per cent.

And the Tlingits do not even share the 7.5 million dollars.

Yes, the Tlingits did guarantee a bank loan to the Federation of \$100,000, but only after massive pressure was exerted upon them. Besides, is that a reason for forfeiting twenty-five per cent to them?

And now, we have, supposed ly, a new president. Willie also has achieved high office in the state government; he is a state senator. This is most admirable. But Willie has made a commit-

(Continued on page 6)

inadequate.

In her report, Dr. Kleinfeld identifies several types of boarding home parents and comments on how their different personalities and life styles can affect the rural students.

Of these various types, she recommends that the cold authoritarian parents should be avoided at all costs. In addition, other families, such as urban Natives who live a village life style in the city, should only be used in certain cases, since they are excellent with some students but unsuccessful with others.

The fundamental problem in

cross-cultural secondary education, according to the report, is the lack of secondary school alternatives in the state.

Because the Boarding Home Program must accept large numbers of rural students if they are to receive any high school education at all, the program cannot be as selective in choosing parents as it would like to be.

A system of high school options is needed in Alaska so that rural students and their parents can choose the type of high school program — local high school, boarding school, or boarding home — that best meets their needs.