

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

Tundra Times



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Editorial Comment—

Alaska Native People And the Pipeline

After watching the flap for quite some time between the environmentalist and the pro-pipeline factions, the Alaska Native people are beginning to involve themselves in the running controversy — and this involvement is leaning definitely along the lines of the pro-pipeline factions.

This trend is not surprising because Alaska's Natives have a big stake from the development of the North Slope oil — a huge \$500 million package the flow of oil would accumulate for them as 2 per cent royalty from the oil production as set forth by the Alaska Native Claims Settlement Act.

The sudden surge of involvement has surfaced in the persons of some of our most prominent Native leaders such as Senator Willie Hensley of Kotzebue; Senator John Sackett, president of the Doyon, Ltd., a profit making arm of the Tanana Chiefs Conference; Laura Bergt, well known personality in politics and Alaska society; and Bobby Schaeffer of the Northwest Alaska Regional Corporation, the business arm of the Northwest Alaska Native Association.

These people are now in Washington, D.C. and they are there for the purpose of lobbying for the passage of a pipeline bill authored by Senator Henry M. Jackson of Washington State, among other things. They did not enter into the lobbying effort without experience. They have had a large share of experience during the lobbying efforts for the passage of the complex and difficult Alaska Native Claims Settlement Act bill. This experience should be a valuable asset as they, once again exert their efforts toward passage of another bill — a bill that would open the way for the flow of money in the amount of \$500 million for Alaska's Native people.

Our Native leaders are not in Washington solely for the Native people. They are also working for the great good for the state as a whole. We need to give them a meaningful gesture of encouragement and support.

Alfred Ketzler Named—

AALA Elects Alaskan to Board

Alfred Ketzler, technical assistance director of the Alaska Federation of Natives, Inc., was elected to the board of directors for the Association on American Indian Affairs at its annual meeting in New York on May 7.

The Association of American Indian Affairs celebrated its fiftieth anniversary this year; has a membership of approximately 75,000; and a board of directors consisting of tribal leaders, doctors, lawyers, editors, and people from all walks of life.

The association has been actively engaged, for many years, in the defense of Indian land rights and gaining recognition for Indian tribes that have been denied federal services in violation of their treaty rights.

With respect to Alaskan Natives, the association assisted in the Nenana intervention in

Alaska versus Udall and also actively supported AFN in its struggle to win a just settlement of the Alaska Native Land Claims.

"The Association on American Indian Affairs has had a long standing interest in the rights of the Native people of Alaska, and we feel that having Ketzler on the board of directors will strengthen our knowledge and understanding of the issues that face Alaskan Natives as they strive to implement the Alaska Native Land Claims Settlement Act," said William Byler, executive director for the association.

Ketzler, who has been active for many years in Alaskan Native affairs, will serve a four-year term on the association's board of directors.

Pilot Program Aims to Help Natives

A pilot program aimed at bringing academic and career programs closer together, will begin this fall on the campus of Anchorage Community College.

The college has received a \$30,000 grant from the National Endowment for the Humanities to develop courses that will help to "liberalize" or "humanize" the vocational-technical pro-

grams on the campus.

"The objective is to provide students in our vocational-technical programs with a more rounded and diversified curriculum which is tailored to their real needs and experiences," said James Irany, assistant professor of sociology and director of the Division of Community Services, who will direct the project.

"The program will place special emphasis on the needs of Alaska natives," he said, "many of whom feel alienated on the campus because they do not necessarily share the views of the dominant "white" culture."

Courses are being prepared to help these students feel a sense of identity and to ameliorate the "cultural shock" experienced by the Alaska native in a modern urban society.

"Many of our standard academic courses seem too theoretical and too unrelated to any previous experience of these students," he added.

A new sociology course, "The Alaska Native in Contemporary Society," will point out the great cultural diversity of the state, discuss the problems of minorities and sub-cultures and the stresses placed upon marginal man trying to live in a modern, urban, industrial society.

Another course, in the political science area, will discuss the development of cities and the impact of urban societies on rural or village cultures.

"Hopefully," Professor Irany said, "the project will develop a sense of confidence in the student by placing a fund of information and a set of conceptual tools at his disposal enabling him to reduce his individual frustrations and to increase his own effectiveness in this rapidly changing world."

Professor Irany noted that "Alaska is a state in swift transition" and that it has "one of the most fragmented, and varied, populations of any state in the nation."

Sixty-five per cent of native students on the ACC campus are enrolled in vocational-technical programs, he said, and many of these students, who come to Anchorage from bush areas, experience "severe adjustment problems."

As an example, he said that the advent of the trans-Alaska oil pipeline will require the training of several thousand technicians — welders, mechanics, etc. — many of whom will be native Alaskans being introduced into a totally new way of life.

"These students are people, not cattle, and they must be prepared to live and to make an appropriate social adjustment to the society as well as to work in it. Their attitudes to society are at least as important as the technical skills they will be learning."

Two professors, one from the humanities area, the other from the social sciences, will be released part-time for the project which will be evaluated at the end of the year.

FAA Advises Pilots on Fuel

The Federal Aviation Administration recommends that pilots determine in advance if sufficient fuel supplies are available at their destination before making any cross-country flights.

Their attention is drawn to a recent announcement by Governor Egan that the state administration "is doing all it can to alleviate reported fuel shortages."

"Be sure to include availability of fuel at your destination in your flight planning," recommends an FAA spokesman.

Lost VISTA Volunteer And an Old Eskimo

Strange Encounter Leads Into Extensive Analysis of the Alaska Native Claims Settlement Act

Land's End Village
State of Alaska
May 15, 1973

Dear Howard,

I am sending this letter out with Joe Ayaglug, who is returning to Anchorage this week. When he left he was very worried about how the land selection is going to work in our village. Before he left he pointed out that about half of the available period for land selection is over since it says in Section 12 (a) (1) of AN ACT that we have until December 18, 1974 or three years. With so little time and such complicated rules how can we be expected to do such a thing when as Joe said, the State of Alaska has had thirteen years to select the land that was to be taken from us by the Statehood Act?

It seems a little odd to me that the land surveys will come after the land selection. How will we know if we are selecting too little land or too much land until it is surveyed? I also wonder how long it will take for the survey to be done and will any Natives be trained to do this work? In the past they never let us Natives do the

simplest things for ourselves and now they give us a task which is so complicated. Is this one more example of a fair and just settlement? It seems that we village people are the last to find out about these things and are expected to be the first to accomplish them.

Another thing that has been bothering me, Howard, is the division between surface and subsurface rights in the land. If the Regional Corporations are getting subsurface rights in the Village land, why can't the Village get subsurface rights in the Wildlife refuges, for example? Wally says that it would destroy the purpose of them, but then what will mining and drilling do to life in the small villages? Maybe they are afraid that if there are rich minerals underneath the ground, there may be rich Natives above it.

All of this is very confusing to an old man, so maybe some of your readers who live in villages could write and tell me how they are handling the problem of land selection where they live.

Your friend,

Naugga Ciunerput

In Memoriam—

KESHORNA

How cold the sward 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 thousand words.

How cold the sward 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

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