

## Close haul road

Dear Editor:

Well the state legislature is working to open the haul road to public use again. I am against opening the haul road to the public. The haul road traverses close to our villages, and our hunting and trapping areas. Most of us villagers hunt and trap for a living. Therefore we need the land and wildlife to live.

It seems the Outsiders want the road open too, so they will drive up and just look at the country. Some years back there were too many wolves in some areas, and the state wanted to get rid of some wolves. Well, letters started coming in from outside, "No, No, don't kill the wolves."

"Well, sometimes I wonder if these peoples are concerned about the Natives living close to the haul road. If you ruin my land and wildlife, I'll have nothing to hunt or trap.

I would be a dead Indian.

The state legislature should also ban the off-road vehicle use. Also the establishment along the haul road should be small, so as not to attract too much peoples. The state should have adequate fish and game protection along the haul road. Fish and Game laws or regulations, what are they? (They are nothing) if not enforced.

Sincerely,  
Pollock Simon, Sr.  
Allakaket

## A prisoner writes

Dear Editor:

I would like to respond to a letter written by Tim Schverch in your February 11th issue. Concerning a letter written by Harry John, in your January 7th issue. About the Alaska state prisoners doing time in the Federal prison system. Also to answer Mr. Schverch questions from my point of view.

First off I myself am from Alaska, doing time down here in the federal prison system. And to tell you the truth, there's nothing down here for any Alaskan state prisoners as far as I

see.

Now Mr. Schverch, imagine yourself, if you can, an Alaskan Native doing time down here in the federal system. Put yourself in Harry Johns' or my place. Away from your family and your relatives, not knowing what's going on up there in Alaska or with your people. How would you feel, how would you see this situation?

You may consider yourself an American & enjoy the many freedoms the American enjoy. But if you don't mind I'll remain an Inupiat from Alaska, and care and worry about the affairs of Alaskans and Alaska. Because that's where my spirits is, is that so hard to understand. You may call me antisocial, because the way that I think or how I see things. But that don't worry me none, because our people don't have a word for anti-socialism.

And if you really are for the Alaska prison system, why don't you just see what you can do for us Alaskan prisoners down here, instead of trying to compare us with someone like Hitler.

I haven't much to add to this. Other than the fact that I am tired of the people up there in the capital saying that they don't have enough money to spend on the prison system up there. Tired of them talking about if they should wait a few years or to just build them. They have been talking about it long enough. So why don't you just quit talking about it, and just start building them.

In Spirit  
J.P. Tuckfield  
Lompoc, Ca 93438

## View from inside

Dear Editor:

I write in regards to State prisoners in federal prisons. There appears to be a public awakening to this issue. As an Alaska Native, I wish to provide some insight from a primitive point of view.

Most Alaskan Natives in federal insitutions are people with strong family ties. Meaning their whole social function and organization depends on this relationship. It also indicates an establishment of religious or spiritual bondage. State prisoners have expressed the emotional stress their immediate family have suffered, but the State officials have stated their sympathy and understanding to the deprivation and loss of family contact. This positive asset of rehabilitation and reformation is unrecognizable for some reason or another.

The majority of Alaska Natives are alcohol abusers and were under the influence that has led him to his present situation. The individual incarcerated for the first time is disorientated, disillusion, and indoctrinated into a belief system that do not emphasize any cultural or traditional values. Although Alaska Native prisoners do have the right to practice any religious function of his personal belief, he is subject to all rehabilitation programs that are Bible orientated. This factor has a great influence on the parole and classification decisions. Most Alaska Natives will not be indoctrinated into another belief system or dis-

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credit their own. The parole and classification committees have not taken into consideration the extremes the Alaskan Native must endure in order to retain his spiritual awareness.

The problem will continue to exist because State officials see no political gain to the issue. The judicial courts will say it is an administrative problem. The administration will say they have no jurisdiction over institutional placement or custody status in the federal system. The main reason for imprisonment is to protect society from further violation of their rights, but who will protect the prisoners of his rights. Perhaps the issue of state prisoners in federal custody will cease to exist, but one thing is for sure, he will become a reliable product of his present environment.

In Spirit,  
John "Chico" Sims  
Lompoc, Ca 93438

## Enduring problem

Dear Editor:

The main issue of state prisoners in the Federal penal system

is a problem that will be unavoidable in Alaska's future.

When considering, what would be the results of having a state prison in Alaska, it is not a bright prospect, in regards to the future generation. If the children are the heartbeat and life of the nation, we should be able to provide a more suitable social organization. But due to our present economic system, that has dominated our way of life to the extent, we have become totally depended on the system for our sole existence.

The Alaska penal system becoming overcrowded, like many throughout the country, does not constitute "warehousing" state prisoners in federal prisons. It is Alaska's responsibility to take care of their own prisoners but this responsibility is also transferred to federal officials. The Native Alaskan, whose present situation was alcohol related, is put into a system that enacts or encourages aggressiveness, which usually is associated with violence. This is a sure cure for any future alcohol abuse. But what is out-of-sight is out-of-mind. Once in the

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federal system, you can be transferred anywhere, farther removed from Alaska.

The Native Alaskan prisoners, in a sense, are exiled from Alaska. They have no physical contact with their family or the land of their forefathers. The spiritual bondage is overlooked or ignored by the penal system. The state officials do not try to understand the Native Alaskan ideology. The predominated structure of western societies has always dominated, and manipulated the Native

Americans, and now, people still do not want to admit the manifest righteousness exercised on Native Alaskans.

What Western society offers in forms of institutions is said to be needed in order to function in society. State prisoners in federal institutions will be more probable participants exercising the use of these facilities. Future participants will be able to understand the structure to become a civilized being, whether you need it or not, in Western Society.

In Spirit,  
Harry John