

## What others say

# Shareholders complain about meeting in Seattle

Dear Editor:

The Bristol Bay Native Corp. Board of Directors has announced that the annual shareholders meeting is to be held in Seattle, Wash. Bristol Bay Native Corp. has successfully kept the shareholders from being involved in the corporation for 16 years, but this move to Seattle is irresponsible.

When questioned about their logic, their office stated that they wanted to hold a meeting for their Lower 48 shareholders, to address the upcoming 1991 issues.

This logic does not hold because:

- The majority of shareholders are

in the state of Alaska who will be most affected by 1991. We need every opportunity to have regional dialogue with the corporation, which is the basis for the annual stockholders meetings.

- Why are we spending our meeting dollars out of state at a time when Alaska's economy is most in need of our convention business?

- Is it not financially irresponsible to justify covering the expenses for 12 board members, four corporation officers, plus a recording secretary, etc., in addition to the conference costs, for a single agenda item — the board voting themselves back on the board?

- The proxy solicitation letter from

the Bristol Bay Corporation states: "Management does not presently know of any matters which will be presented for action at the annual meeting other than the election of directors. However, if any other matters properly come before the meeting, the holders of proxies solicited by the board of BBNC will have discretionary authority to vote the shares represented thereby in accordance with their best judgement." Is this meeting being held away from the scrutiny of the majority of the shareholders because there is a hidden agenda, since they will have the voting block?

We are the shareholders who have

sat silent for too long in hopes that the corporation's philosophy would improve toward their regional responsibility. Obviously, this is not going to happen unless more individual shareholders speak out against these insulting practices.

If you as a Bristol Bay Native Corp. stockholder have similar concerns, get actively involved in advocating change. Can you trust this board of directors with your proxy?

Sincerely,  
Kay Lynn Thomas  
Starlette Patterson  
Fairbanks

## Complaint from Petersburg

To the Sealaska Board of Directors:

I know you are aware of the unrest in Petersburg amongst the shareholders. For the past few years you sent a few board members to answer our questions. The answers are the same. Personally, I think we are running out of questions. I feel these annual visits to "pacify" us have worn thin.

Is Indian self-determination for a select few? You have not heard us at all. You have, in fact, robbed us and our children of any opportunity to be what Public Law 638 offers the Native. Self-determination tells me we have the opportunity to do for ourselves. That no one need "take care" of us any longer.

The money and the opportunities we should have had have been put into one pocket.

Had anyone had the concern for all Native people, he/she could look at us as a people in a particular community with children to "push" out into the world with the same problems remaining. Unless this generation can begin to make some progress in their particular environment the problems remain the same.

The answer of Chatham Straits cannery has been used to quiet us, but the cannery work has always been available to the Native in Petersburg. In fact, that is the first place the Native is sent from the Job Service.

We are watched as a people as much as anywhere else. Only here we don't

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count. We are colorless, landless and Native. We are not even a "threat."

The Native people are a most interesting people. We have always had a purpose. Without that purpose, we are not a People. Merely Indians in white man's clothing. We want to be a part of that government within a government.

Every campaign speech we have ever heard tells us you are in that position for the people. To represent us. To speak for us. You put us on the head once more and we will not know you any longer.

Indian self-determination as I see it is allowing us to be a part of the world. Recognized as a People, making a place for ourselves and our children. No longer second-class people. Up on par with the other nationalities and allowed to use our talents and abilities without discrimination.

I suggest you could do a study of the Native people in Petersburg and offer help according to our needs in our particular environment.

Sincerely,  
Caroline Wooton  
Petersburg

## ODE TO IVAN

Ivan P. Gamble was the name of the man who came from Admiralty Island to save our Land.

The "Pirate" some called him on the basketball floor dribble the ball, take aim, swoosh, another score for the team he loved so dearly from ANB or ANS, Angoon.

His mother Matilda once said: "I've told him, slow down son, don't wear so many hats," but he had a purpose. development was encroaching, slowly to bring ruin, to his beloved home, Angoon.

His speeches, his plans reflected development is ok, if and only if, the elders agree, otherwise, "You must take heed, Listen to ME! The housing is inadequate, fix it you must." We're tired of hearing, "We will, someday, just trust."

His work for better housing will go on, we will pick up this ball, Ivan, put it where it belongs.

At the AFN Convention when we had to assemble, village or regional — we sided with Ivan, "The Village Voice," a matter of our hearts and heads, our choice.

We knew Ivan would bring order to the floor, let everyone speak, something to say, important or not, he'd let everyone play the game of life, issues that needed to be addressed, even in the small caucuses when we were recessed.

He'd listen intently, form his own opinion, gently, speaking for all. That was his nature, soft spoken, gentle humor, standing tall.

Thank you, Goo-Nax-Csheech, for the work you've done, we'll take this ball, Ivan, and we too shall run, save the land for all, Land of the Midnight Sun.

Subsistence was the lifestyle of this young man, chopping wood, catching fish, providing for his family as his forefathers had done, since time began.

Angoon was his home, the place he choose to live, "Paradise on Earth" he called it, and he fought for its worth.

We'll take this ball, Ivan, keep it beautiful, for it is your final resting place, which is only suitable for a man of many values: listen to elders, to youth, to all, let them speak their minds. Be not afraid, Ivan, We'll carry the ball.

Linda DeWitt-Kawagley

## Fasting offers renewal

Dear Editor:

Humble yourself, to make yourself sensitive to our Creator, the Great Spirit. When you fast, you realize the weakness of your body, the earthly pleasures each of us seek. In the foods we eat, how much we eat and what we eat. In tobacco, drugs and alcohol we pollute our bodies with. These are the things we put into are bodies. But how about the physical body itself?

First of all you are going to feel the hunger pangs, and that's where your weaknesses will show up. Your cigarette smoking and tobacco chewing will tell on you, too, then you will start to feel fatigued, tired. Know this! You are fasting for yourself and nobody else, because I believe that what each one of us really wants, deep down, is more life, happiness, success, peace of mind or whatever your own conception of supreme good may be, is experienced in its essence as more life. The highest virtue each and every one of us has is the ability to speak the truth. When we hear the

truth spoken in easy, understandable terms, we know it to be the truth. If we use hard to understand words or try to complicate the truth, what are we doing? Trying to hide the truth? Why? Selfishness, greed or power. Why not learn to share some of these glimpses of truth, and in sharing, you grow.

Know that you are awakening, renewing, strengthening and developing your spirituality in the way our Creator wants us to.

And to the degree that we we inhibit our abilities, frustrate our God-given talents, and allow ourselves to suffer anxiety, fear, self-condemnation and self-hate, we literally choke off the life force available to us and turn our back upon the gift which our Creator has made. To the degree that we deny the gift of life. We embrace death. Spiritually, mentally and eventually, physically.

In spirit,  
Walter Tommy  
Fairbanks

Letters

to the

Editor

