

*"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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## Inupiaq education . . .

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with their parents and, by the time they reached their teenage years, they had mastered the skills necessary to survive on the land here. From that time forward, the youth-with his family and within his community-devoted his attention to his intellectual and social growth.

### COERCIVE ASSIMILATIONIST EDUCATIONAL ERA

Eighty-seven years ago, when we were persuaded to send our children to western educational institutions, we began to lose control over the education of our youth. Many of our people believed that formal educational systems would help us acquire the scientific knowledge of the western world. However, it was more than technological knowledge that the educators wished to impart. The educational policy was to attempt to assimilate us into the American mainstream at the expense of our culture. The schools were committed to teaching us to forget our language and Inupiat heritage. There are many of you parents who, like me, were physically punished if we spoke one Inupiat word. Many of us can still recall the sting of the wooden ruler across the palms of our hands and the shame of being forced to stand in the corner of the room, face to the wall, for half an hour if we were caught uttering one word of our native language. This outrageous treatment and the exiling of our youth to school in foreign environments were to remain the common practices of the educational systems. For eighty-seven years, the BIA tried to destroy our culture through the education of our children. Those who would destroy our culture did not succeed. However, it was not without cost. Many of our people have suffered. We all know the social ills we endure today. Recently, I heard a member of the school personnel say that many of our Inupiaq children have poor selfconcepts. Is it any wonder, when the school systems fail to provide the Inupiaq student with experiences which would build positive self-concepts when the Inupiat language and culture are almost totally excluded?

### SELF-DETERMINATION

Today, we have control over our educational system. We must now begin to assess whether or not our school system is truly becoming an Inupiat school system, reflecting Inupiat educational philosophies, or, are we in fact only theoretically exercising "political control" over an educational system that continues to transmit white urban culture? Political control over our schools must include "professional control" as well, if our academic institutions are to become an Inupiat school system able to transmit our Inupiat tradition values and ideals.

My children and yours spend many hours in school each day, 180 days each year for 12 years. Today, the socialization process of our youth includes the formal instruction received in our school system. It is precisely because of this that our school system ust reduce the difference between the language and culture of the home and that of the school. We must now achieve "professional control" by examining the teacher and content of instruction. We must have teachers who will reflect and transmit our ideals and values. We must have Inupiat-centered orientation in all areas of instruction. I do not want my children to learn that we were "discovered" by Columbus or Vitus Bering. I do not want to hear that we were barbaric or "uncivilized." I do not want our children to feel inferior because their language and culture are different from those of their teacher. I do not want to see school planning surveys which list hunting, fishing, whaling or trapping as a "social" or "recreational" activity.

The Lands Claims movement and the self-determination attitude of the Alaska natives were largely responsible for the removal of the suppression of our native languages and culture: bilingual instruction became the new educational policy. However, this has generally meant that we use English as our primary language of instruction and somehow integrate Inupiat into the curriculum. The North Slope Borough schools must implement a program that is bilingual and bicultural. Our children must be taught in our Inupiat language, with English as the secondary language. To attain this goal, we must have teachers who are bilingual and bicultural, knowledgeable in our Inupiat culture and values. This can be achieved either with

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## Letters from Here and There

### Further queries though Young answers promptly

NUNAM KITLUTSISTI  
Protector of the Land  
Box 267  
Bethel, Alaska 99559  
December 17, 1975

Representative Don Young  
House of Representatives  
United States Congress  
Washington, D.C. 20515

Dear Congressman Young,

Thank you very much for your prompt response to the AVCP Resolution and our questions concerning the 200 Mile Bill. After reading your reply, we still have several questions that we feel have not been covered by your explanation.

First, it is the feeling of our people that the United States currently does not have the power to enforce fisheries within its existing 12 mile economic zone, and that the expansion to 200 Miles will undoubtedly lead to more problems of enforcement. The language of both the bills fails to mention sanctions against countries that continue to poach on our stocks. The language creating a "womb to the tomb" anadromous species approach would be impossible to enforce without some form of trade-off in regard to trade sanction or tariffs that an affending country would face on either exports or imports.

The reason we emphasize this point is that the Japanese have produced an economically profitable distant sea fishery program in the mid-Bering Sea near the Abstention Line on Western Alaskan kings and chums. Our kings have been tagged in the Bering Sea, and recovery has been made as far west as the Kamachka Peninsula on the Siberian coast, unless specific provisions are made for these stocks, in the form of penalties that would endanger the imports, nations like Japan could choose to disregard all enforcement of these paper resolutions.

Second, we are still concerned that the language of the bills is too vague to make abrogation of the NPMFC a dangerous course for the Japanese. Based on their success with a low population salmon fishery in the Bering Sea, the Japanese could reduce the price of salmon domestically, and create a larger demand. The United States Government would be under tremendous pressure from its domestic fisheries to stop these incursions, and a favorable negotiation to the Japanese would easily wipe out any advantage over American salmon fisheries, and in any event, Western Alaskan salmon stocks would continue to face Japanese high-seas depredations without penalty.

We sincerely hope that our concerns will be taken into consideration by your staff as it approaches the final language of these bills.

Sincerely yours,  
David Friday  
Chairman, Chevak

### Stickman fights with pen

Nulato, Alaska  
January 8, 1976

Dear Friend Howard Rock,  
Tundra Times Editor:

When you get old like me I cannot fight anymore like I used to, so now I fight with a pencil.

Sometime ago when I went in to the Doyon office, the President said to me, "Why don't you read the facts before you write." Well, here is the answer. I don't have to read the facts. What I write is what I know from experience, and all the mistakes I made all my life.

Just one example. When the Tanana Chiefs bought the boat and named it Tanana Chief, the Internal Revenue put a stamp on it because they didn't pay tax—that's the smart punks in the office.

I hope Doyon, where I am a stockholder don't make too many mistakes like that.

Your sno-go is what keeps you warm here in the villages. But when it breaks down and you can't buy parts, it's tough. But it's tougher yet when out-of-towner comes and takes the spark plugs, pump the gas out, take your needle valve, its ropes and tools, etc.

It's pretty cold here yet and I'm getting awful sick—that cabin fever. I had no use for T.V. I used to say people are crazy to buy T.V. Now I'm crazy. I get Galena 40 miles, T.V. station, Air Force. Bum picture but good sound as long as there is noise in the house. I hope we get booster here soon. Your good friend,

Fred Stickman Sr.  
P.S. Can you please give me a name at Point Hope. Someone have muktuk. I received December 31 Tundra Times. Sorry.

### BSNC asks defeat of S.1602

Bering Straits  
Native Corporation  
P.O. Box 1008  
Nome, Alaska 99762  
(907) 443-5252  
January 7, 1976

Honorable Ted Stevens  
United States Senate  
411 Russell Building  
Washington D.C. 20510

Dear Mr. Stevens:

As the president of the Bering Straits Native Corporation representing a region of twenty (20) villages, we strongly urge defeat of S.1602 and H.R.66 bills which would do away with manufacture, sale and use of leg-hold or steel-jaw traps in trapping of animals and birds when it is brought up on the floor for vote. We strongly oppose bills such as these that will take away main and supplemental source of livelihood for individuals that are dependent on trapping; as well as the fines and penalty that would be imposed on them for violation of related proposed regulations. Trapping has served as a control of predators in rural areas such as the Bering Straits Region as well as means of providing clothing for use or sale and supplemental income for the trapper. We have good local control and management of fish and game in our region. Any change of, or new regulations affecting game management controls has to be dealt with, on regional unit levels. What may

hold true for some areas in the lower 48, does not for areas in Alaska. Even in Alaska there is a difference of impact on trapping. Who are we to impose proposed regulations on other regions in Alaska and the lower 48 for that matter. We expect the same consideration given to the regions affected in Alaska on any management control of certain species of animals.

Sincerely,  
Jerome Trigg, President  
Bering Straits  
Native Corporation  
cc: Senator Mike Gravel  
Congressman Don Young  
BSNC Village Corp.  
Tundra Times  
Nome Nugget  
Warren V. Magnuson,  
Chairman-Committee  
on Commerce  
Leonor Sullivan,  
Chairman-Committee on  
Merchant Marine  
and Fisheries

### New Stuyahok strongly attached to heritage

Tundra Times  
P.O. Box 1287  
Fairbanks, Alaska 99707

To the Editor:

### ENDANGERED SUBSISTENCE PEOPLE OF NEW STUYAHOK

Eighty-three percent of the village people hunt; 75% fish; 100% berry pick and 64% trap.

The people of New Stuyahok are strongly attached to their own cultural heritage and are strongly against an alien society which has engulfed them. The second class cities, land claims act, PHS, and so called white man's ways of life. This statement does not mean anything to someone on the other side of the fence. But it means a lot to the few people of Bristol Bay the villages throughout t. are.

By protecting the subsistence way of life, the uniqueness of village life in Alaska, the residents will be more able to flourish and determine what change they want to accept. We the people of New Stuyahok and most villages would like very much to have protection of the subsistence economy, as it should be protected, maintained and encouraged, not only because of the other reasons outlined herein but also because it is the wish of the residents, the reasons for which others may not understand.

You will find out that 95% of the people of the Bristol Bay subsist in some way or form to survive the years, and want to continue this way of life.

The reason for this high subsistence way of living is because there are a limited number of permanent full time jobs in the Bristol Bay area and therefore the subsistence economy should be protected and encouraged.

Right now the federal government and state want parks and you name it. The residents of Bristol Bay feel and can see that the federal government and state is going to close in on us and say "you can only hunt or fish on your lands." It seems to me that history is repeating itself because of the Indians of the lower 48. By looking at them,

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