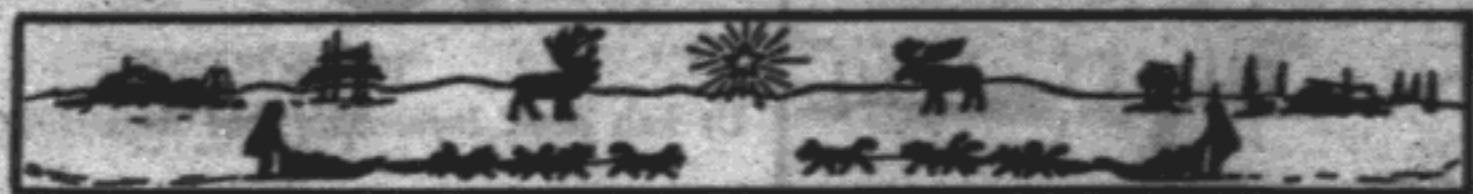


"I may not agree with a word you say but I will defend unto death your right to say it." - Voltaire

Tundra Times



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Editorial—

A Salute to Our Village Newspapers

During the last two years or so, there has been quite a few village newspapers that have started publishing. The contents are usually spontaneous expressions of the village people in their own words and many of them are written in a most amusing manner.

All of the village papers are done with a ditto process or by mimeographing with drawings by village children or by adults. Most are published by school children with teachers or VISTA Volunteers as advisors. Others are village enterprises such as the BLACK RIVER "MURMERS" CHALKYITSIK NEWSPAPER. A state school at Anaktuvuk Pass has a little publication it calls, THE NUNAMIUT NEWS, "Deep in the heart of the Brooks Range wild country." The latter is done entirely by the pupils of the school and its editor, eighth grader Pat Hugo, doesn't pull any punches. Editor Hugo wrote an editorial on cleanliness in the following manner:

"Some students should try to keep clean at home and at school. The students should wash up every morning before coming to school. Some students should try to change clothes when the clothes they're wearing get dirty. They should try to keep clean because we have inspection in school. C stands for clean and D is for dirty. The ones that are the most dirtiest..." (Editor's Note: At this point, Editor Hugo proved to be much more nery than this editor.)

Hugo continued:

"...I should say they should or could wash better in the morning. They should try to keep clean because they might get germs if they eat with dirty hands. So I hope you keep clean. Take a bath every week if you get a chance."

On the other hand, Chalkyitsik Newspaper, Chalkyitsik, Alaska, is a good example of a village publication. That one is edited by William Fredson who has really tried to make it a success. He is actively trying to increase his little paper's circulation. He is also planning to sell advertising space. The earnings of the paper are used for village projects.

The "Murmurs" prints newsy village activities with occasional Indian legends of the area. Its school activity section is done with news items written by school children in their own words.

"Our little paper has quite a circulation also," wrote editor Fredson, "Not as extensive as the Tundra Times but it goes to such places as Park Avenue in New York, Washington, D. C., many other states and also to other villages and cities in Alaska."

We salute the village newspapers whose news is direct and to the point and which are pleaurably amusing.

Indian Students Demand Bill of Rights from U.S.

(From the LOS ANGELES TIMES)
By PAUL HOUSTON

A group of 11 young Indians walked into the U.S. Bureau of Indian Affairs here Monday and demanded adoption of a "student bill of rights."

All agreed it was something of a historic event. Never before in Los Angeles, and only once before in another city, had migrants from reservations broken with traditional Indian silence and voiced their grievances in a body.

The "bill of rights" document handed bureau officials at the new Federal Building reflects strong dissatisfaction with counseling, job training, job placement, housing subsistence allowances and social-recreational activities provided in the bureau's relocation program.

The document was signed by about 100 of the more than 200 young Indians enrolled by the bureau in vocational training schools.

Students Organize Council Fresh off many reservations throughout the West, 18 to 26 years of age, the students have in the past six weeks organized an Indian Student Action Council to coordinate the protest.

Council members, accompanied by two staff members of the Indian Welcome House, 2610 W. 8th St., spent two hours Monday going over the "bill of rights" with D. F. Mahoney, director of the relocation center here, and four members of his staff.

In the sometimes acrimonious discussion, Mahoney said he would be happy to review the grievances but would not be able to adopt or reject any parts of the "bill of rights" until he has had to study them.

However, he ordered Jack Mauterer, the chief of counselors, to set up meetings of students, counselors and school instructors to see about unclogging lines of communication.

LETTERS to EDITOR

April 18, 1968

Dear Mr. Rock:

This is to acknowledge receipt of the first issue of the "Times" and to thank you for your interest in the men here and my work with them. We all enjoyed this issue very much, and wish you much luck in your endeavors.

There are so many men here who have not heard from a single person in so long that they feel as though they have been completely forgotten. This paper will not only give them some interesting reading, but more important, will help show them that there is someone outside who cares about them.

Although we cannot repay you in money, please be assured of our prayers and blessings.

Sincerely,
Father Del Holmes
Catholic Chaplain
Georgia State Prison
Reidsville, Georgia

And he seemed to satisfy a key wish of the students by agreeing to meet with the Student Action Council once a month to consider individual complaints as well as overall bureau policy.

Several of the students, however, expressed belief that little had been accomplished.

The Rev. William Ng, director of the Indian Welcome House and organizer of the protest, said he feels the bureau "will continue to treat Indians as statistics, not as real people with real human needs."

"I feel the BIA office," he said, "is trying to push through as many students as possible to get a name for itself as the largest relocation center in the country."

The first item in the "bill of rights" states that Indian students are entitled to professional counseling.

"Low Image" Cited

"Many counselors have a low image of the American Indian and have set very low goals for him," Ng said. Most young Indians are encouraged to take training in manual skills, such as welding and auto repair, rather than training in professional skills, he noted.

"The BIA is geared toward six- and nine-month vocational training courses rather than two- and four-year colleges," Ng said.

"The BIA needs to experiment with challenging Indians to be leaders—to break the poverty cycle—by enrolling them in colleges. With supportive counseling, they can become teachers and engineers."

(Mahoney told The Times his center is limited by law to offering the type of vocational training it makes available.)

On the counseling item, the students also demanded an improved orientation program as well as regular and convenient meetings with counselors.

The second item in the rights document concerns quality education.

Demands were made for assignment of students to schools located close together so that Indians may join in social, cultural and recreation activities together. Presently, schools are scattered all over Los Angeles and Orange counties.

The students demanded that they be allowed to follow the same course schedules as those of non-Indian students. Some students have had their days extended to compensate for abbreviated course schedules.

They also demanded that the bureau use public instead of private trade schools in order to save money and provide for increased subsistence allowances and more counselors.

Housing Item

The third item in the rights document referred to "appropriate housing."

Two roommates, Judy Campbell, 20, a Spokane Indian, and Vivian Del Court, 19, a Chippewa, said the bureau "tried to put us up in an old hotel with cockroaches" and then placed them in a boarding house with no privacy.

The two cosmetology students found "a half-way decent place" for \$125 a month on their own.

The fourth item concerned "adequate finances." After providing transportation from the reservation to the city, the bureau gives each student a subsistence allowance and medical coverage until his training (paid for by the government) is completed and a job is found.

Miss Del Court and Miss Campbell each receive \$160 a month. After rent and bus fare, "there's hardly enough left over for clothes and personal needs and we kind of scrimp and scrape along," they said.

The students want this allowance increased.

DENTIST VISITS CHALKYITSIK, FORGETS AMALGOMATER

The teeth of the children of Chalkyitsik are in worse shape this year than in 1967, reports the "Black River Murmur's," a dittoed, weekly publication from the village of Chalkyitsik on the Yukon River flats.

Dr. L. J. Sollazzo, USPHS dentist, made his report to the parents after examining the school children's teeth last week. The dentist said he was greatly disappointed that good dental hygiene had not been practiced and that candy had not been kept out of the stores, particularly since he had been holding Chalkyitsik up as a good example to other villages since last year. In 1967 the children's teeth were in good shape.

The Editor's Column, titled "The Inside Story," relates the tale about Dr. Sollazzo the dentist forgetting "the machine used to mix the filling." The dentist was about to pack up his tools when the BIA maintenance man put together a makeshift device that allowed Dr.

Sollazzo to complete his work.

One sad note in "Murmur's" was the notice that the library will close temporarily on April 26. The books have to be packed up and put away so that they will not be damaged by the spring flooding.

The Chalkyitsik newspaper evidently has a pretty good advertising department, as this last edition has a display ad from Northern Commercial Co. (on the front page) and another ad selling beadwork and moosehide slippers.

Education is man's going forward from cocksure ignorance to thoughtful uncertainty.

KENNETH G. JOHNSON

WANTED: Chilkot Blankets; totem poles; ivory pipes and carvings; argillite carvings; petlatch bowls; fish hooks; spoons and all N.W. items 50 years of age or older. Send photo or sketch and prices to: Albert T. Miller, 2235 West Live Oak Dr. Los Angeles, California 90028.