

Native Health Board Holds Meets

The Alaska Area Native Board of Health held a meeting at the Mt. Edgecumbe Hospital November 30, 1971 through December 2, 1971.

Representatives from every Service Unit Native Health Board (seven) were in attendance, plus the Alaska Federation of Natives representative Carl Jack and two alternates, Mary Gregory from Bethel and Gertrude Wolfe from Hoonah.

Election of officers was held and Frank O. Williams, Jr. was

elected Chairman, Irving Igtanloc, Vice Chairman, and Georgianna Lincoln, Secretary.

Recommendations from the last meeting were reviewed and further recommendations and resolutions made.

The next meeting will be held in Anchorage at the Alaska Native Medical Center during the week of February 13, 1972, when this board will be part of the Area Program Appraisal Committee.

Rights Commission...

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a secretary—the budget isn't there.

Griffin, a resident of Fairbanks since 1950 has been a member of the State Human Rights Commission for almost the complete eight years of its existence.

Born in Belzonia, Mississippi 45 years ago, Griffin served as Chairman of the Human Rights Commission for one year, two years as a member of the Fairbanks Human Relations Council, and as an organizer for the Fairbanks branch of the National Association for the Advancement of Colored people.

"I would like to have an opportunity to talk to any native or native group to discuss their problems and their possible solutions as they relate to the Human Rights Commission," said Griffin.

Persons can file official complaints if they feel they have been discriminated against on the basis of race, religion, color, sex, national origin or physical handicap.

Many natives are hesitant about going to the Human Rights Commission with a complaint Griffin says.

"Often, they do not know the law or that redress is possible—or that reporting cases of discrimination is important."

Often, natives are afraid to get involved in the judicial system.

Generally, when someone comes into a Human Rights Commission office with a complaint he will talk to the staff investigator. If the story sounds like something the Commission can look into, the person will be asked to file an official complaint. This will be forwarded to the Executive Director for review. Then, the commission will make a thorough investigation.

What do they look for?

"Generally, we try to put together a pattern of some type," Griffin explained.

If an employer is charged with discrimination, the investigator will look through the company's employment records. He will try to ascertain who did apply, what were their qualifications, and why were they excluded.

Also, he will find out how long a policy has been in effect. If minorities have been employed within a reasonable amount of time, the report will show "no cause"—no provable discrimination.

Sometimes, the Commission will make recommendations even if they cannot prove a complaint—because some evidence is there. In these cases the report is not binding. If a Commission report shows cause their recommendations are binding—enforced by possible fines and/or jail sentences.

In the housing market, there is not much discrimination against blacks and natives in the Fairbanks area, Griffin reports, but there is some. In low income housing, a commodity in drastically short supply in the city, there is no discrimina-

tion. Blacks and natives are competing for a few available units.

Griffin plans to travel into northern Alaska frequently both to investigate reports of discrimination and to speak to any group which wishes to learn more about the Human Rights Commission.

"I can travel to just about any village to address a group which has invited me," Griffin said.

Much of his business is just that—speaking to groups of natives, of blacks or other minorities to inform them of how the Commission can serve them—and how they must help the Commission by reporting cases of discrimination.

On still another front, the Human Rights Commission has been working towards expanding job opportunities for minority group members. One problem, which they cannot attack directly, is state jobs—which are outside the sphere of the Commission.

"Look at how many job descriptions for state jobs require Masters degrees," Griffin pointed out.

State hiring requirements, he found are much more restrictive than federal ones, often requiring amounts of education which automatically disqualify members of low income groups. In order to change this, he suggested, a thorough study is needed to see what each employee actually does—and what training he needs.

Meanwhile, a tiny human rights staff must attempt to tackle all of these problems. Right now, the Fairbanks office has no salary for a secretary—letters don't get sent out and travel is almost impossible (no body to mind the store). A budget of \$125,000 funds the entire Commission—wholly inadequate to their task.

"If I'm away, as it now stands," Griffin commented, "I have to close up."

Merry Christmas?...

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other people planned to picket the Fairbanks Daily News-Miner, center of the Kiwanis campaign. However, Monday morning, they weren't there yet.

Last year, we received a report from one village of a Christmas fire that killed several children in one family—bringing tragedy to their village as a Christmas present.

This year, we're afraid tragedy has hit Barrow—where Charles Muller, age 5 and his sister Susan, age 3, died in a fire at their home Monday morning. They were the children of Mr. and Mrs. Harvey Muller of Barrow. When the fire occurred, Mrs. Muller was at work and Mr. Muller was down in Oklahoma City for FAA training. A babysitter was with the children, but escaped.

"In Vietnam, along with fighting and death, Christmas was

Injuries at ASHA Housing Projects...

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to Don Dorsey in December of this year—almost a year and a half since he was originally injured.

"Still I wanted to mention the parts for my Chaparral... I need it every day with my broken leg to go around and get some drinking ice and to hunt little, but it out there helpless."

When Frankson was originally injured, the PHS hospital in Kotzebue filed no report of his accident. When he tried to file

a claim for compensation there was no hospital report on file, no project superintendent's report of the accident.

Thus, if he wishes to contest his status as a non-employee, he must search for records, reconstruct reports from people who may now have only a dim memory of the circumstances surrounding his injury.

What about him, and the hundreds of other native Alaskans who will participate in ASHA projects?

Parole Counseling...

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for a kid still in prison and due to be released. Others give extensively of their time and personal attention—all of which give the kid in trouble the feeling that somebody cares.

"Some of our volunteers are ex-convicts—they make some of the best," Sutton said.

Ted Sutton, a Tlingit Indian—Filipino from Seattle who came to Alaska from Canada, has a great deal of experience on the other side of the law. For four years, he was in and out of reform schools—classified as "mentally deficient" till a routine intelligence test showed an above average mind—typed as a kid who continuously got in fights and in trouble.

As such, he fights against type casting youngsters as "juvenile delinquent" or "retarded" or "bad."

"Once a kid has a label, he goes out to try and live up to it," Sutton said. "He gives up trying."

In his early 20s, Sutton is presently working towards a degree in sociology from the University of Alaska. He came to Alaska last year after finding out that he was a Tlingit-Haida Indian enrolled in the Central Council of that tribe. Till then, through a series of foster homes and later adoption, Sutton believed he was a full blooded Filipino.

On a morning after a night without sleep spent writing an end of term paper, Ted Sutton—leader of the Tahetan Youth Confederation at the University of Alaska and founder of the native youth movement talked about his childhood and youth as a member of a minority in U.S. and Canadian cities.

"Actually, I was brought up in a series of foster homes," Ted says about his childhood. "I was taken from my parents at about two years old because of child cruelty—beating up kids. I was a battered child. In Seattle, I spent my childhood years in the Negro district or ghetto area of Seattle."

Through the years of his childhood, Ted Sutton was a "Filipino" child who was passed through a number of foster homes—lower class families who took in children for the money provided by the Catholic Children's Aide Society. Families in the ghetto often didn't know where their next meal or rent money would come from. Children grew up in the streets.

"In this area, I learned how to hit people—how to fight," he says.

Later, adopted by the Sutton family, he moved into the white middle class mainstream—but not completely. In Vancouver, he went to high school—changing images to fit the white idea of an Indian.

"I found that there were lots of people like me. There were kids brought up in environments that were so sickening. There was a couple of kids next door who woke up with their ears and toes chewed off by rats."

"I used to feel sorry for

myself," he reports. As a teenager, Ted Sutton became an educated minority. In high school in Canada he sought the roads to success open to blacks and minorities—fighting, physical superiority, medals for track and boxing. He spent time in reform schools, met other people from worse background who hadn't given up.

Later, he was determined to go back to school and become a social worker.

"I feel a good social worker is a person who has eaten the dirt of the lower class people—who knows what it is to be obsessed."

Before coming to Alaska, Ted Sutton tried one time to work as a community developer for the Canadian Bureau of Indian Affairs. Before that he had worked on the Canadian Stock Exchange left it to escape the obsession of money.

"I didn't know they didn't hire natives," he said about the Bureau. At the employment office, he reported, everyone was white. The only "darkies" were in the waiting rooms.

"Me and this negro fellow were walking around Vancouver one night and I began talking to this rubbie (Canadian term for a native alcoholic). A rubbie is the lowest of the low. I was talking to this guy and found out this rubbie was a college graduate. What happened?"

He said in this bureaucratic system I have to be white—which I never can be."

Soon after that, Ted Sutton went with two friends—one Jamaican and one Japanese—to do volunteer work with Indian children on the Musquim Indian reserve. For eight months, he worked with kids—traveled to reserves in Dawson Creek, Alberta and other places. There, he saw the society's method of pushing natives out of sight—out of mind.

On one of the reserves, he met a man who asked about his parentage. Shortly after, he received notification from the Tlingit Haidas and came up to Alaska to see what Alaskan Indians were all about.

Unlike many youths with his background, Sutton believes that he has not been radicalized by his experiences.

"There was a time when I was very bitter but I had to suppress it because I was living in a white culture," he said. "My job entails me to work with all sorts of people. I'm not a radical."

What he does believe, is that his background gives him a better understanding of what goes on in a so-called "social deviant's" mind.

"A kid doesn't commit a crime without a reason," Ted explained. "Sometimes, he will steal for money to eat. Another kid will steal a car—because he's never known what it could be like to drive a car, let alone to own one."

"You know, money isn't the root of all evil, hate is."