

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



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Editorial Comment— Scholarship Snarl

Every year there have been scholarship hassles involving the Bureau of Indian Affairs scholarship officials and the native college students. It has been going on for several years and it's amazing that apparently nothing has been done about it. In the meantime, there are native students who do not know whether they will receive the much needed educational funds. They are made to suffer the pangs of indecision whether to wait for scholarship funds or go back to their homes.

The students must have been given some sort of an assurance that educational funds would be available when they are ready to enter college. But many times this has not been the case. The machinery of dispensing scholarships seems to be all botched up.

Perhaps the powers that be should establish a predominantly native commission to handle this job. The commissioners should be picked for their interest in education. This to be required of both native and non-native.

At any rate, the BIA scholarship procedures need to be oiled and cranked up.

PUBLIC NOTICE

A vacancy in the office of Associate Justice of the Alaska Supreme Court has occurred on August 30, 1972 due to the untimely death of Chief Justice George F. Boney.

Applications from qualified candidates for the position of Associate Justice of the Supreme Court are now being solicited.

An Associate Justice must be a citizen of the United States and of Alaska, must have been a resident of Alaska for three years immediately preceding his appointment, have been engaged for not less than eight years immediately preceding his appointment in the active practice of law and at the time of appointment be licensed to practice law in the State. The active practice of law is defined in AS 22.05.070. The salary of the office is \$36,000 annually.

Applications should be in writing and addressed to:
Jay A. Rabinowitz, Acting Chairman
Alaska Judicial Council
941 Fourth Avenue
Anchorage, Alaska 99501

Applications must be received no later than the close of the business day on Friday, October 20, 1972. Every application should set out in fair detail the following information:

- (1) Place and date of birth.
- (2) Brief statement of family background.
- (3) Education
- (4) Marital status.
- (5) Professional and other employment background. List the name and address of each employer for the past ten years, commencing with the most recent.
- (6) Military service and community activities.
- (7) The names, addresses and telephone numbers of three references resident in Alaska.
- (8) Any other information on the candidate which would be of assistance to the Council in evaluating his qualifications

Each application must be accompanied by a statement, signed by a qualified physician, stating that he has examined the applicant and finds him to be in all respects physically capable of performing the duties of a Supreme Court Justice. It is recommended that such candidates arrange to supply the information herein requested and the medical statement at their earliest convenience.

Qualified persons may be nominated by fellow members of the State Bar, State Bar Association, or by petitions from the general public.

To Repeat: Applications must reach this office no later than 4:30 p.m., October 20, 1972.

Jay A. Rabinowitz, Acting Charirman
Alaska Judicial Council

Class Action Discrimination Charged

ANCHORAGE — The Hawk Inlet Cannery in Southeast Alaska became the second fish packing facility charged with a class action discrimination complaint by the Alaska Human Rights Commission.

Robert Willard, Executive Director, said an investigator from his Anchorage Office is enroute to make an investigation.

The cannery, located about 25 miles from Juneau, is doing business as Peter Pan Seafoods. Last month the agency lodged similar charges against the Excursion Inlet Packing Company.

Earlier in the month, the Director announced that the entire canned salmon industry was eventually going to be affected with class action complaints.

"We are proceeding as previously announced," Willard said.

The complaint reads in part:

1. The respondent discriminatorily refuses to provide improved living quarters, or improve the substandard living quarters provided for Alaska Natives and other minority cannery workers at its Hawk Inlet facility by requiring some Native Alaskans to live in tents.

2. Respondent has limited the use of bathroom and shower

facilities and provides Alaska Natives and other minority groups inadequate accommodations.

3. Respondent has limited the use of laundry facilities and provides Alaska Natives and other minority groups inferior laundry equipment.

The complaint charges respondent with violation of the human rights statutes on the basis of race, color and national origin.

Under the law, the Commis-

sion establishes jurisdiction once a complaint alleging discrimination has been lodged.

The Commission is empowered to order remedial measures to be taken and may seek a Superior Court order to enforce its findings of fact, conclusions of law and order.

Willard would not say which of the remaining fish packers in the state would be charged except to reiterate that others are being processed.

Native Students Cool Heels ...

(Continued from page 1)

On a recent trip to Washington, D.C., Sackett consulted with Jim Hawkins, BIA education head, in an effort to get authorization for students to enroll pending supplemental appropriations of about 3 million dollars nationally for BIA scholarships.

Sackett has also appealed to Morris Thompson, area director for BIA, to intervene in time for students to complete arrangements.

Robert Egan, head of the University of Alaska's SOS (Student Orientation Services), notified Sackett last week that about twenty students who had flown in on the understanding

they would receive grants may have to return to villages soon if funds are not forthcoming.

According to an SOS staff worker, "They don't know whether to go or whether to stay. Some of them don't even have money to eat on."

The students face the problem of keeping dorm rooms as well as meal tickets.

Sackett said, "Senator Ted Stevens has been very helpful in expediting federal funds and in getting the BIA moving."

However the wheels of bureaucracy move slowly and in the meantime Native students are having to tighten their belts and "hang in there."

A Dialogue— Center Discusses 'Native and the Law'

THE 2ND OF TWO PARTS

N: I've seen the state troopers in the village being very liberal letting the people take care of it themselves. If you're on 2nd Ave., though, and you're drunk but not bothering anybody, you still have a great chance of being picked up. If you're in the village, you're not going to spend time in jail unless you damage something, property or another person.

Q: Suppose I get picked up and you tell me I have two choices, go to the rehab center or go to jail. And I say neither, I want to go home.

K: That's the first choice you get is to go home.

Q: Would you take me?

K: No, If you indicated you could afford a cab, I'd call the cab. If you couldn't afford a cab, and it was 40 below and it was taking you five minutes to walk from parking meter to parking meter, I'd probably book you. I don't think the taxpayers would be too happy if we started using police vehicles as a taxi service. If we did it for one, we'd be doing it for all.

Q: How would it work if the Native Center operated a volunteer pick-up service. Couldn't it cut down on arrests for drunkenness?

K: There is a possibility for any drunk to turn fighter at any time. I've picked up a lot of "harmless" drunks. Then you get them to the station and start booking them and you've got a fighter on your hands. Even so, you'd have some success with such a program. Once in a while you'd have to call the police back to take an unruly drunk off your hands.

Q: You've been on the police force ten years. Do you have any idea why there are a whole bunch of Natives on 2nd Ave. drinking?

K: I've talked to a lot of

people about the drinking problem. They tell me flat out it's their problem. Booze is available on a 24 hour basis.

N: I think it's because the bars offer many things they had in the village: companionship, friends, a place to meet.

Q: (By a Native woman who had only recently moved to Fairbanks from a predominantly Native village) "I don't know that much about your Fairbanks government, city or borough or whatever you call it, but who was this Mayor Somebody in the newspaper 'cleaning up 2nd Ave.'? They took a picture of him on 2nd Ave. with a broom, pretending to sweep the street. That didn't solve any problems. That was no action. It was making a joke, to get elected by the people again."

Q: In this police training course in community relations, did you deal with cultural differences?

K: We're taught to treat people with equality.

N: Maybe that's not the answer I don't say we should give Natives superior treatment, but maybe we should give them special treatment. We're not all equal. Maybe police should work with the FNC and with the Eskimo Center too.

N: In our village we are the majority. Coming to a city I can feel discrimination in the people I meet. But the city is big enough, not everyone knows me. In a village, I wouldn't do some of the things I do here.

C: Does the white man going into Kake feel the same kind of discrimination?

N: Yes. But it isn't just Native and non-Native. You go into a Tlingit village. If you're Aleut, you'll feel it. I feel it here in the Center. The Eskimo-Indian is the biggest example of what we're talking about. In my village, we relate all the white people there to all white people who have done us an injustice. We need to get our

people to understand the white man's law. That's why I think the Mayor who wants to sweep up 2nd Ave. is stupid.

N: Village cops know all the people. A city cop doesn't. In a village, you're an individual. The policeman will not say you're a drunk. He will say this is so-and-so by name who at this moment is drunk perhaps. But you're still a person. Every individual should have an understanding of the law that's placed on him. Why, in his own country, in his own state, can't he feel free?

K: Native law would depend on the person. If they're belligerent or what. It would understand his culture, his background. What would Native law be? A Native law would be a more personal law, a helping relationship, rather than a punitive one. The Native comes into Fairbanks and doesn't know how to deal with things. He needs help.

N: This is why the police have to understand Native culture. Let the cops live in our sections of town. Let them learn to understand unemployment.

K: We do live in all sections of town.

Q: Couldn't you have paraprofessional police officers, trained just to handle drunks on 2nd Ave., Native paraprofessionals?

K: People want to get arrested by a bona-fide officer. It might develop like the black cops in Watts. They were described as the meanest and most feared, and they were called Uncle Toms.

N: If you give anybody authority, they have to be able to live up to the job or suffer the social consequences.

N: (to both officers) You guys are just upholding the laws the city and the state made. More important is the persnal attitude of the police officer and the offender. It can go both ways.