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Jim Lotz [?] about Native people, College, Alaska.

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A woman's voice says that they have had an anthropologist and a social worker [present]. Next, they have a political scientist and finally, they have a person from the field of sociology. The person corrects that he is a geographer. [Laughter.] The lady continues by saying that they have a good representation of the social sciences. Mrs. Grace Wolf, who is a graduate student from the department of political science at the University of Chicago, will speak [with the title] Native politics: An Overview.

Grace gives her presentation [the paper is in the book, Science in Alaska, 1969.]

22:10 A man says that this might be his last appearance on the University of Alaska campus for various reasons: yesterday he was called an Englishman. [Laughter. He tells various other jokes about how he got to be at the science conference.] The speaker tells that he is supposed to talk about Government and Native peoples, and that he works with Canadian Research Center for anthropology without being an anthropologist, and for the Catholic Church without being a Catholic. He is a professor.

The man continues that everybody says that the Native people need training, but that he never got any training to be a professor. He thinks that that's a myth that a person has to go through certain rules and regulations before one can get certain positions, because being a professor, which is a high-standard profession, requires no training. They have invited poor people and said that they can't be made a queen for a day but they can be made into a professor for an evening. Once they pay a low-income person \$20 dollars per hour, they change, especially when they are allowed to talk about what they know, poverty.

Then the man says that he has a language problem. He was brought up in England, speaking non-BBC version of English. If one can accumulate Oxford British accent, one is “fixed for life.” The speaker’s northern accent was considered to be wrong and he was delighted to learn that the village people in Alaska only relate English [British English] to the Beatles.

There’s a lot of talk about development, but in operational terms development means “transferring money to people who haven’t got them before they take it away from you.” The speaker thinks that the fact that poor people are those without money has gotten lost in the sight of the business of welfare where they give money to poor people.

27:33 The speaker says that he’s seeing lots of lovely oil money floating around and that that may or may not come to Alaska. One of the previous dissertations by one of the members of the oil firms said that they are passing the hat to pay their fares back to Texas. [Laughter.] The speaker says that they have lost a sight of a very significant thing in the north, the boom and bust cycle. One has to decide what to do in best possible conditions and on the worst ones. Now everybody is asking where they are going, but the speaker feels that the real question is about where to start from. He says one has to start with real people and that in Canada they have got to the real problems of real people through barriers of clichés.

He gets the sense that everybody has a cathartic feeling, which is a good thing up to a certain point. He got a good laugh about somebody saying that they will solve unemployment problems in Canada by having Native people study White people. The speaker jokes about White Anglo-Saxon Protestant Research Institute. They aren’t going to interfere with White Anglo-Saxons, but just conduct research on them.

28:52 He says that he suggests that although they are not getting paid for it, the native people are studying “us” [the White people]. The speaker jokes about Canadian nationalism since a Canadian is somebody who apologizes when somebody stands on his or her foot. He was talking with a group of upward bounders [?] a month ago and tried to see Alaskans in a friendly way in order to transcend cultural boundaries. He thinks that considerable things have been done in Alaska and tells that he has been in and out of Alaska since 1961.

He complains about being hung up on scientific thinking about something they can measure, and says that that's his definition of Canada's northern settlement by the affluent society. Simple things, like getting pure water into villages and protein into kids have to be taught to missionaries. The speaker is against someone going in, whipping up a couple of new recipes and getting out to a more comfortable climate. He mentions Frank Darnell's Alaska Rural School Project, and Lee Salsby's [sp?] COPAN [College Orientation Program for Alaska Natives] Project. He says that somebody who wanders in from the outside would never know about the projects.

30:42 The work of George Rogers and Dick Crooley [sp? Crowley?] has been very influential in the field of northern development. When they finally got around looking at their [Canadian?] north, they called in George Rontus [sp?].

One of the things that seems to be lacking is a common sense of humanity in the North. One gets out there and gets a strange feeling of insignificance in the great physical environment. North is making people aware of the fact that one has to have a common humanity that transcends the common barriers. In a conference everybody talked about a split between Native and white people, and there was a split between people who talked about how they should do something and those who spoke "if as." Dr. Glass mentioned about the Thalidomide Tragedy and that they didn't know about it, but they did, since there was a German Doctor who spoke against it and the drug company put the detectives after him.

The speaker says that the situation is, as far as scientists are concerned, that if they speak the truth, they get clobbered. [Laughter and applause.] Another group of people are those who are actually doing something. He continues by saying that the more time he spends in Canada, the more pro-American and anti-English he becomes. He likes the openness, honesty and generosity of Americans.

32:46 They had an educational conference last month where Americans and Canadians were of the attitude that they have sinned and been bad, and the Russians said there was no problem with them and that they have solved all the human problems in the north.

The speaker also thinks that people are geographically bound in Alaska and that Alaska is more of a state of mind. When the speaker comes to Alaska, it's like coming home, while he finds the Lower-48 scary.

He says that he has been treated kindly by BIA [Bureau of Indian Affairs] people, and says that the oil company people are human beings as well. He spent 5 years in bureaucracy in Canada before he escaped, and so he is familiar with how crisis arise 5pm. A lot could be done by going to go into their department at the Bureau of Indian Affairs, which will be abolished within 5 years so the Indians will lose their scapegoat.

34:39 The question is what can be done with available talents and abilities, and with the [oil?] money if it comes. The speaker feels that they know everything they need to know and now they only need guts. All the evidence he's got is that the Native People in Alaska are in a good shape. He thinks that from the disquisition by Dr. Wolff, they know how to play the game and that they are playing it successfully. If anybody asks what to do with Native peoples, the speaker suggests sending them to "our Native peoples" who got 4 lawyers in Alaska.

The speaker was in a meeting with a group of Indians who [unclear] Canadian Government and hired the speaker as a consultant. He asked how many lawyers they have whom they can trust with the claims settlement, and they said there was one. It's problematic to find lawyers one can trust.

The speaker believes in expressing naked self-interest without covering it up with altruism. They have a [unclear] program going at their center, and the favorite way of dealing with problems by Canadians is to get the American Foundation Grant. They are trying to solve Canadian problems with American money. They have \$15,000 dollars per year per capita program to train leaders. There are lots of [unclear] types of leaders in Canada. The Native people should see the Change of Life Brigade [?] to see what they are up against.

36:23 What the speaker thinks they are going to do – and that's uncertain since it depends on other people – is to develop social technologies. As far as technology is concerned, the speaker thinks that their Native people are going to be shut out. There's going to be an increase in science and technology, and they are in the era where they are going to do social science technology. They are roughly at the age,

as far as social sciences are concerned, as they were in 1650 with mechanical things. There's almost a 300 year lag and they must close the gap in the name of humanity. The people who are involved with the program are non-graduates who are not from a University background. There's a girl who is now in the Institute of Social, Economic and Government Research, Judy Cruikshank, who did an excellent study on Indian women and change, and who hasn't got answers but has good questions. The speaker wants to point out that women do better in social technology.

His organization is a very small one, but they have managed to get together with Indian-Eskimo Organization and they have brought Mary Carpenter, an Eskimo from Aklavik, on a leadership training program. She said she'd like to come to Alaska and they did their best to get her to Alaska.

38:27 They found out that one can't do all things to all men but one has to concentrate, and they have concentrated on youth. They have a young person whom the speaker wishes could have come to Alaska because he never has been to Alaska. His option was to join the bureaucracy in the Company of Young Canadians, whose mission is to start social change in Canada, rather than be thrown to jail. He went out of town during the summer to avoid a rather inconvenient insurance claim against him, and the speaker told the jury that he was earning money out of town to pay the claim and couldn't be found because of that. His options were to join the Company of Young Canadians or go to jail.

The speaker says that he has a degree in sociology from the University of Alaska, and according to his biography, he's got a degree in geology. One has to think in terms of how they help Natives keep quiet and make drapes of flour sacks. The speaker jokes that they have spent a lot of time and effort in Canada to try to get the Native people off the floor, since they make furniture out of packing crates but sit on the floor.

40:45 One of the biggest problems that Native peoples have is to distinguish between signals and noise, or the signals to noise ratio. There are so many messages spewn at them that they don't know whom to trust. They have a shortage of accurate information. Seems also that the young people in Canada need a role [role model?], and the speaker says that the young people from Alaska could be

that. There's a tendency to see Alaska's problems as Alaska's own, but the speaker thinks that during the next 20-30 years, they are going to need some people who aren't black or white, rich or poor, but who stand in a neutral position. The speaker thinks that Alaskans can be that neutral ground.

A sort of a model could be the hour glass. The Native people are at the center of the hour glass and on the other side there is the bureaucracy. They need people at the neck of the hour class, just passing messages back and forth. They've used their university to do that, and to telling people the limits of the possible, and then letting them go to it. If they don't make it, they don't get laughed at. Learning is a difficult and dangerous business.

The speaker has seen horns of caribou locked together with a pile of bones on either side. To him, that's a very obvious sign. He was on an Arctic expedition and about 80 degrees north they saw lichen, which are a symbiosis between algae and fungi, bring life [to tundra] even though they are very primitive. He thinks that, as so many Native people, he was put in a position that he's not fitted in. He has nothing to offer to the debate. If one wants to have a symposium and have someone talking about the Native peoples, they should bring a Native person to speak, instead of the speaker. Closing of the speech. [Applause.]

43:32 A woman's voice thanks professor [Jim?] Lotz and invites question. A man's voice says that he's interested in what has been done in Lower-48 [unclear question] to involve people in influencing legislation in different states. He continues that Charlie Edwards should answer since he's been involved "in most of this." He talks about joining their organization, Friends of Alaska Natives. They have membership fees on a sliding scale, but they don't take IOU's. Friends of Alaska Natives in Washington D.C. have been able to do little things and they are moving along, but now they need funds. He says that if anyone wants to advocate for Native land claims, he'll take their money. [Unclear talking.] They have a lecture series throughout the nation, but their problem is that they need some money in addition to sympathy.

49:05 The lady says that she thinks that Mrs. Jones would like to answer a question that was given to her informally by someone at the office. It wasn't clear if she was

talking about state or federal agencies in her paper about healthcare. The person who gave the comment pointed out that it might be a good idea to realize that the changes have to be made in their state and that they aren't a federal responsibility.

[A question to Dr. Jones about unmet health needs.] Mrs. Jones says that she doesn't know the speaker's financial situation and if he is going to provide some kind of a regional facility. In Aleutians, a regional facility would cause a great deal less stress because people know each other and other villages and it's not as stressful to go from one Aleut community to another as it is to go to the city. [The man says something unclear. Unclear talking] Another quiet man's voice says that they have a unique health care system in the United States and that he'd like to explain very briefly how they deal with health services. First of all, there's a comprehensive health program. They have limitations and the speaker is first to admit that. The basic health personnel is the native person who lives in a village [unclear] for health care services all the villages in Alaska. There are 155 villages who are large enough to use health aides who are trained by "us" and who work with radio communications. They work hand-in-hand with public health nursing. They also involve the communities in planning the health services as much as possible.

53:39 Mrs. Jones says that they used to have mobile health care units, such as railroad cars, boats on the Yukon and on the coast, and the other units. They were quite expensive to operate and perhaps newer forms of mobile units could be considered as well as regional clinics if not hospitals. It may be that new devices are needed, and those who are new should realize that various forms of delivering health services have been tried in the past. There was a highway unit at one time. They depend more on the plane now. They are not at the end of the rope and some innovations can be contemplated.

[An unclear question from the audience.] There's another question about Native Rights Claims, that are substantial, and the speaker wonders where all the optimism comes from when contrasted with Native history in the rest of the United States. [Unclear talking.] Mrs. Jones [?] says that the speakers had a time limit.

A man's voice says that the question of optimism is a part of the Northern situation. Combined with optimism, there is also a sense of realism. They are

forecasting possible futures. One of the terrible things of linear, mechanical society is that if one forecasts a particular set of events [unclear]. As far as discussing political organizations of Native peoples, the speaker has never in all his days, come across people who are so politically organized. The optimism and realism are cultural characteristics of the North and they are what northerners are all about. [Unclear talking.] Talking about concrete mechanisms and machinistic thinking. The speaker is of the opinion that change comes about by giving money, not words, to organizations. He says that nobody pays attention to women and that men do all the talking. They should listen to the women because they are the ones making the decisions with children in their hands. As far as Alaska and Northern Canada are concerned, one also needs high levels of science and technology. They are capital intense areas.

[End of the recording.]