



Native Perspectives on Sustainability: Nicholas Jackson (Ahtna)

Interviewee: Nicholas Jackson

Interviewer: David E. Hall

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Transcriber: Price McCloud Johnson

DH (1:08): If you can start by just telling us about yourself, in terms of your heritage, where home is for you and the focus of your life's work.

NJ (1:18): I was born and raised in Copper Center, and my dad and mother always lived a subsistence way of life. So, I grew up in subsistence, you know, lived off the land. Eating wild meat and salmon, that was our main diet, and berries. Then I spent some time in the military, there from 58 through 64, I think. After that I moved to Gulkana so that's where I reside now. In the meantime I worked in the construction field. I managed construction. I managed one for Ahtna Inc., for twenty some years; finally retired in '01. In May, '01 I retired and now I sit on a board for Ahtna Inc., just trying to help them. We serve a lot of people that live off subsistence. Our shareholders all have a subsistence way of life, so I'm just there to help them now, as the board of director. So, that's what I have been up to now.

DH (2:54): Can you talk about how your own cultural identity helps to guide you and inform your work?

NJ (3:02): Like I said, I grew up in a subsistence way of life. My dad trapped, and there was hardly any work back then. The Alaska Rock Commission came in and he would work just a couple months, three months out of the year. The rest was all living off of the land. I was just talking about it the other day, when my dad and mom went shopping they would shop for a whole year: everything in bulk, that's how we lived. We didn't have a store down the road, like we do now where we could run down every day. The store was several miles away and transportation was limited. I was telling my children--I raised four children of my own, and then I adopted two. They are all out of the house now. That's how our life was; just living off of the land. It's a way of culture, customary tradition, a way of life that we lived. When you grew up with something like moose and caribou and fish, that's what you want now instead of something store-bought or whatever. So that's my way of how I grew up, living off of the land. And I passed that on down, I got a grandchild now. He wants to fish, and he likes to eat fish too. I think it's just a way of life where when we talk about there's a definition of customary tradition there are a lot of people that misunderstand that though. Because that's how we grew up, that's how we want to live. I know we argue this with the state game board all the time, about our way of life, trying to get our subsistence use. In fact, we are going to be going to court here concerning the Tier 2 hunt. You know a lot of them don't know the definition of customary tradition, the value of how we grew up. Did I answer your

question?

DH (6:24): Yea, how does that then inform what you do now in your current work?

NJ (6:29): Right now we have a committee, the subsistence committee we call it. We deal with any regulation concerning fish harvest, or caribou and moose. And we try to get it out to our shareholders out there that lives off of it. Right now we're having a problem with that Tier 2 hunt, where they're putting income into getting a permit. If you make a certain amount you're not eligible, so a lot of people that live off subsistence use are over the limit so they won't be able to hunt this year. So that's what we're trying to do, we're going to court on that one because our subsistence way of life, and the definition, how they look at it is way different than ours. We're filing this week sometime.

DH (7:54): Later I'm going to ask you some questions about your community. What defines your community in terms of population of people and geography? What people and places make up your community?

NJ (8:09): Right now, if you look at the map, the Ahtna region--there is a boundary that is created under the Land Claims Act. It goes to Thompson pass, almost down there, and then it goes north, I think, through Cantwell and Mentasta on the north end. We have eight villages within our region, and they're all shareholders within that. In Gulkana we have eighty five, or eighty eight people that live there, and they're all shareholders. There are others. I think we have about a hundred eleven, a hundred twenty people enrolled through the village corporation. We have shareholders here in Anchorage too. But under the land-claims act we had to organize, incorporate each village and then the Ahtna region is the parent company, more like. So that's how we're set up. And if you notice, all of our villages are all along the river. They're there because of fish or game, like Mentasta would be. They're a little bit inland, but they're there because of the availability of wild game.

DH (9:57): Would you add anything else about your community?

NJ (10:01): It's a small village, everybody knows each other. We're organized under the township. We have some open land that people can apply for. Like I said, we're right in the middle of Gulkana River and copper river. Right now we get our fish by fish wheel, and we can do that in Copper River but we can't put a fish wheel in the Gulkana River. It's all sport fishing in Gulkana River. So we share a lot too, we only have like two fish wheels there but whenever we get fish we share it with tourists in the village, the people in the village, so we're pretty close knit. A lot of them are related, most of them are related. Our people are Athabascans, and we have different clans within our tribe. If you clear through the villages from Chitna all the way up to Mentasta they're related one way or another. So we know each other pretty well.

DH (12:02): We'll come back to those questions about your community. For now, this term sustainability is being used by a lot of people now that are seeking to address the social, environmental and economic challenges of today. I'm wondering if sustainability

is a term that you use regularly, or if there are other terms or language that you prefer to use?

NJ (12:29): Well it's something that we use, but we don't use it that much. To me it's more when we talk about sustainability we look at it today... see the thing among our natives is that we always just take what we need, and there is no abuse of any game or fish take, because that's how they live. They respect it. So our term, down the road, is that we sort of managed it ourselves. The native people always just take what they need, they don't abuse the take. Take has always meant we share, that's our way of life. There are people that, even now we still do that. If I get a moose, I share it with the elders within the area. So, sustain is something we want to keep as we go down the road. I would say that we are always looking to next year or whatever, because that's just how we live it. So that's how I define it.

DH (14:17): What else comes to mind for you when you think about the term sustainability?

NJ (14:22): One is we think about how to preserve. One thing that we're concerned about, even today, we're still concerned about the pipeline. If there was ever anything like an earthquake, you have an oil spill, it's going to take the fish out. We're always concerned about an oil spill and we're trying to get prevention in place just in case it happens. So we're always meeting with Alyeska trying to prevent something. If ever something happened, if they can go right to that area and put in a "boom" or whatever there to contain it. We're always saying that we need to identify a place that you can run to; if there is a place you know is going to break, and put in your booms and be ready for recovery. When you look at it that way, we're always thinking down the road about how we can continue. One time they were trying to put in a dam down there in Wood Canyon below Chitna and we fought that because of what it would do to our salmon run. That's the main run, even for commercial fisherman, it would affect everybody. Last year we put in a proposal with the fish board that they should lower the take opening in Cordova to one day a week; where they had three openings, we cut it to one, for the first run, because the first run goes the furthest up the river. Commercial fisherman took it to court, and we fought it, and we won that. We just cut back. It will benefit them too instead of knocking this one whole run out of the river here. We see that, the depleting the fish. So we look at it overall. They even showed up in fish wheel in the early run last year, the first time we got kings really early. In the beginning Cordova had it all the time, the commercial fisherman. You know it helps them too, in the long run, down the road. If they keep doing what they were doing, there would be no more early run. That's how I look at it. We look at it through game regulation, fish regulation. It's something we want to see everybody get the benefit of it, instead of just one big run, with the fisherman taking all the fish they want. I know how the commercial fishermen operate; they just look for dollar signs, they don't look down the road, I don't think. So we had a good argument on that. The long run is going to benefit them.

DH (18:58): Does anything else come to mind when you think of sustainability?

NJ (19:03): Well, I look at, like I said early, that flooding that went on, I'm thinking down the road. We need to look at maybe a regulation change in harvests, to bring that run back. If you look back say between three and five years we've seen the effect of that fish run. The flooding took out bridges and roads, and I know there was a lot of sedimentation that came in and probably buried all of the eggs. So we have to look down the road, it'll show up in the fish run, but you probably need to change the regulation to less take or whatever.

DH (20:15): When you're talking with people that are unfamiliar with these topics, are there any analogies or metaphors, or brief stories that you share with them to help them understand?

NJ (20:31): Yea I do, especially in fishing. I used to work in commercial fish and sport fish division in the state of Alaska. I spent nine years with them. I did a lot of studies of salmon. Before I resigned from that position to work for Ahtna, I was doing a study on steelhead, the steelhead run in the fall. It was hard to study, because the ice started moving in, but we still had a pretty good sample of steelhead run. A lot of people don't know which rivers they go in. So I was doing that before I resigned from that position. But you know with some knowledge that you have in fishery, I think about even low water effects, and right now with global warming is another issue that takes out the fish run--the water temperature gets warmer, and the fish tend to spawn earlier when the temperature is just right. Stuff like that I share with the people, because I really believe that global warming up here is really starting to show. All our glaciers are retreating, you go down and look at some of these glaciers, like Valdez one that was right against the road, now it's about a mile back from the road; maybe more than a mile from the road now. So, there is warming effect that is going to affect our fish later on. I really believe that. We took some salmon eggs when I was with them, and we kept track of the temperature. When you get into spawn stages and as it gets warmer, they get into spawning earlier, so you can take the eggs earlier. So when it's warming, it has to do something with the salmon. I share that with them to, concern about something down the road. We don't know what's going to happen, but I know in Gulkana it seems like they are spawning below their spawning area too, because they get warmer before they get to the spawning ground. So I think we are going to see a lot more of that, as the water temperature gets warmer.

DH (24:13): What's the importance of salmon to your community?

NJ (24:17): It's very important. Right now, the salmon is just coming in. I just caught 25 last night and hung it and smoked it. We put it away, can it sometime, we freeze a lot of it too. That's how we live. My father in-law is ninety three now, and he would rather eat fish than going down to the store and buying something else, I know that.

DH (25:09): Are there any images or symbols that come to mind for you when you think about this idea of sustainability? And if so, would you be willing to draw it?

NJ (25:19): I dunno.

DH (25:27): As you've been talking has anything come to mind.

NJ (25:31): No not right now.

DH (25:33): Why don't we keep that question there and we'll come back to it, but if at any point there is an image that comes to you that represents sustainability or some aspect of sustainability then I'd love to see that and hear about its meaning. Is there anything else you would add to this question about sustainability, what it means, how you define it?

NJ (26:05): Another thing that concerns me is habitat. These ever growing snow-mobilers – you know, think about Caribou. They eat lichens and around Eureka there are a lot of lichens in there. Caribou used to winter over, but they haven't the last three, four or five years maybe. It makes you wonder why. I think about the habitat, when they pack it with that snow, running the snow machine over it. It has to do with that lichen that maybe just freezes to the ground, maybe there is habitat loss there that no one is really looking at. I brought that concern up to BLM to see if they can find money for somebody to study it. When you pack snow down, the frost goes down--loose snow out there, the cold doesn't penetrate, but if you pack it the cold will go right through. So I think there is something about that packing of snow. If you go up there in the winter time, you see the whole mountain all packed up with snow machine tracks. I think there is something going on there that no one is really looking at. I think it has to do with the habitat for Caribou. That is another thing we need to get the state or somebody involved in studying.

DH (28:11): Is it possible to give a definition of sustainability?

NJ (28:20): My way of thinking is that we have something for today and something for the future too. That's how I define it; something that we have today that we are going to need tomorrow too.

-Break-

DH (0:08): Earlier you identified your community in terms of the Ahtna people. I would now like you to allow your imagination to take you into the future and imagine a future, in an ideal sense, where your notion of sustainability has taken form in your community. So your vision of a sustainable future for your community and just let yourself take a minute or two to bring that vision into greater clarity, and then whenever you're ready share with us what you see in your vision.

NJ (00:50): As I think sometimes, when I look down the road and see with our population increasing and more people on the river and commercial take is a lot more than it used to be. I think we really need to look at the fishery for later on. I would like to see my grandchildren live off of fish like how I grew up. If we don't, we're going to lose it, I know. I've read a lot of stories in the lower forty-eight where they lose all of their salmon

to pollution or whatever. I don't like to see that happen within our area, because people live off of the fish up in my area. Now they're freezing it, before they just dried it and packed it and put it away, and used it all winter long too. If we don't always look down the road and trying to preserve our fish that's coming in--they're talking about mining or whatever in some area, and I think they need to really look at some of these mining--like Pebble mine in Bristol Bay. That's the largest salmon take in the world and if something happened there it would wipe out that big run there. I believe in a lot of protection for our salmon, because I want to see it later on for my grandchildren. In our area we have the pipeline crossing that I'm concerned about...as time goes on, metal will fatigue too and there could be an oil spill that they don't expect. Although, they sent a "super pig," they call it, through the pipeline, seeing the thickness of it but still, what about an earthquake or something? Nobody can predict that. The river runs so fast, an oil spill will be in a major river. And when it gets into Copper, they can't recover that. That water is cold and it will probably just ball up and fall to the bottom. I think we need lots of protection, we need to always monitor our fishery laws and whatever, for our subsistence way. If we don't do anything, we don't preserve, looking down the road, if we keep letting these big mining companies come in, whatever, the fish runs going to just deplete, and to me that's a disaster. Any renewable resource should be protected. To me I think our creator created it for us to live off of and we need to protect it. If we don't, we are going to lose everything that was there for us. We can't live off of money, that's for sure. We can't eat money, we eat fish. My brother in-law, I quote him because I heard him make a point to Alyeska because of how we give you job, contracts whatever, and he said "I don't eat money, I eat fish". To me that's how I like to see it, that's a term that we need to really think about as time goes on. We need to keep everything in place.

DH (6:49): In your vision of the future, for your community, what would the organizational or institutional capacities be, within your community, to achieve this kind of protection and preservation of the fish and habitat?

NJ (7:10): Well, Gulkana, where I'm at, our water supply for the village comes from that river. If there was something that happened with a pipeline or whatever, it's going to ruin our water too. Right now we have a treatment plant that is going to go in this year to refine that water and the pipeline crosses above there. If there was something to happen there it's going to ruin our water and also the fishery, too. I think we need to keep protection--put in regulation that they can have a place already for any recovery. As I talked about earlier, we need to have a place where they can go to recover oil before it becomes a major disaster that's going to ruin and pollute our water too. We need more protection, I see, in case of an oil spill.

DH (8:51): Can you talk a little bit about the quality of relationships that you imagine in a sustainable future, and we'll maybe start with quality of relationships among people.

NJ (9:08): Well the people in our area, like that live in Gulkana, like I said earlier, everybody knows each other. We're always bringing our concern to the state or any development or whatever that needs to go through the village. We have a council. I sit on that council board too. The board is always concerned about our water ways there, for

fish and for drinking water too. So we stay pretty much on top of any development that's going on within the area. Right now we're trying to move the camp ground up the river, and out of the way. It's too close to the village right now. People polluting the water; you would be surprised what people do, they dump their raw sewage and everything right there. That's crazy what people do. Right out of their motor home; they have dump sites around there. Some people, like I say, they live for today, they don't care about tomorrow. We need to educate the people. I think in the long run we need to educate people more about fish and game. Protection and you do it by harvest regulation, whatever.

DH (11:23): How would you educate?

NJ (11:25): Well, you've got TV, radio. I think there are a lot of ways you can educate people out there about what it means for the fish. Maybe they need to learn the cycle of fish life. How it's renewable. If you interrupt it somewhere, what happens? I think a lot of people don't know that.

DH (12:06): Can you say more about relationships in a sustainable future?

NJ (12:14): Well I think people really need to work together, in a lot of ways. It don't just take one guy, you have to take everybody working together for whatever--protection, development or regulation. More education too. A lot of people don't understand what polluting will do. People from Anchorage or Fairbanks or wherever, they don't care what they do out there; it's not their home, or something. They need to be educated on how trash and a lot of garbage and things left there, that's just not right. What if we came into town and dumped our garbage into their backyard, what would they think then? They need more respect, for one thing. I think if people have more respect for our game and fish, they would learn more about it.

DH (13:50): Can you say more about respect and what that means, and what that looks like?

NJ (13:57): I'll cover respect a little bit. In our ways, the lifestyle that I grew up, you know, they respect fish and game. If there's blood there you pick it up, you take it. You don't let anyone walk over it, especially women; they weren't allowed to walk over blood from game or fish. In our language that's "en'gee," it means its taboo. People respect it because that's their way of life. If a young guy goes and kills a moose, or whatever, they gave it to the elders, because they respect it. That is his first moose, so they give it away, and that will bring him more moose later on. Respecting is something that, like fish, if you catch a fish, the first fish in spring, you gotta take a bath and then you eat. You don't just jump in and eat a fish right now. They respect it. Respect for our ways, game and whatever. Fish and game was sometime hard to get. That's how they lived, they share because sometimes you're in a spot and you can't harvest anything, but people will share with you.

DH (16:10): How does respect relate to sustainability?

NJ (16:17): When you respect game, you just take what you need. That's one thing that the people did, that they never abused. Nothing was left when they take an animal out there; everything was taken except a little bit of gut bile. Everything was used, the liver, the kidneys, even part of the stomach, tripe, the heart. Everything else was taken. I'll never forget when I first went out; I was probably about seven years old, six years old maybe. My uncle shot a moose, a couple of moose back there. Must have been I don't know how many miles, I don't know, I was too young. We got out there and they butchered the moose, and they took the lower shank and cut the joint and then they threw that in the fire. Later on, they just split it and take the marrow and put it over your biscuit. I'll never forget that, when I was young. So they ate that too, while they were out there butchering it. Everything was taken; we don't leave anything out there. So there was no want and waste. The head was taken out too; one thing they say is you never let a worm get into the head. The head was actually skinned and eaten too, and people still do that today. A lot of them, a lot of them still do that. So that's one thing about game and respect.

DH (18:47): Can you say a little more about people's relationships with the natural environment, in harmony with this idea of sustainability?

NJ (19:00): Right now it has kind of changed how people are living. They don't live off of the land, like some of them burn oil, whereas used to have been wood, burning wood for heating. I still burn wood--and oil. People lived off of the land; people were healthier too back then, because they had to work to get their wood and game. There were no snow machines when I grew up. Everything was dog sleds, in the winter time. Packing and walking in the summertime. So, people were in a lot better shape then than they are nowadays. People lived more off of the land so that the relationship with land, and protection of land, so it's just something that just happened I guess, you might say, because they're there every day. I know one thing they used to do was around the lake in the spring they used to burn that grass off for new growth--it's what muskrat eats mostly. So they did some habitat enhancement, I would say.

DH (20:58): Do you see then the future, being a lot like the past?

NJ (21:00): No, I don't see that really. Because right now habitat for moose is sort of getting, I don't know how to put it, but there is less habitat for moose. Habitat for moose is like where the willows grow, but now a lot of cottonwood is in place and they're a lot bigger, and they can't reach them. I think they need to do a lot more burning, or controlled burning, for habitat, for moose especially. I see habitat being, as development goes on, it's going to hurt the habitat area for moose. We'll probably see less moose later on.

DH (22:22): Do you see a way of preserving the moose?

NJ (22:26): I see habitat enhancement, you can do it with equipment now, knock them trees over. I was clearing over there in Eielson and one of the contracts I had was to put

in a fence around the Eielson air force base. We were pushing it down with cats and moose came in and were eating the tops as we were doing that. See, it grows so high that they can't reach it, so we were in there pushing it over to haul that off they were in there eating it. So I think you can enhance habitat by crushing some of them big trees out and letting that growth come back in. I know they did that in Kenai, in that moose refuge. When I was on the game board they showed a video of when they came in and knocked some of those big trees over and the moose were right in there, perhaps they could smell that, I don't know. So you can enhance habitat for moose.

DH (24:09): So as development continues, do you see there a way of your community sustaining itself in the midst of outside growth and development?

NJ (24:26): Yea, in our area we are on the highway system but we've pretty much lived a subsistence way of life, but within that area, development, I don't see much development within that area except for traffic or whatever because up north away from us, maybe 100 miles or so they are thinking of putting in some mining. But then you got to look at that too, because the drain is going to go into Gulkana River too, so we'll be monitoring that. Just the other day in the paper up in Fairbanks, at Fort Knox, mining where that wall gave away that held that cyanide thing there, and went into the stream and probably killed all the life off in that crick there. Something like that could happen in Gulkana. All that drainage like I say drains into Gulkana River. Like I said it drains into the river. That has to be monitored, that's the only development I've seen so far other than more traffic, tourism. The pipeline's there, so unless they put in that gas line, I don't think there is any immediate thing in that area.

DH (26:43): What are the important values that you would like to see people cultivate?

NJ (26:53): One thing is that you need to work with the state, or feds. The Alaska Native Settlement Act had that they own a lot of land within there that we need to work with them to enhance habitat in that area. I think that can be done, maybe controlled burning away from the populated area. We need to just monitor more, more development, you need development.

DH (27:53): In terms of people's value systems, what's important for people. What are key values for people to have?

NJ (28:04): Like I said, most of them right now probably value fish more in the summertime. Right now, everybody is trying to harvest and put fish away now. We just started about a week ago and our game board, we're constantly fighting them, it seems like. Within that area, there is moose and caribou, but the caribou migration pattern is changing because I think weather has a lot to do with that. They don't migrate through like they used to. In the area that they used to migrate through, they migrate through a different place now. I don't know what's causing that, I think weather has a lot to do with it. It has been warming, so caribou migration has changed within that area. Now they are going through an area that they never used to run through, and as they go through it the seasons close too, so I think we need to work with the state to maybe change season dates

too, that could be looked into

DH (29:58): Are there other values in terms of the ideals people hold that helps inform their actions, for example you had mentioned the importance of respect earlier, are there other values like that, that we really need to have people hold as a part of their personal guiding philosophy to help with these kinds of things you are talking about?

NJ (30:31): Right now they have these elder and youth conferences, they have every year, they get together. Some of the issues that they bring up are what we're talking about, our way of life. The younger ones that have grown up now have never seen that life and so some of these traditions and stuff are passed down through that way. How people used to respect game and fish, where it's a way of life. That's one area that they are trying to pass information down. Knowledge. Another area with the younger people now, is loss of language. That's another issue. At Gulkana right now we're working on a grant-we did a survey already on the language, and it shows that the younger people, don't know their language, or some can hear but can't speak it. Now we're trying to get a program, trying to get a grant to have them teach it within that area. We're looking into maybe a radio station within that area where we would just teach the language through radio. They are trying to bring that knowledge back and pass it on to the younger people.

-Break-

DH (00:19): You just wrote down a few "I am" statements to capture aspects of identity of somebody that is living in a sustainable world. Can you share with us what those statements are?

NJ (00:34): First it says I am Alaskan Native. I am healthy. I am fluent in my language. I am well knowledgeable in my traditional and cultural ways.

DH (00:57): Can you talk a little bit more about that? Any of those, all of those?

NJ (01:03): I think like health, I would say that if you eat fish and game off of the land, I know it's good for your health instead of eating these store bought meats and whatever. I really believe in fish and game. You're healthy if you live off of it. Being fluent, right now, I would say I'm ninety percent fluent maybe. A lot of the time I've got to stop and think because if you don't practice it, you lose it. It takes you a while to say the word you want to say. You know what to say but it doesn't come out. Right now I'm starting to talk to my grandson, trying to teach him different words for herbs, different kinds of herbs. He's three years old and he remembers what I tell him. I think, once you start practicing your language if you know some of it, it will come back. That's what you need to do. When I grew up you weren't allowed to use our language in schools. That's how a lot of our language went, because when we went to school we didn't use our language in there and we were punished if we used it. That's why that knowledge of tradition and cultural ways... I wish he was older right now so he could go hunting with me. I do a lot of hunting; I go way out and just camp. How to preserve your meat when you do get it out there, and how to butcher it up, all of that needs to be handed down to someone. And our

cultural ways; how we did it and what to do in time...I think that it needs to be handed down, for our traditional cultural way, otherwise you're just going to die off. A lot of our ways right now, like I said, preserving for tomorrow is something that people are starting to realize what's happening with development or whatever that they lost a lot of game and fish because of not looking down the road. With this new generation, if you teach them, they'll think about tomorrow, and preserving it. I think a lot of that needs to be handed down, educate the younger people. If we do our job now, I think it's up to people now to pass it on. I think if we do that we should have a good tomorrow.

DH (5:22): Would you add anything else about your "I am" statements?

NJ (5:29): I might, but I can't think right now though.

DH (5:39): In some of my other conversations with people the topic of spirituality has come up. I wonder if you see that as related and important to our conversation today about sustainability. If so, how?

NJ (5:56): Like I said earlier, I know our creator gave all of this to us to use. It's part of religion; us Natives, we are spiritually connected to the land and to the game. They respect it; if you take care of it, it will take care of you. That's a whole thing about our heritage and how we grew up. Respecting is a big thing in our way. If we are walking through the village, you don't walk by an elder's home without going in and asking if he needs anything or whatever. They respect the elders because they're the ones that tell stories and whatever that have been handed down, legends that have been handed down. So respect is a thing that we really need to get back to. I know respect to our land is very important.

DH (7:51): Anything else about spirituality?

NJ (7:56): No, not really. I just think about how we have a god given right for us to use the land and we need to take care of it. I really believe that. I know in the bible it says he gives it to you and you have dominion over it. What does that mean? I think it means you take care of it. So I think in our ways we respect it and like I said we don't walk over the blood and we clean the area we use. There is a lot of respect. Like there are no ladies that were allowed around the kill area--that is the respect of the animal blood. So, spiritually, they are connected through the game and to the land.

DH (9:43): So spirituality has everything to do with connection and respect?

NJ (9:50): Yea, that's how I would say it.

DH (10:01): Would you add anything else about your vision of a sustainable future?

NJ (10:16): Not really, I think I covered pretty much what I wanted to. I don't think I missed any part.

DH (10:24): Are you hopeful?

NJ (10:26): I'm hopeful. I think that there are a lot of ways to educate people nowadays, passing knowledge down and we just need to do that. I think there are ways to do it now, electronically, it can be done.

DH (10:51): What are some examples of things that are happening that give you hope for the future?

NJ (11:02): The big thing is communication seems to be a lot more open now. You can go email or whatever. You can go gather information through the internet that is another area that we didn't have access to before. A lot of the stuff we are probably looking for has already been done, that we're trying to do. I think this modern technology we have now, we've got to learn how to use it. I know that I am just getting into computers now; we never used to have that when I grew up. Now little kids are more adept to computers than we are. So I think there are a lot of ways to communicate, to share information.

DH (12:12): What other kinds of things need to be done?

NJ (12:17): Well I think it needs to be written down too, maybe in some kind of book form or some kind of study, paper, whatever. And also try to teach it in schools too, in grade schools. I know a lot of things that are not being taught that really affects them too. I believe that if you teach it in school you can get your point across more and people are more adapted to how we used live and combining it with how they live today. I think a lot of them need to know that, I think it needs to be taught in school, and written down, and communicated over videos or whatever.

DH (13:36): Other obstacles that need to be overcome?

NJ (13:44): To gather information right now...some of them have a lot of knowledge that they don't share you know, that's an obstacle that needs to be overcome. Like the elders that I am talking about, they need to share a lot of this. They don't like to be videoed, a lot of them, I know that. To gather more information and ways to do it, I don't know how. To get it from some of them...if we don't do it, we're going to lose it, some of this information that people know. I know in my village, we have two elders, one ninety and the other is ninety-three. My father-in-law is ninety-three and he does a lot of sharing. We need to find ways to gather that information.

DH (15:10): What do you think would work best for them? You mentioned that they might not be comfortable with video, but how to best gather information?

NJ (15:20): I think one thing is communication. I know a lady that came, her name is Holly, Holly Ruckard was her name. She was from, I think from Oregon, somewhere I can't remember. What she did was she just gathered information; she went and lived with one of them, one lady that was blind. She took care of her and gathered information from all of the visitors and she was there for maybe two years or so. That's one way to just

gather information. I guess communication would be more open and I guess you need to gain their trust.

DH (16:35): Other strategies, actions that, any and all of us can take starting today? What needs to be done?

NJ (16:51): I think a lot of recording and whatever. Even, I don't know how to put it... more time and effort put into it other than--people are relying on different grants to go out. We need people to get more involved in trying to preserve some of this stuff that people might lose. I don't know how to put it, but you know the only time we see studies go on now is by grant or something. Like for people to go out and gather information. Like that language program, I think there could be a lot of volunteer work too that needs to be done.

DH (18:09): I'm wondering if there is anything that you would like to say, if you had one point to emphasize, or one message to be shared with as many people as possible, what would that be?

NJ (18:27): I think it would be to respect: respect the community, the land where you are at, and the people. The people need to respect one another. When I was growing up, I know that there were a lot of people respecting each other. Lots of that is being lost. When you have respect for your community and the way of life, and your fish and game, all that fish into you; everyday life really. I think that is where people need to look for...just to...trust in each other a lot more.

DH (19:26): Is there anything else that you would like to add to our conversation today before we close?

NJ (19:32): No, I don't think so. I don't have any more to add right now.

DH (19:41): The only other question I am going to ask is the image and symbol one again.

NJ (19:47): Nothing has come to me yet.

DH (19:50): No? Alright, well, thank you for your time. We appreciate you sharing your thoughts and perspective with us today.

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