

Den Nena Henash - Our Land Speaks

Ut Kah neek - Informing and Reporting

Yupit Kaniautciat - The Way Eskimos Talk

Unangan Tunukun - The Aleuts Speak

Inupiat Paitot - People's Heritage

## ***Partnership calls for commitment***

To the editor:

"Apathy kills, but who cares?" was a common expression in our country some 10 years ago. Much has changed in the past 10 years in our country and in our city of Anchorage.

Ten years ago, it was commonplace for 12 to 20 "street people" or "homeless people" to freeze to death on our city streets. Within the past 10 years, we have given up our apathy; we have replaced it with empathy.

"Empathy is your pain in my heart."

Over 10 years ago, freezing deaths on our streets were inevitable; today, they are intolerable. We came to see that there were three approaches or attitudes in caring for people without homes and living on the streets. One was to ignore the people as a problem and hope that it and they would go away; another was to be overwhelmed by the sheer size of the situation and do nothing in response; the third approach was to deal with the reality with an attitude of concern and

conviction.

Ten years ago, there was no Bean's Cafe, Brother Francis Shelter or Covenant House. About a decade ago, the conscience of the city began to leap the chasm from apathy to empathy. Our previous confusion gave way to an informed compassion.

In most cases, the answers have resulted from a private-public partnership. It appears to be the best choice for all concerned. Facilities provided by the public, governmental side, and funds by the private sector.

Lasting partnerships imply commitments from both partners for the success of the project, the heart of the city and the good of the people — people without homes, people living on the streets and all the people.

Lines dividing people have become harder to delineate. Perhaps, we are closing our gap. We shall see in our city and in our country in the next 10 years.

Bob Eaton,  
Brother Francis Shelter

## ***Adult education needed***

To the editor:

Through studies of my people's past, I believe Native education should focus more on adults. The education of the children should follow in a normal pattern.

Early education was done with the attitude that the Native people were to transfer to a better way of life, without regard to individual value. As a result, the better life is turning into a disaster for the Native people.

Through my studies, I have found that normal people, in spite of race, have as much capability of learning as the next person.

The extent of an individual's education is based more on the freedom of learning and exploring than that of race.

The reason minority groups seem less capable is because, from the very moment of comprehension, they are made aware of their race or color.

As the individual grows, he or she feels that there are certain areas he or she has no right to be.

If an individual is allowed to explore an area of 1-mile radius, he will learn what is within that 1-mile radius. But, he will not learn as much as a person

(Continued on Page Three)



# **Letters to the Editor**

## **• Early education disrupts unity**

(Continued from Page Two)

who is allowed an area of 2-miles radius.

The attitude of early education has in effect disrupted the unity of our Native people. As a result, when a Native person gets an education or adopts into the dominant society, it alienates them from the rest of his or her people.

The reason for this is that advancement into the dominant society is seemingly based more on appearance than individual accomplishment. This is the basis for individual value, pride and self esteem.

Lincoln Tritt  
Arctic Village