

Nome Eskimos have 'Cultural Renaissance'

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wild edible plants, catching pink and chum salmon to cut and dry on driftwood

fish racks. They also maintain camp by cleaning and repairing it as necessary,

and by gathering and chopping wood.

Urban areas concerning our "Cultural Renaissance".

The transition into the lifestyle of Western Society has left many young Urban Natives with a very limited knowledge of their Culture. Realizing this and the importance of bringing a strong and effective lifestyle back into everyday living, the Nome Eskimo Community has organized a pilot project called the Summer Culture Experience Program which is funded through contracts with State Social Services and the State's C.E.T.A. Division. This program employs a Coordinator and six Youths of the Native Community as Elder Assistants.

The objective of the program is to develop in the Elder Assistant an interest, understanding and appreciation of their traditional values, customs and subsistence activities. Also, to develop a deeper respect for elders and the knowledge they contain. To obtain this, the Elder Assistants are under the guidance of selected elders of the Native Community at traditional subsistence campsites, where they will remain until the end of the program, which is August 29, 1980.

At the beginning of the program the Elder Assistants took classes in first-aid, held at Norton Sound Regional Hospital, which included Emergency Medical Services, Cardiopulmonary Resuscitation and Home-Making. The Home-Maker training, held at Northwest Community College, also included special classes in first-aid and the Elderly.

The purpose of these classes is to insure a degree of safety at the campsites, which are up to approximately 16 miles out of town. Research and reports were done on various aspects of the Eskimo Culture. Our sources were: Communications with elders, the Kegoayah Kozga Library, the Carrie McClain Museum, and Kawerak, Inc.

Presently, all participants are camping out between 4 campsites at 2 different locations. Three Elder Assistants are at Ft. Davis, 4 miles East of Nome, and the other three are at Nook, 16 miles East of Nome. There, they are gathering various

Besides the already mentioned activities, the Elder Assistants are required to make special efforts to learn stories of the old days and the traditional ways of them, write daily reports on their progress and take and document photographs of activities.

The Nome Eskimo Community will receive a portion of the gathered and prepared food. XYZ, Nome's Elderly Program, also receives donations of some foods.

In concluding, we hope to inspire and set a precedent for future programs in