

The Frantic Shuffle at Wildwood ...

"Privacy," she says simply. "They treat you like you're a person." Then she looks thoughtful. "But that means you have to be responsible too."

Wildwood has great expectations of being different in many ways. Students do not live in large, impersonal dorms, but in small apartment units under the supervision of cottage parents. Their school experience is in a normal district high school, not especially designed for Natives.

Freedom is part of the total concept and withdrawn only when abused. Each student gets \$5 a week spending allowance.

"Our biggest plus," says one of the leaders, "is the facility itself. We have our gym, bowling alley, library, pool tables, television rooms, and movie theatre (not yet in operation)."

In addition, kids can and do take a bus or taxi into town a few miles away. As yet, there are no student-owned cars, but no rules against them either.

Each morning, the students from Wildwood are bussed to the Kenai High School which was less prepared for their arrival than the Wildwood staff.

The whole program was predicated around 9th graders. But the students who showed up in the largest numbers were in the

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higher grades. "I think you could say," said one of the counselors, "that we have not had much pre-thought." Due to the last-minute, down to the wire nature of the opening at Wildwood, recruiters were after "anybody we could get to come to Wildwood."

As a result no new teachers were added to the staff. One teacher was transferred from the junior high. Classes are overcrowded and the late-arriving Native students have a limited choice of subjects available.

Many of the vocational courses were filled before the bush students registered - auto shop, woodworking, welding, typing, and so on.

When an extra welding class was formed and it was 100% Native, the non-Native students complained about discrimination.

Many of the students at Wildwood have gone outside their area to schools before: Edgemoor, Belz, Anchorage, Fairbanks. They are by and large, highly adaptable.

For the predominantly non-Native community of Kenai, the adjustment may be a harder one than students face. In what was formerly and is still an oil-producing area, many residents

hail from lower '48 states like Louisiana and Texas, where prejudice against minority groups is high.

A welcome task force was organized by Rev. Bruce Bartell. Volunteers run a free pick-up service for incoming students from the airfield to Wildwood.

New students receive a welcome letter, a map of the area, a discount certificate from Northern Commercial department store, etc. Whether or not the whole community will welcome the sudden influx of 200 Native students is the big question in Kenai.

Last year there were no more than a handful of local Kenaitze Indians and about thirty or forty Boarding Home students. The entire number of Kenaitze Indians scattered throughout the peninsula is around five hundred.

During the first frantic weeks at Kenai high school, registration and not integration has occupied everyone's time.

A Kenai teen-ager was told by the counselor that she would try to see him on Monday, if thirty or more new students did not come in.

He replied sarcastically, "Not thirty more Eskimos, I hope."

About ten per cent of the teachers have taught in the bush prior to Kenai. In one class, the instructor jumped in with both feet and conducted an inter-cultural rap session on equal justice under the law.

Kenai teachers admit that many of their problems have nothing to do with the Wildwood students. Lack of funds, books, and other materials have been a continual problem.

A biology class planned as a remedial class for non-Native students having difficulties with science, is now filled with Native students who need altogether material. The teacher is worried that there will be no books or equipment for them until Christmas, unless it is flown in.

Some teachers are excited and enthusiastic about the Wildwood Project. Others are critical and cynical.

One teacher remarked that the whole Wildwood Project "was just a way for the Kenaitze Indians to make money."

Just about everyone from the city of Kenai, the Kenai borough, the AFN, the BIA, and the Kenaitze have been accused of using Native kids to make money.

It is certainly well-known that the school district faced a huge cutback with the withdrawal of Air Force personnel's children. It would seem more accurate to say that the Kenai borough as well as the Kenai Native Association stands to benefit from the influx of federal funds that support the new Wildwood.

There is some question whether those funds are adequate to fully support the goals of Wildwood.

"Sometimes," said one of the executives, "I get the feeling that the BIA deliberately gave us less money than we needed. They've given us half a pie and not a whole pie. We're very underfunded to do the things we need to do, right?"

"If we had gotten the base July 1, we'd have a different story. But this thing is going to fly if it takes us . . . well, we're down to a 6 and 1/2 day week now. Whatever it takes, it's got to work."

At the end of the day at the Kenai High School, a football pep rally was held. It was complete with brass band, short-skirted cheerleaders with red pom-poms, pep squad, and of course, the football team.

The newly arrived Native

'It's that Time Again'—

Winter Coming At Gambell

By GRACE SLWOOKO
Gambell, Alaska

GAMBELL — Already it is that time again. Every time the wind is from the north, it is colder and the next one more colder.

It just wasn't too long ago when we had a clean up. We have enjoyed two months of summer anyway. Now we might as well welcome the winter to come.

One way to prepare for winter is to make walrus hide boats. More than ten men are making wooden frames for the walrus hide boats and some just change the old hides, about another ten.

And people had enough hides this early summer.

There are families and groups camping out, like every year. Some are out five miles, some seven, some 17, some 35 and some are even at the southern tip of the island.

Now, with the A.T.V.s they travel more and find more salmon berries, too.

They are building more buildings behind the city, too.

Out to the west the water is getting closer and closer to

the village. As the waves come nearer at the west side, it is getting more beach at the mountain point, too, where we go for bird hunting.

We had a warmest feeling about the North Star III this year, as our well known friend Moe came around with candy for all. He came ashore and had the boys pile up boxes of candy by the sea on that bright and warm day in August.

There he had the kids line up, girl's line and boy's line, he stood at the end. Everybody ran down to the shore with bags and boxes, like we do when the seafood comes along the shore at fall time.

But this time, it is for candy.

He poured candy from box after box to the bags and boxes as the children pass along.

They unloaded a whole lot of supplies for the store, school and the churches, like every year.

The departing whistle blow of the North Star never was as touching. I guess because of the candy gifts.

As the students are going out to high schools, it is getting so quiet here.

Question Draft System..

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as affective a case for hardship deferment or other deferment as could someone living in one of the major cities. Similarly, because all the draft board members come from cities, they might have limited understanding regarding the kinds of hardship which village families face when young men are called for military duty.

students sat a little to one side, somewhat quieter than the rest of the student body, and watched the Great American Dream Machine in action.

Six lively, healthy, vibrant, non-Native girls spelled out a special cheer called S-U-C-C-E-S-S.

Whether or not Wildwood spells out SUCCESS for Native kids remains to be seen.

Eskimo Power and Devil

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next day to test reactions of fellow workers at the bi-lingual and very integrated language laboratory.

It did not take long for reactions to set in.

"What does a devil have to do with Eskimo power?" "Why?" and "What is it trying to say?" are a few of the printable comments.

It was generally agreed by the combined native and non-native staff that the shirts were in bad taste.

Irene Reed, head of the Workshop, made a call to the store manager, Robert Hemerick. His response was immediate and commendable. He pulled the shirts off the floor for shipment back to the manufacturer.

The manufacturer is a company called Champion Products, Inc. in Rochester, N.Y., a rather long way from Alaska and its oldest inhabitants, the Eskimo people.

On an earlier shipment, the store manager in Fairbanks said they received similar shirts with "Eskimo Power" and the popu-

lar footprint motif, but in a pigeon-toed pattern. That shipment was also removed from stock by the management.

By this time, someone in Rochester, N.Y., may be beginning to get an idea of what Eskimo power is all about. They may even be receptive to a native-designed symbol that would have relevant cultural meaning and besides which, might sell!

The management of Woolworth's is being lauded locally by Eskimos for their sensitive handling of a touchy problem.

Before Tundra Times could get to the store for a look at the offending shirts, they were already loaded onto a cart and on their way to the dark reaches of the shipping room for return to the east coast.

Eskimos have nothing whatever against sweatshirts in general or Rochester, N.Y., in particular, but will be curiously watching the next shipment to Alaska to see if "Eskimo Power" has to go into action again.

ASRC Severs AFN Ties..

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The Arctic Slope leader further charged that the AFN had "moved too rapidly and with assumed powers into several fields of endeavor; thus not aiding but confusing the leadership of its constituent parts."

"In housing, we have experienced consternation and resultant delay; in education, our local budgets experienced cuts because of the central effort to establish Wildwood; in health, we find ourselves competitors with, rather than recipients of aid because of our coordinator's assertion of leadership and program controls."

"Consequently, the ASRC believes it is in the best interest of its own growth and development to openly withdraw its support and membership in the present structure of the Alaska Federation of Natives with the hope that an arms length approach to a greatly modified structure may occur," Upickson said.

Responding to the letter, Wright said that the AFN moved "only in a direction in the best interests of the majority. In the case of the Arctic Slope, they have been truly discriminated against by the state, in not providing adequate educational facilities, even after taking \$900 million out in bonds bids on the oil."

"In housing, it's true that the AFN was unable to deliver because of the extreme cost and limited ability of ASHA (Alaska State Housing Authority) to respond to the most needy area and many of the North Slope residents blame AFN for something we had no control over."

"Rural CAP has not extended its services to the Arctic Slope. We have encouraged this, but gotten little or no response."

"AFN probably fought harder in support of Arctic Slope forming a borough than any other single entity. The record is clear on that and AFN did serve them well in achieving borough status, because AFN knows the state and federal government have refused equal opportunity and equal service to Arctic Slope."

"So my personal feeling is

that I get along with the members of the Arctic Slope, the statement from Joe is accurate and true and AFN will continue to fight to bring service to Arctic Slope in spite of the withdrawal," Wright said. "The federal and state representatives are deliberately neglecting certain regions to cause dissension and misunderstanding among the people of Alaska. I charge them with neglect and wilful intent to disrupt orderly integration in the societies of Alaska," he said.

The move is not the first pullout of the Arctic Slope from AFN. On Oct. 20, 1970 Charles Etuk Edwardsen Jr., Executive Director of Arctic Slope Native Association, announced a decision to withdraw from AFN.

Although a reconciliation came later, before the land claims settlement, Edwardsen's points at that time still underline the philosophy of the people of the Arctic Slope.

He said, in part, "we have supported the AFN in its goal of 40 million acres, \$500 million and a two per cent overriding royalty."

"However, we have objected continually to the philosophy of the AFN which under the Eskimos of the Arctic Slope have asserted dominion over the entire 56.5 million acres of the Arctic Slope since time immemorial. Our ancestors have lived and died there for thousands of years. It is our land, and now the white man comes upon our land to devastate it and to exploit its natural resources."

"What are we receiving in return for this treatment? We are being allowed to participate in a settlement whose framework is not based on rights in land, but rather is hinged on social welfare."

"Both the AFN bill and the senate passed bill make population the basis for distributing the cash proceeds and for confirming title to land in the natives. These bills simply do not provide for a fair exchange between what is being taken from us and what we receive in exchange," he said.