

# Nixon Could Veto Bill... 'Just Interested'—

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they're entitled to.

"The whole Tanana Valley is under state TA (tentative approval for acquisition from the federal government). Do you think they're doing something underhanded?" asked Carl Charles of Dot Lake.

"That's exactly what they're doing," Shively answered. "If you can prove title to state TAed land, then you should file an allotment on it and if they protest it you should take it to court. As much land as we can get in Native hands, the better we're going to be."

It was noted that the final version of the Native land claims bill before Congress will probably repeal the Native Allotment Act and qualified natives are urged to file as soon as possible. Shively detailed filing requirements and distributed a handbook on allotments prepared by Alaska Legal Services.

Discussion turned to gaining clear title and acquiring mineral rights. Several Natives reported receiving letters from the state asking if they had minerals under their allotments. They were advised not to answer because once minerals are declared Natives cannot gain mineral rights.

Ketzler reported he had been able to gain quick patent to his allotment "but I think they put it through so I wouldn't know how much trouble everybody else had," he added.

Ruby Tansy John said she had filed on less than her allowed 160 acres and received a quick offer of patent "if that is all the land you want." She wrote

the government she certainly did intend to file on more land and has yet to receive patent.

Guest speaker Wright predicted the land freeze currently imposed on the state by the Secretary of Interior, will remain in effect until Native land claims are settled by Congress. If, however, the freeze is lifted he said AFN has prepared a series of law suits that will serve as a freeze.

He said he, personally, had more to do with the Arctic Slope Native Association's not filing suit than most people thought.

"It would cause more harm than good if not properly filed," he said. "The Stevens Village suit is a good and recognized suit and if they should lift the freeze we would have to do the same thing over the whole state."

Edwin Simon of Huslia wondered if Charlie Edwardson and Joe Upickson of Arctic Slope were just out for publicity.

"Some things they did have caused problems but their basic intent is not bad, it's good," Wright answered. "Their personal allegations hurt us all but, really, they do have a valid good law suit potential."

Other delegates worried that lawyers fees would take the bulk of land claims settlement.

"There's no way that can happen. I can't see even one per cent getting to the attorneys," the AFN leader assured them. It cost almost \$1 million in legal fees to settle the Tlingit-Haida suit which is small in compari-

'Just Interested'—

## Nenana Man Tapes Songs, Dances

by CURT MADISON

Mr. Paul George of Nenana is "just interested" in the songs and dances of his native Athabaskan, so he has been taping the singers during the last several potlatches.

He likes the music and wants to learn any new songs as they come along. By now most of the songs are familiar to him, but the young people of Nenana haven't seen them sung and don't know the words.

"The tapes are most valuable for the little kids growing up," says Mr. George.

This last spring when eight youngsters came to him to learn the old dances, he used the tapes for background music.

"When they want to dance, there is no stopping them and we couldn't always get the old people together to sing."

The songs are first recorded on cassette then transferred to a single master tape so there

will always be a record. Mr. George is going to the potlatch in Minto June 9-12 to record any new songs there.

With the growing interest in preserving the Athabaskan languages these tapes may be invaluable.

## Jeane Dixon Predicts...

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children," Mrs. Dixon said.

She is driving force behind the Children to Children Foundation. The organization is dedicated to bringing health and well-being to the children of the world.

One goal of the foundation is the construction of an international pre-natal research center near Washington, D. C. Mrs. Dixon said the inspiration and design for the center came to her in a vision.

"I saw a vision. I saw that we needed help and guidance. The world was in turmoil and being engulfed by flames.

"Then the smoke cleared and I saw this building."

The design calls for eight wings arranged in a circular pattern and towering twelve stories high. With a little imagination, one can think of them as baby shoes.

In the central plaza is a tower and, at the pinnacle's summit, a flaming torch. Beneath this structure is a temple of worship.

"When all the trouble cleared, I saw the happiness of mothers and children walking together under the flame. I wouldn't change it. That is the way I saw it.

"It is going to come into being and belongs to the children of Alaska as well as children of all the world."

Mrs. Dixon feels that every mother should have full access to pre-natal care. She strongly hopes that clinics can be established where parents can be tested and treated for conditions which might otherwise promote the birth of unhealthy babies.

"Crippled children in hospitals belong to doctors. There is a lot of work to be done. Before marriage, prospective parents should be tested so that they can have healthy babies," she said.

She expressed interest in the child-related health problems in Alaska. She was hopeful that the Tundra Times banquet, whose theme this year is centered on children, could play a part in generating interest toward solving child health problems in Alaska.

"I want the Tundra Times banquet to be the biggest thing ever. I know that we can do it. We can do momentous things," she stated.

The reason she is so enthusiastic about being in Alaska for the Tundra Times banquet, Mrs. Dixon said, is because the newspaper speaks for many small communities and villages in Alaska.

These small towns, she added, are working harder than anyone else to solve the great problems of humanity.

"The little towns are seeking spirituality in the world," she said.

Solutions for many great problems fall rapidly into place when the world is made better for children, noted Mrs. Dixon, including the loss of cultural identity.

"When you have health and understanding, you won't lose your culture. You build it."

She feels strongly that Native Americans have a great capacity for spiritual wisdom.

"Indians and Eskimos know it more strongly than white people. The Navajos have made me their only white Indian princess. They said that I can talk with God, so they made me an Indian princess."

After inquiring at length about the feeling Alaska Natives have about their land and how they hope to retain ownership, Mrs. Dixon paused briefly and then made a prediction on the Alaska Native land claims.

"You will get your land. I cannot say how soon it will be, but you will get it," she stated.

Mrs. Dixon is a strongly religious woman. Her philosophy with regard to the living of a meaningful life places strong emphasis on the acquisition of traits to develop individual spiritual maturity.

She believes that God wishes every human being to have an appreciation of his own importance and to obtain the quality of patience.

She is saddened by people who underplay their own significance and who have the desire to be someone else.

"I wish I could let people know how important they are. We are all one of the golden stitches the Lord uses to weave his tapestry of history. Serving the Lord means to develop your talents for the benefit of one another for constructive purposes; to build and not destroy.

"It isn't the system that is important. It is what people do to the system that make it work."

In order to become creative and to work constructively, Mrs. Dixon believes that people have to develop patience.

"We have to develop patience, and not always demand instant that and instant this," she said.

Her own life must require a great quantity of patience. She receives an average of three thousand requests and letters each week. The requests she accepts usually concern children, frequently to help locate lost of runaway children.

Her accomplishments have won tremendous fame and publicity. The time of our visit was Saturday morning. The outer office was crowded with people hoping to see her. A secretary remarked that this schedule was maintained seven days each week.

"I have never had a publicity agent in my life. You can't buy the publicity that I get," Mrs. Dixon said.

It is not surprising that her life should be so busy. What is remarkable is that she fondly anticipates meeting every new acquaintance. She seeks out the individuality in others, and tries to sense the controlling spirit which she believes motivates each person.

Drawing from her belief in reincarnation, she often speculates and delves to discover what previous lives a person may have had.

"There is a circle. People have channels that go around and around. It is a different color for different people. No one can take that away from you."

Mrs. Dixon possesses intensity and enthusiasm for life. She is a prophetess, filled with psychic wisdom and deep spiritualism. For this, she is famous.

Where her fame should rest is in her energized personality, which is tempered by a sincere desire to instill in others a sense of their own greatness and to nurture a motivation to accomplish great things out of love of humanity.

## TT Bush Readers...

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In an interview, Harrison said he was surprised at how little knowledge of land claims there is in the bush. And he maintains printed information on claims now being made available through government agencies will do little to alter this.

"Reading is by and large a difficult thing. Perhaps a movie is the answer. Or tapes. Villagers really make a great deal of use of tapes. It's easier than writing a letter and more fun."

Harrison picked radio as the pervasive mass media.

"Today virtually every household in the villages has at least one radio for receiving AM broadcasts. Quality of reception and the number of receivable station broadcasts varies widely in rural portions of the state. With rare exception, Alaska Native villages can regularly receive at least one commercial AM station. Some villages situated between two or more urban centers can receive more than one.

"In general, radio programming that reaches Native communities originates in predominantly white, urban centers and is designed to serve a cosmopolitan audience. At the present time, only one station, KICY of Nome, serves Native communities primarily—in this case Eskimo villages of northern and western Alaska. However, KICY is affiliated with the National Religious Broadcasters and devotes a quarter of its broadcast day to religious themes.

"Its staff is entirely non-native and most of its programming is in the English language and is imported from outside the state. (Local programming is limited to religious readings and discussions in Eskimo dialects approximately 40 minutes a day, an extremely popular 15 minute program of personal messages six days a week and a flight log of scheduled bush flights five days a week.

"A non-commercial station intended to serve Eskimo com-

munities in southwest Alaska is planned for Bethel and should be operational by the end of 1971." (It just went on the air)

In addition, Harrison said the quarter hour broadcasts of personal messages for village residents by commercial stations are a vital inter-village communications link.

Pictorial magazines such as "Life" and "Look", and to a lesser extent "Time" and "Newsweek", are also fairly popular. Movies play a large entertainment roll in most villages, he added, but television is virtually non-existent.

"Only five villages report they can receive telecasts from neighboring cities. One large village on the Arctic Coast, Barrow, had a videotape cable system installed in 1968. Proposals being developed for domestic satellite service in Alaska incorporate plans for making education and instructional television available to rural schools. However, widespread use of satellite telecommunication in the state is many years away."

Acculturation is the key to Native interest in printed material, Harrison believes.

"The mass media have not historically played a role in the acculturation of Alaska Natives as a group and they are now only a coincidental force in the on-going modernization process."

He concludes that mass media has little effect on opinion leadership.

"An exception to this generalization may occur at the time of state and national elections, when political messages and candidates flood the villages. Politics become, temporarily, a general topic of village concern, and opinion leaders are likely to function to some extent as transmitters and interpreters of political communications" Harrison said.

son to the AFN suit, he noted. To date the AFN bill is not much over \$400,000.

"Congress has expressed the same fear as you have and they're writing in some safeguards," Al Ketzler added.

Delegates also questioned Wright on state attempts to classify land. It was reported that Robert Krumm of the area Bureau of Land Management office had appeared in Eagle "with a fancy little map that set aside only a five mile area for native land allotments."

"Your job is to tell your people they don't necessarily have to believe those bureaucrats," Wright said. "It's good they're letting us know how they're thinking so we can change that. It's not going to do us any harm providing it doesn't pass."

## Bilingual...

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"You're asking him to learn a language at the same time to learn subjects in that language. I used to think that teaching English as a second language was the answer—that's my field. But now I think it's just part of the answer."

Under the new program, kindergarten classes are taught in Eskimo with the exception of English instruction one hour a day. That hour is broken into three 20-minute periods to fit the children's attention span.

Over 30 villages showed interest in the program. From these Akiachak Nunapitchuk and Napakiak were chosen for experimental classes. Two Eskimo women from each were trained as teachers and an English teacher was assigned to each school.

Benton admits he was skeptical about starting so soon, but the results have been surprisingly good. Although it is still considered an experimental program enough solid information has been acquired to write a teaching manual for next year.

As for evaluating the bilingual education—stacking Benton's kindergarten against an all-English school—he thinks it's too early.

"We want to avoid comparisons. It's extremely difficult to measure the group if you don't go through three or four years. But it looks so darned good it amazes me."

And you don't have to take just his word for it. Morris Thompson, head of BIA for the state, reports the program will be expanded to Quinhagak, Kipnuk, Tuntutuliak and Kasigluk next fall.