The people of Alaska find themselves surrounded by a series of influences that have an unusual effect on the educational process in the area. Alaska is geographically isolated from the rest of the United States. Communication does exist, but it typically requires extra effort and adds to the cost. The inhabitants of Alaska are aware that there are ways in which they are not fully integrated in other aspects of society.

Many young people echo the sentiment that the area is a mixture of influences from different cultures. The population is diverse, with a mix of Native American, European, and Asian influences. The indigenous culture is still strong, and schools often incorporate traditional knowledge and practices into their curriculum.

The efforts of the school board and educators are aimed at preserving the cultural heritage of the indigenous peoples while also integrating modern educational methods. The schools aim to provide a balanced education that respects the rich cultural history of the region while also preparing students for the challenges of the modern world.

In conclusion, the unique geography and cultural diversity of Alaska present unique educational challenges and opportunities. The schools in Alaska are working towards a balance that respects the past while preparing students for the future.
The people of Alaska and Greenland have been influenced by centuries of contact and cultural exchange. This has led to a unique blend of traditions and practices that are distinct to each region. The Alaska Native Education System played a vital role in preserving these cultural practices and ensuring they are passed down to future generations. The system is designed to integrate cultural knowledge into the curriculum and provide students with a comprehensive understanding of their heritage.

In the past, education in Alaska was often limited to a few mission schools and boarding schools. This limited the access to education for many Native students. The Alaska Native Education System was established to address these gaps and provide Native students with the resources they need to succeed.

The system is based on a holistic approach that recognizes the interconnectedness of all aspects of life. It emphasizes the importance of cultural knowledge and provides students with the tools to understand and appreciate their heritage. The curriculum is designed to be flexible and responsive to the needs of each student, ensuring that they receive a quality education that prepares them for success.

The Alaska Native Education System is supported by strong partnerships with tribes and communities across the state. These partnerships help to ensure that the education provided is culturally relevant and responsive to the needs of the students. The system is continuously evolving to meet the changing needs of students and communities.

As a result, the Alaska Native Education System has been successful in providing Native students with the knowledge and skills they need to succeed. It has also helped to preserve and celebrate the rich cultural traditions of Alaska and Greenland.

In summary, the Alaska Native Education System is a vital component of the state's educational system. It is designed to provide Native students with the tools they need to succeed and to ensure that their heritage is preserved for future generations.
The people of Alaska 888 themselves surrounded by writer's influences which have an unusual effect on the educational processes in the area. Alaska is geographically isolated from the rest of the United States. Communication does exist, but distance between many villages and the outside world are limited in ways that they are not limited in more urban sections of the country. The people themselves are of many backgrounds. There are natives who have been born and raised in the area, representing various cultural currents from a frontier culture that subdivided on the products of the sea and land, warp unique languages and adapted to their Northern environment with community skills. There are also representatives of a white culture of Anglo-European origin that has extended upon Alaska since the eighteenth century. This white culture has become an element primarily upon the exploitation of the natural resources afforded by the state. The coming of the Russians marked the beginning of the end of the native culture in this part of the United States, Geographical isolation, and the clash between the two cultures, native and white, have left their mark upon students in Alaska schools.

Native young people reflect the pull between two varying cultures in several ways. Cultural between the white and native cultures, they feel the attractiveness of white ways, but cannot openly receive the old ways, even though much of their heritage has been denied upon by tradition. They do not write their old language. Proliferation of their heritage to the past depends upon tradition, but many of the young people are not even aware of the language of their fathers and grandfathers.

The result is that in a peculiar way they are lost. Education does not help them, for they have no means of predicting what the future will bring. They have no guide to what will be lost. It will not help them until they live it. If you do not keep telling techniques studying verbs and sentence structure, Spanish, English, knowledge and skills. Therefore education does not serve to have any valid purpose. A survey of Alaska's native secondary schools shows that, for the curriculum taught in the schools does not have a realistic function in the students' society (i.e. is not geared to his future economic potential). It is likely that there will be little motivation to induce the native students to pursue an education. In villages where fishing is the primary occupation, education does not seem to have a realistic function. In the rural community, there is little or no opportunity for better one's economic status because of an education.

There is no pride in their native heritage. Many seem to be ashamed of the fact that they are native and try to hide it. On the other side they are not even asked about their native group to be white. They areاسلام suspended between a past that is to reject, and a future that is only a weak promise. The findings of anthropologist, Dr. Park who the students of Eskimos would always in many other areas of Alaska.

"In the youth of Kotzebue, I met in a young men, that he was thinking intensely in tune of becoming members of the large American society. At the one time, however, he was asked about what should accept or reject in rushing culture, and he is nothing about the degree to which they will be accepted in white world, and this is quite depressing, having the ability to compete successfully in an intensely strange environment."
The people of Alaska find themselves surrounded by a series of influences that have an unusual effect on the educational process in the area. Alaskans in geographic isolation from the rest of the United States. Communication does exist, but contacts between native villages and the outside world are limited in ways that they are not limited in more central sections of the country. The people themselves are of many backgrounds. There are natives who have been almost totally isolated, growing up in the midst of changing native cultures that are the products of the past of their group, such as the Athapaskans who have been influenced by the European culture, the Chukchi who are the representatives of a white culture of Anglo-American culture that was extended to the natives since the arrival of the first traders. They were forced into this limitedly isolation, the exploitation of the native resources afforded by the white. The coming of the Europeans marked the beginning of the end of the native culture in this part of the State. Geographical isolation, and the shift between the two cultures, native and white, have left their mark upon students in Alaska schools.

Natives young people collect the pull between trying to maintain the culture in several ways. Caught between the white and native cultures, they feel the attractions of white ways, but cannot entirely escape the old ways even though much of their heritage has been denied them by ignorance. They do not write their old language. Transplantation of their heritage to the past required upon aging tradition, but many of the young people now do not speak the language of their fathers and grandfathers.

The result is that in a peculiar way they are lost. Education does not mean much for them to have more sense of orientation toward the culture than they have toward the past. They do not realize that education will be a benefit. It will not help them catch more fish, for you do not have fishing stations during winter and subjects, world views. English, typing, chemistry and algebra. Therefore education does not seem to have any value. A matter of Alaska native secondary school annual reports revealed that, "The curriculum taught in the schools does not have a realistic function in the students' society i.e., is not geared to his future economic potential, it is likely that there will be little motivation to engage the students associated with the pursuit of an education." In villages where fishing is the primary occupation, education does not seem to have a realistic function. "In the rural community there is little or no opportunity to better one's economic status because of education. There is no pride in their native heritage. Many seem to be ashamed of the fact that they are native and try to push it. On the other hand there are not one admitted to other of their group to be white. They are trapped, confused between a past that is real and a future that is only a vague goal. The findings of a sociologist-geographer Peter the Student at Ethnological would also apply in many other areas of Alaska.

In summary, the youth of Alaska are at a crossroad; they are thinking increasingly in terms of becoming members of the larger American society. At the same time, however, they are confused about what they should accept and reject in modern culture, and they are dubious about the degree to which they will be accepted in white society. Many of them are experiencing doubts about their ability to cope successfully in a relatively strange environment."
Studentst of all ages are aware of the problem they face in regard to identification with one another of the two distinct camps. Sometimes there is a division within a family in attitudes toward this problem. One boy, conversing with his teacher, made the comment that he couldn't see why some kids seemed ashamed of being native. He added that he was not native himself and it didn't make any difference to him. The boy's sister was also in the classroom and heard the discussion. She shouted, "Oooh, you ain't native!" A student caught this way cannot accept his native culture without risk of disapproval from his peers; neither can he deny it without honesty and integrity. He knows he is native. Telling him to forget it does not make him white.

The problems caused by this cultural and geographical isolation have been recognized in many areas of the state of Alaska.

The native student is removed from the native way of life, but he has not fully entered the white culture and is incorporated for much as assimilates him in the strange atmosphere of school. Lee H. Sabinuk, of the University of Alaska, describes the native student as he attempts to learn from a strange grade school:

"(the student) enters a completely foreign setting—the western classroom situation. His teacher is likely to be a Caucasian who knows little or nothing about his cultural background. He is taught to read the Dick and Jane series. "Many things confuse him: Dick and Jane are two white children who play together constantly. Yet he knows that boys and girls do not play together and do not share toys. They have a dog named Spot who runs around yapping and does not bark. They have a father who leaves for some mysterious place called 'gets' each day and never brings any food home with him. He drives a machine called an automobile on a hard covered road across a street which has a policeman on each corner. These policemen always smile, wear funny clothing and spend their time helping children across the street. Why do those children need this help?"

Dick and Jane's mother spends a lot of time in the kitchen stirring a sugar called 'cookies' on a stove which has no firer. The most bewildering part is yet to come. One day they drive out to the country which is a place where Dick and Jane's grandparents are kept. They do not live with the family and they are so glad to see Dick and Jane that one is certain they have been reared from the rest of the family for some terrible reason. The old people live on something called a 'farm' which is a place where many strange animals are kept—a peculiar beast called a 'cow', queer odd looking birds called 'chickens', which don't seem to fly, and a 'horse', which looks like a deformed moose.

And so for the next twelve years the process goes on. The native child continues to learn this new language which is so very fatal to him at home and which means completely unrelated to the world of sky, land, snow, ice and sea which he has been around him.

There are some who say that the Alaskan native should not be encouraged to join the white culture. He should be kept separate. He should be allowed to follow his own ways and his own religion. This is the belief of many government officials.

The Alaskan native is also a living, thinking human being who has been torn away from his old way of life and from his old customs. And like people from Sarawak on the edge of equator—like the Inuit—who have lagged behind the advancement of human knowledge the塞伯—people who have been left behind, he is, increasingly anxious to share in the wealth and opportunity he sees about him.

Some Alaskan natives consciously have made transitions from the old culture to the new. Most have not, despite the tens of millions of dollars spent annually by the federal and state governments in Alaska. Many live to remain well back that of non-native who shares Alaska with him. For these people are scarce in the villages and job opportunities are not much better if they move to town.

But since the first whaling vessel reached the Alaskan coast, the native has been the first to trade in and adapt his culture. The past is fast closing in behind him. The future is not rapidly opening before him."
Regardless of the difficulties, native people have a right not only to desire a place in the majority culture of the country: they have a right to active participation in that culture so they may find a place that has meaning for them. This will require the sacrifice of many long-held values and norms of the traditional ways of your older culture. "Such a prejudice must be a voluntary one; if it is to be a matter of principle, there are profound ethical grounds to support the claim that the people themselves desire the change."
The teacher, too, often reinforces the feelings of inadequacy, Bedem, overt or unconscious, which both the student and the B.Ed. school is a prison that creates barriers between many teachers and their students. An inherent belief that one culture is better than the other is perpetuated in differing ways day by day. Differences such as "thick native" are too common to be other than tragic. It is hoped that in the future, some of these remote schools will conduct standardized tests which are designed to reveal middle-class, American-styled child who is required to demonstrate his ability by answering a question. Often the teacher uses a question or a simple problem that indicates that the students are "dumb." But it is the teacher, and the teacher, that do not know the correct answer to the last question. In Britain the most common use of time is to hang them over a side of a driving boat for use as "finders" or as a means to keep the boats from being marred by contact with docks, screws, and other boats. Even the youngest children are smart enough to know this and are protected by the ignorance of the next "correct" answer.

Another way in which teachers reinforce feelings of inadequacy and inferiority was revealed in the dropout research in the University of Alaska. Teachers expressed the idea that "the only hope" for the native student was for him to go to teaching school and thus be removed from the influence of home and community. The implication of this idea is that home and community must therefore be a bad influence and that for the native old "ways" are gone and they become the lot for young people. "Results of such beliefs when stated implicitly—and in some cases explicitly—to feelings in the community that there was something wrong with being native. Subsequent attitudes of defensiveness and inferiority established barriers between the teacher and the child who will not easily be overcome." 1

This is perhaps the saddest school failure of all. Indeed, some critics of Indian school policies have said that the "most damaging of all... is not the educational failure, but the psychological impact of years of unkindly effort... in which the schools played a key part—such as the Indian, however subtle, of the illusiveness of life..." 2 2

The Bureau of Indian Affairs educational policy seems best as cultural genocide, and involves a kind of psychological murder. The traditional and subtle goal of Indian educators is reflected in this statement from a Bureau of Indian Affairs publication: "If Indians are to become mature in the white man's culture, it is essential that schools expose Indian children to experiences, situations and ideas that are($('<div data-bbox='257 714 742 747'>normal means by which to accomplish the same goal would be 3 to see that all the Indian children in this state are educated the same way to be the same means in which the Caucasian children would actually live with aspects of non-Indian culture. As we will explain later, to have full-blooded forever is for the non-Indian generations, the school must expose the culture spreading medium." This apparently correct conclusion is the ultimate destruction of Indian ways and tastes. It raises many questions. Why shouldn't we plan to have full-bloods forever instead of for many generations? Why should the school be a "culture spreading medium" in the only one direction from white to Indian? Why not be the only one to spread the Indian medium? 3 With what cultural medium? Do you judge that the Indian school's role is to be a "culture spreading medium" in the only one direction, white to Indian? Why not be the only one to spread the Indian medium with a native medium? We are not the experts, and we are not trying to do it. At least we are not trying to do it with a mechanical efficiency. The Indian student is not choosing the kind of basically
abstractive attitude in the school must "choose between contradictory values and attitudes."

"He is placed, in Dr. Slauder's words, in the ambivalent situation of having to make a choice between the middle-class values of the school system and the traditional values of his family and tribal heritage; and whatever his choice, facing negative consequences and/or alienation from the disordered source."

"Many simply make no choice at all and make what amounts to a psychological retreat, thereby acquiring the characteristics so many teachers and principal complain marks as many Indian students: passivity, inertia, apathy, low achievement."

The immediate problem facing a teacher who is new to Alaska and confronted with a class in which the students are mostly native is communication. The teacher, because of his training and years on a college campus, is apt to have a bias attitude toward culture. To talk knowledgeably about art, science, world events, is normal. But this is a world about which the student has only the most limited knowledge. Works may not trigger the same reception in a student that they do in a teacher. Thus, when "Peter Pan," mentioned in Naskak Village, the children's mind begins to associate with James Barrie, a little boy who never grew up, the English theatre, and whatever else may come to his mind from that point. But the student's mind immediately begins to think of a canner. "Peter Pan," is the name of an old canning, well-known throughout the bay. Thus his mind moves in the direction of fish, boats, nets, and the sea, while his teacher is thinking of something involved with the other side of the earth and totally foreign to his student. The breakdown in communications in this situation is complete.

The problem is the stranger in town, is the minority group in the village, much of the burden and effort, required to develop understanding lies on him. His training and background should make the teacher better for this. Since teachers are in the position of authority and control and possess key professional training, it is hard to reason to hope that school personnel would be familiar with community traditions in the hope of achieving better understanding of the people among whom they work. Many teachers don't accomplish this understanding simply because personnel is not available in a usable package.

In addition, "new teachers are often too inexperienced or too busy with adjustments to a new location to be able to locate informative source materials."

Back to top of page.
It is believed that two major steps could be taken to solve with the problems described to this point:

1. Develop a social studies curriculum for the elementary grades that would be geared to teaching the native practitioner about his own culture. This would include units on language, cultural characteristics, customs, history and folklore. It would require the willingness of our textbook publishers and reading materials, developing a curriculum that would be used as a study guide.

2. Develop a social studies unit that could be incorporated into an Alaska history course, or, better, he taught as a elective semester course at the secondary level. This would help meet the need of our older students for remedial, short-range, adult-education upgrading.

The key people in our program would be the native student in his own "habitual" in such a way that he would be able to know and appreciate his own cultural heritage. He would make him better able to adapt easily to other cultures. The instilling of pride in his heritage would serve to marginalize and support the student psychologically and increase the acceptability of failure. The heritage of the Alaska native is one of high successful adaptation to a difficult and hostile environment. The student needs to become aware of this process and adaptability of the people. It is believed that this would help shape the very root identity of the native in Alaska. That is imperious for persons to hold an acceptable self-image as a first step by psychologists. "Even birth to death the defense of the planet will be the most pressing, most crucial, if not the only task of existence. Moreover, since human beings are conscious of the faith, their needs extend into the future as well, and they strive to preserve not only the self as an existence to build up and to strengthen it against the fragility of which they are aware." This may prompt for the fact that many students who are enrolling in normal academic subjects in Alaska are unable to focus on discovering their own cultural backgrounds and heritage.

The following might include:

1. A comprehensive vocational program that would lead to the trades of carpentry, plumbing, electrician, and appliance technicians. As a correlative program, develop shorter course leading directly to employment in Alaskan communities-gray area work, construction, cannery. Perhaps a program like that at the Opportunity School in Denver or in the Northland School of Alberta, Canada, would be a good guide for this activity.

---

2. A first year course in oral English, based on a linguistic approach, for grade one, so that a fair proficiency in speech could be attained by those native students whose homes still use native languages. Then the reading program could be tackled.

3. A series of readers for the elementary grades which are realistically related to the way of life of the pupils and refer to economic, social and cultural activities with which the pupils can identify themselves.

4. A museum of artifacts could be developed in many villages. Village people often have examples of old crafts, artifacts, and historical documents and items that are suitable for display. Because they are dispersed throughout the community they have little impact. But in display cases (even a cardboard one from the local store, or one made expressly for the purpose at the school shop) should be set up in a hallway at the school, the natural collection could have a decided im- pact on native pride and concern for their heritage. Credit could be given to the owners of the items.

5. Library development is important. A simple project would be to set aside a special area in the school library that is reserved for good books about Alaska history, culture, geography, art, anthropology.

6. Develop data on resource people in the villages who could act as teachers in preparing materials; teach units on language; relate the "old ways" to students; share insights on local history. These teachers' aides should receive appropriate remuneration for important educational task. They should not be used only to crush the museum, help take off children's books and tools, or enlarge those other non-educational tasks that are an annoyance to the regular teachers.

The lead three suggestions could be implemented in local situations by teachers or administrators. These programs do not necessarily require massive doses of federal funds, but should set great strain on local budgets.

RECOMMENDATIONS OF SOME NEW GOALS FOR NATIVE EDUCATION

The following are goals for classroom work in Alaskan villages. They do not include certain traditional educational goals such as a list of historical concepts or mathematical concepts which might be learned. They deal rather with a more personalized change in student attitudes.

1. The self-image of native students must be enhanced through the relationship between teacher and pupil.

2. Student self-image should be enhanced through the material used in the classroom. That is, appreciation for and understanding of local culture and geography should be expressed in textbooks and materials.

3. Understanding and appreciation for cultures indigenous to Alaska should be increased.

4. A psychological foundation of pride in one's cultural heritage and in one's own preschool should be fostered.

5. The options available to native students should be realistically discussed and the attention开发利用 theoretical. For instance: What is a man to do with his life? What does his own heritage expect of him? What can he contribute to the world? What can he be? I am concerned with the way his expectations can be met? What concerns him? The answer to these questions can be given in the ways in which culture works. The methods by which one can function and maneuver within a strange culture should be pointed out explicitly to him.

6. While learning about how one's heritage is crucial, it should also be pointed out that adapting the old to new is the way to keep students interested in that thing. Improvement of my heritage is necessary for pride, for self-orientation, the old ways, Newer, for intellectual interest. Present and future years will make demands which are radically different from those made on parents or grandparents. The task is to present adaptively, adaptable people, who are free enough to retain the best while developing new forms of social structure and personal life, with best chance of dealing with the culture that is emerging in Alaska.

PRESENT ACTIVITIES AND SOME CURRENT PROBLEMS AND ACTIVITIES

Present activities known to the writer include the following. There may be others.

1. The Rural Teacher Program at the University of Alaska seeks to train teachers specifically for service in Alaskan bush schools.
ST. MARY'S CATHOLIC CHURCH,
St. Mary's, Alaska, May 28, 1915.

Dear Senator McKinley:

In a recent news letter you stated that Congress was contemplating a bill containing the millions of the close of the life of the late L. H. "Bob" Macht. I admired the life Senator as a man dedicated to, as early ready to fight for the people of Alaska, and would like to have a copy of this bill if it is still available.

As an Alaskan, for one, thank you and especially Senator Edward Kennedy for visiting the villages of Alaska. Also, I am grateful that you did not let your party politics affect your visit. I have been a missionary for over a decade among the native people of Alaska—In fact I had swept the Whitehouse holidays at Flint Station and left some homes just the day before you arrived there—and it is of no mind that the influential people of Wash., D.C. actually visit and see what conditions in "the back" are really like. I think it is unfortunate that there are those that would like to form such civilians into a political football.

May 1 be as bold as to mention some of the poor conditions that you may have seen or heard about.

For example, when you were at Flint Station you could not have helped but notice that the people have no running water to their homes, not even into the village. Yet the B.I.A. must have spent thousands of dollars for a water system there. Some seven years ago, a well was dug but it turned out to be bad water. Then they put a small dam. In the "lower 48" it would undoubtedly work well, but here, where every particle of moisture freezes, climate and climate again, anything can happen. And it did! Each year the dam has had to be replaced. Meanwhile, up the valley a quarter-of-a-mile, is a beautiful series that runs the year around. It must be good water as I and others have carried water from there at different times, for a number of years, and we are still alive. With a minimum of cost, and engineering, I'm confident that a gravity flow system of good water could be provided for the village and the B.I.A.

Or, perhaps you may have noticed, next to the quite complete B.I.A. school, there is not a shower for the women and children of the village. The men do take shower baths, but the women and children seldom bathe the year around. Where there is a tremendous need for sanitation and cleanliness for the health of the people, even a single shower for women and children would be a help.

Perhaps also, you may have heard of the request of the Klikok parents, of the village, back in 1502, for the use of the vacant Air Force buildings at Bethel to be used as a boarding High School for their High School and children. The B.I.A. took it over and spent hundreds or thousands of dollars in remodeling a building—far their purpose—which was already excellently designed for boarding facilities.

Finally, there are such things but seems to have little remorse: I have spoken, for example, to various visiting local officials, but the general response is that no one can. In fact, Alleged for that purpose and that Washington, D.C. dictates a certain policy should be followed, e.g. drilling a deep well.

Meanwhile, alcoholism is becoming more and more of a problem. Perhaps it is an escape from them the harsh living conditions they experience, and the idea, which they can act but not escape from, that is now.

Krielson (thoroughly lettered) is an incident to the past, which shows what happens on an effort base. The Klikok petitioners were removed after being confused and traumatized. After complying with all the directives of the first and second courts, the Judge appearing at St. Mary's and warning in Mr. Tylen on, or about, August 8 of that year, the second letter arrived! Who wouldn't be confused!
No doubt you heard much more, but it is on such occasions when you visit us that the people have an opportunity of speaking with you.

To August 18th, we have been practically adding a centurion at St. Mary’s. Though the primary purpose of this centurion is as a sentinel of agricultural and moral reform, it is also serving as an opportunity for the people to visit one another, socialize, and share cultural joys. In the past years, Edisto people from some 20 to 32 villages up and down the Lower Tuckahoe River have been attending. This year it will begin on the evening of August 18th and continue through the 25th. Usually August 18th is the big day. You are on family invited to attend.

Sincerely and respectfully yours,

[Name]

SUPERIOR COURT, STATE OF ALABAMA.

NOTE, ALABAMA, AUGUST 1, 1867.

M. W. WILLIAMS, ESQ.

My dear Mr. Williams: 

I have your letter of July 27. I will do my best to answer the questions of fidelity as I can.

I believe under the circumstances you should resign from the City Board of Trustees at the time you are appointed magistrate. I intend to appoint your successor effective August 10, 1867.

You will be receiving a copy and look from Leony, the former magistrate, who lives at Fort Hill, and every 3 months, and visit me in person in Fort Hill. We will not be destroyed or damaged, and you will be my agent.

I will endeavor to come to St. Mary’s and have that done for a few days or District Judge Maurice Kilgore will come down and settle you.

The City Council states that, as soon as possible, city taxes, 1, appoint a city policeman, and 2, have a place of confinement for all persons who violate the laws who come before you.

I am sending to the City Council the things that they should do in order to keep the magistrates there. If I can be of further assistance to you please let me know.

Sincerely yours,

W. W. RAMSEY.

SUPERIOR COURT, STATE OF ALABAMA.

NOTE, ALABAMA, AUGUST 18, 1867.

M. W. WILLIAMS, ESQ.

My dear Mr. Williams,

I have received your application for the office of the Board of Trustees and an appointment is pending with other applications.

The motion is made to see that you may not be building a building or doing other things coming perhaps that you were not appointed for the job. This letter is to notify you that your name will be given every consideration for the position but that you should not make any preparations depending upon the position until I have actually appointed you.

This letter is written in the hope that you will not resign yourself to any expenses or resign from the City Council until after you have received an appointment.

Sincerely yours,

W. W. RAMSEY.

"ANCIENT NATIVE BRETHREN," REMARKS AT JENNINGS TOWNS, NOVA, ALABAMA.

Majority of the people both native and white that I talk to find that Nova Public School should not be built by Nova School.

There seems to be one or two problems, some school kids may or would be sent back in attendance to compete with Nova students, or Nova students that are taking special teaching to catch up grades in Nova school would have to be lowered in grades.

Nova public school should be built in different town area.
That Plato is a good vocational training high school along with high school curricular. That Plato public school students that want to take vocational training could take classes at Plato according to their schedule. Also Plato students just take one or more classes in their free time. That Plato public school students that want to take vocational training classes may take classes the same time that Plato public school students may take classes. This exchange system would be most beneficial to our native children who would have the free availability of student teaching at Plato for village children.

The native feel that all high school students are not college material, there fore good vocational training could be available.

But "good adviser" should be in school system to encourage student with good ability to go to college.

Along with plan for a Plato School gym and swimming pool should be included. Through we've seen the need so very few natives know how to swim. Several children drown every year because they don't know how to drive a boat. We would like a swimming pool at Plato School for all kids to learn to swim and for recreation, as recreation is very finished in the short days of winter.

Grade school children are divided into two or three groups of the same grade and are taught accordingly. They do not compete with better students as they do not do that best. These are the thinking of many parents. These children are getting best at beginning of school and placed in different groups according to their test. Usually it looks like they are just expressing the natives from other race. Although they claim that this will change and be an Alaskan system.

No school bus is provided and should be for Big Island area and P.A. area located near airport.

One of the most important factors is that some text books should be used throughout the state. By State BIA School and others. Different text books in different schools create a hardship among our Native children as they move to other areas to search of work.

Any plan to teach Native children near home is welcomed. We hope with high schools there will be also a Junior College in our area near.

Most of talented students are lured away to other areas and other reasons because loss of jobs and lack of proper job placement officers. They are being lured with very little talent to work.

To be a good teacher one must have comfortable home. I do speak of comfortable homes, but a home that comfortable with adequate roads. Most of Native are living in kitchen living room with no bed room or little facilities. Many as 10 people live in one room. This is a problem one cannot study at home, as take a bath. Much skills are used predominantly on native children, being crowded at home the kids are playing in street till late at night and leaves home at an early age.

None being one of the many places with poor housing is always shut down. They say we can go to park and borrow to build homes but the bank won't lend money to these poor native. They say Heskett housing bill does not fit Native living in villages. But these same people are moving to Nome it hopes or bettering themselves.

It is a very petty program in Nome and Nome area. All programs are not studied and the local cap board has given up after three years of trying. Handkerchief child care centers, both homes for King Island and other natives, help yourself room repairs, all these have never been funded—they say there is no money.

One Visita working is doing wonders for church kindergarten is doing wonders but this is for very few. If something like Visita workers to help school student in certain location of the town this would be good.

As I stated there needs at this home facilities this creates a health problem also create a personality problem as a native child will have a strong odor. Thus making themselves an unwelcoming in the white community. This is bad just in King Island village, but cities like Nome which is made up of many villagers. Very little chance of being done to preserve the Native culture both by means or other ways.

It is hoped by native leaders that natives of Alaska will get a substantial help.

The High Indian Development Corporation we will give us of our miserable homes aids and live to warm and clean houses. This is our standards of living teaching and improve our health and education standard.
Although the members of this organization now live in the urban areas of Anchorage, we all came from villages and we still have relatives there. We feel that we have, perhaps, come into the problems of growing up in the village and then moving into the competitive atmosphere of an Alaskan city. We have made the acculturated transitions, often in small of tremendous odds, but we also recognize that there are many pitfalls yet in our way. We also recognize the immense difficulty facing the Native people, young and old, who are required to give up an old and familiar culture without being adequately trained in the ways of the new one that will take its place.

At any rate, we hope that you who will consider these views as a part of the total picture of Native educational needs in Alaska.

We wish you success, and you, even in your attempts to alleviate conditions that can only get worse with the passage of time—if something isn't done soon.

Most sincerely,

Louis F.Jacquot, President.

THE EDUCATIONAL NEEDS OF THE ALASKA NATIVE PEOPLE

(From the Tlingit & Haida Institute of Anchorage, Anchorage, Alaska)

Although education, in and of itself, is not a panacea for ouril of society, the American Experiment has shown that education is the most effective vehicle available in the acculturative process. Historically, wave after wave of peoples with a wide variety of cultural backgrounds have settled in the New World—French, Dutch, Germans, Jews, Irish, Italians, Slavs, Chinese and Japanese. At first, they tried to form sub-communities within the cities and remained relatively alone from the larger society around them. By the second generation, however, the young began to move into the larger society and soon became an integral part of it. This process was considerably accelerated in the later half of the nineteenth and the first part of the twentieth centuries as the nation embarked on the great experiment with mass-education.

Acculturation has always been a two-way street—more so in America than anywhere else. Yet while the majority was being educated in the ways of the minority culture, they were also able to exert a considerable influence by way of the acculturative process, on the makeup of the overall society that emerged. (In a word, the process was one of amalgamation rather than of absorption.) As a result, American society has never been static—it is eclectic, ever changing and flexible. Probable questions and intolerable conditions that afflicted the Old World were more often than not resolved in the New.

To turn into its bosom a diverse peoples, to change them, and in the process to be changed by them has long been an American trait much admired the world over. And in the end, this will have been America's greatest contribution to Civilization.

(That appears to be a major contributing factor to the rapid and ethnic unrest sweeping our nation today, for the breakdown in this acculturative process, you while the Negro has been told to join the society, he has been Immured in the grip of the society of the white. The Tlingit and Haida people, along with Alaska's other Native peoples, have been almost excluded in the same manner. They know that the old ways are fast disappearing, and that they, and their children must change with the times if they are to survive. They also know that education is the method by which cultural acculturation is accomplished within a short period of time—for they have been taught and daughter go through the process in one generation. Yet they also desire to retain that which they know to still have and value. Therefore, they propose that they become a part of the culture that will emerge, that many of their ideas and ways will be accepted and that many of the problems now facing the state and nation may be abated. However, the Native people are not able
to gain the new education by themselves at this time—they need funds help from the society at large. The work of the assistance required may be estimated from the following figures:

After 100 years under the American Flag the illiteracy rate in the South-west and southwestern regions (excepting Native) runs between 22 and 12%, (for the U.S. 23.0%); for the state 35.5%.
The vast bulk of the Native people who have attended school have re-
curred them in sixth grade education.
Less than 10% of the total 40,000 Natives have graduated from college.
Native unemployment figures, even in the cities indicate a rate three times that of the general population.
Per capita income in predominantly Native regions remains half that of the other regions.

Prospective and perspective projection figures indicate that a mass move-
ment of Native from the village to the urban centers of the state will take place within the next few decades.

At present, social and mental health problems are most acute among those Natives who have moved to urban areas without adequate education, and thus they choose careers on an ever increasing scale for jobs of train-
ing programs.

And these Natives who have had an opportunity in severe sub-educ-
cation (i.e., first grade through college) do as well or better than immi-
igrants to the state.

In other words, a special mass dislocation of centripetal of the state's population parallels tremendous problems for the society in the next future. If these people were properly educated and had the funds to become in an indus-
trial society, they would be contributors to that society rather than a potential threat. If children growing up in this is not only written for all to see.

The Congress has foreseen it now, or will in this session, a bill that purports to extinguish Native claims in the land for a large cash settlement.

A million-dollar Native Development Corporation is to be set up that will, if too rare to be considered by the Native themselves.
The reasoning is that because the settler masses will not be discriminated but will be pensioned for the benefit of the people is perpetuity. But the basic problem still remains: where are those trained native masses to come from?

In order to prepare the people for the immediate future, various Native groups in Jackson have, during the past winter, been encouraging those with the pos-
tibility skill to return to school either for retraining programs, college, graduate-
work in urban areas. The Bureau of Indian Affairs and other agencies were con-
vinced in hopes of locating funding programs. (Many of the people with high skill potential are constantly reluctant to leave their jobs with, in addition to loss of salary, they must contribute receiving $10,000 for a 10 year and an-
other $10,000 for the 10 years. Some help has been obtained, but by far most excellent programs remain under paper programs because they were not prop-
erty funded. For example, the Bureau of Indian Affairs has a very good grad-
ual education program for Native undergraders; but has been difficult in providing meaningful help for all those who are interested and eligible.

Furthermore, the program does not include graduate students because of the lack of funds.

The state has established systems of State Operated Schools throughout the rural areas, and in the process of absorbing Bureau of Indian Affairs schools whenever feasible. The state constitution requires that the state provide an equal education to all the children of the state, but again this is not always the case because of the financial difficulties. For one thing, federal aid funds are placed directly in the state's General Fund and then appropriated by the Legislature. Too often urban Indian children have not been able to receive the necessary and improve the quality of life for all people. Urban schools often remain in that state; close collaboration should flow from reorganizing groups are poorly coordinated, inadequately funded and urban oriented. As a result, rural education in Alaska appears to be stagnant.

What is needed is a public attitude that affords by both the state and federal government. That is to say, the federal and state governments, and others specifically at the rural areas of this state. The needs are obvious, im-
mediacy, and increasingly critical. The time for long drawn out and detailed
PROBLEMS OF INDIAN PEOPLE TODAY

By Edith Commons, Principal Teacher, BIA, Newtok, Alaska

PART 1: PRINCIPAL PROBLEMS ENCOUNTERED IN TEACHING INDIAN STUDENTS IN BIA SCHOOLS

I. LANGUAGE BARRELS
   A. Dakota spoken at home
   B. Child learns English at school
   C. English used only at school
       D. Little reason or occasion to practice speaking English

II. Hunger factors
   A. Children hop out of bed and come right to school without eating, combing hair, or washing
   B. Black and green chickens, although regularly served, are not eagerly
   C. School cook (often too ill-trained, lazy, or apathetic) to cook the food
       which is available for the children's school lunches
   D. Nurse forgets to check against the principal supervision in a
       dispute about whether or not the children are being fed enough
   E. Warm-up soup, potato bread, milk, and dry raisins was a typical
       menu of a $4.25 per hour cook who had had eight years experience
   F. Children get fed at teacher's house on Tuesdays and Thursdays
       a. Tuesdays and Thursdays are Rainy Playing Days for the parents
   G. Fatigue factor
       a. Children decide their own bedtimes
   H. Council passed a law saying all children were to be in their houses
       by 9:00 p.m.

III. Sleeping habits
   A. Children play around school area until 11:00 or later
   B. The light is on at the school
   C. Village movie at about 9:00 p.m. on school nights
   D. School teachers are considered bad if they refuse permission to
       work the children are giving to stay after school
   E. The teachers are judged bad even when they postpone it to
       the following day beginning at 7:00
   F. With any small houses, were one family member is sick, drunk, or
       being a late party, the other members do not sleep as well
   G. Honest to say that there must be well-to-do sleepers

IV. Hearing problems
   A. Two to forty percent of school population has draining ears or
       other hearing problems in one ear or both
   B. Ear damaged before child ever reaches school
   C. Doctor gives direction over radio for ear care, medical aide relates
       directions, the mother does it one day, skips two, does it once again
       and then neglects it completely
   D. Two different parents seen in two different communities sleeping
       with child in the same in a public place
   E. With hearing problems, it is doubly hard for child to learn a second
       language

   a. Child needs more individual attention than teacher can give in a
       normal class room environment
   b. Hearing aide and auditory tutors are slowly acquired through
       proper channels
I. Two often child breaks hearing aids
A. Child must wait until he is older before he is trusted with
hearing aids
C. Nurse check ears, recommendations are made, nothing happens
1. One speech and hearing teacher in Roteland teaches fifty
students.
2. That teacher may be a superior teacher who are very conscien-
tious but, I think, it is impossible for her to do the job adequately
with that number.
V. Stigma:
A. Stigma is attached this year with a device which looked to be
similar to Tinsley Chart.
B. Shaking Chart indicates good only.
1. Myopic children are generally among the better readers.
C. Glasses provided at minimal fees or perhaps free.
1. Electriczman break easily and must be replaced by owners.
2. Parental frequent oversight costs $1.75 for new
frames and at the same time buy a $100 snow mobile.
G. Public Health doctor would not fit less than age ten students with
glasses.
H. Reason given was that he was not well enough trained to fit them
properly.

PART 3. UNEXPECTED RESULTS CREATED BY PRIMARY PROBLEMS
I. Overages:
A. Students two or more years behind their counterparts in lower forty-
ights.
B. Reasons for overages
1. Bilingual students taught in second language.
2. Child hungry and comes to school only for food
3. Child frequently too tired to study in school.
4. Many children have hearing and sight problems.
C. Parents fail to understand other children out of school whenever they have
some work for him to do at home.
D. This is approximately two months of school each year because parents move to
another village where the fishing is better during the summer.
II. Older student with negative feeling toward school can adversely affect
the younger students' attitudes
A. Some of failures felt by older student can be used as whirlpool on
a younger, more successful student.
B. Unsuccessful students call younger successful students "gusnak"
(white ass) to shame the younger students for showing them up.
C. With so many groups of children who have so many special problems,
the teacher cannot spend the time needed to win their respect and adm-
iration.
D. Instead of having thirty-one students on an achievement span of
four or five levels, the teacher should have less than ten students on one
achievement level, if possible, to be more effective.
E. Children require special education techniques.
III. Children are special education problems
A. Do not fit usual maturity or achievement test norms
B. Retarded two years behind normal grade level
C. Bilingual
D. Different culture
E. High prevalence of health problems
F. Isolated
G. Without TV
IV. Schools conducted as regular type classrooms
A. Trained personnel difficult to obtain and retain
B. Buildings do not keep pace with the growing school enrollments
C. Instructional aides not even required to be high school graduates be-
cause there are so few Roteland high school graduates living in the villages
D. Possible financial problems in hiring adequate teaching staff for other
than "token" regular classes
E. Public unaware of problems in Roteland schools
I. Electricity made available

A. Would alleviate much of the need for kerosene oil or gasoline for heating, cooking, and lights

B. Kerosene oil and gasoline are expensive to have shipped to far

C. People always run short of kerosene oil and gasoline every month and

D. Learn from the NIA

II. Better mail service

A. Written plans for determining a place in mail delivery

B. People often miss for mail. For food, school, and other orders

C. On land only strip

D. Village mail service shuts down during break-up and freeze-up because mail plane cannot land

E. People forced to send telegrams to order supplies because mail service delayed for a month or longer

F. Telegrams are expensive to send

III. More Jobs

A. No work people in Neskowin are welfare recipients

B. Almost needs need

C. Would it be possible to hire a few unemployed, uneducated, and

D. Poor people to meet building needs

C. Alaska schools need more teachers

D. Would it be possible for well-trained teacher to supervise several

E. Almost all teachers need salary

IV. Major complaints left up to village vote rather than to village councils

A. Village council presidents in both villages where I have taught

B. RHA working to increase the influence or power of councils possibly are

C. Alaska councils lack the funds

D. Although village council members are elected by own village elections, they do not act responsibly for the village as a whole, but rather for the good of their own family or clan

E. Too often villagers become engulfed in the responsibilities of public service

V. Better communications systems

A. Radio. There is one connected station usually

B. Newspapers and magazines arrive two weeks or more late

VI. Improving education

A. Providing for special education classes

B. Making local high schools available

C. Providing auxiliary teachers for students who are not doing

D. Making classes more readily available for students who need them

E. Put language lab in each school

VII. Better health care

A. Medical aid not adequately provided

B. Nearly all training institutions are needed

C. Doctors and nurses need to visit the village more often than once a year

D. Active health hospital facilities need expanding

---


Dean (Signed) - Dr. William F. Scott, representing J. Casper, representing Lassen Hot Springs, Concerning village problems is asked to take to the hearing, but letter reached at late as I am hoping to reach you soon.

Lassen Hot Springs is trying to mend from the borough. As a village teacher I am concerned about the future of their schools. Recently Lassen proposed dropping
the villages that were several rods of the road system. The villages were asked to respond to the idea. I wrote to Chief Harris, Commissioner of Education, who agreed to meet with Lamping's school residents to seek permission. Apparently the Alaska Department of Education does not want control of the village school and neither does NDGL. The H.I.A. did not seem very interested.

3. This school does not or has not ever had educational opportunities comparable to those offered in urban areas. Yet these students are expected to compete successfully when they move to Kodiak High School. Lamping's School consists of two rooms, twenty-six students in eight grades, and one teacher, without even so much as a crest for students. Supplies that are considered essential in the Kodiak City schools are nonexistent here. In many cases gas heat must serve five students per classroom.

Large Bay has no roads or streets. At high tide it is impossible for students to walk to school from certain parts of the village. Some house are in danger of falling into the ocean because of the embankment after the 1916 earthquake. There is only one public water source besides the school well which is not plentiful. At high tide it is impossible for many people to reach either of these sources.

All winter I have written to one organization after another in quest of solutions to these problems and have received an inadequate file of correspondence. However, in late February, through the generosity and initiative of the United States Department of the Navy, a solution to the problem was proposed. I have heard nothing since.

Much of my correspondence represents agencies who did not know of me. I have followed up at suggestions. Only the district superintendent, Mr. McCon, visited Lamping Bay in the last year, and I learned recently he has been transferred to the Kent Peninsula.

Possible solutions:

1. Rather than a central head the several agencies which purport to assist the students and establish a coordinated working program need to work in unison. A solution needs to be found for students who are in danger.

2. A central outstation will operate the village schools. At present we have...

3. Provide rural suprastructure and teachers who are sincerely interested in visiting in villages and only villages.

Hampstead - In several years of teaching in Alaska villages, no supervising teacher has taken the time to discuss problems on any other plan than a month-to-month basis, neither seeming that the total village situation amounted to a couple hours while school was in session, time which belongs to the student.

In our opinion, the Rural Supervising's position should be one of guide and support of the rural teachers in his area. The Superintendent is the rural link between the village and the urban center; between teacher and students, current implications in other places. At present this link appears not true.

4. Consider this grant for the teachers of rural teachers.

Example: I have visited schools and attended conferences where the majority of teachers felt the following extremely helpful and aimed toward, a formality to the education of their students. In many classrooms almost no room was taking place in school, learning instructional at the school level could help to alleviate this condition. Also, adequate teacher training could help.

5. The dedicated, interested rural teachers should be made known to those who are interested in teaching or who cannot afford to contact with them. We have many excellent rural school teachers who work year after year with virtually no recognition or appreciation.

6. Promote closer cooperation among the schools and other agencies such as the Fairbanks, Saturday University of Alaska, etc. at present, it is far too often that the rural teacher has no knowledge of available services until they have been pointed out by someone with interest for a certain school or program. This would be especially true for students who are in danger.

7. The proximity of Lamping Bay in a unique position in that it has not been able to... any program through such kind of teaching. Now that it is accessible, due to its belonging in this district, it is possible to create better teaching opportunities from the University of Alaska. However, other villages may have similar difficulties.
Another reason of increasing cohesion and pride among villagers would be the getting together periodically for play days, discussions, etc. by students, teachers and pupils in villages which can be reached by water, by wagon, or by air charter. Many villages could be connected by highways also.

As to the various health services, this village school has no record concerning the health status of its students. We have had a doctor only once this school year, the dentist once (3 days work). No x-ray examinations by a qualified optician have been made in at least two years. No audiometer tests have been administered for several years.

When testing urged upon me the water sources proved polluted, and on another occasion when I requested vitamins for dietary supplement, I was advised by the supervisor that the health of the children had not been a concern. At that time no less than one-third of the villagers were suffering.

7. Help the villages with schools which are adequate to modern instruction and see that this has the books, teaching machines, science equipment, etc. comparable to that used in urban schools.

Example: The list dictionary we have is older than 50 yrs. We have no guides, not even one microscope, no Bureau banner. This list could be expanded over several pages, but the above indicates what I mean.

8. Coordinate rural teachers through living facilities and salarize which renders the usual hours of service they must give to other teaching assignments.

Example: The teacher may travel several miles daily and yet have a child in her own family who is going to school.

9. I believe that the more the people are interested in learning the more interested you will be in your health. Thank you.

Sincerely yours,

MRS. DOROTHY M. TAYLOR
Teacher in Charge.

ANTHONY RURAL STATION

Sociable Edward Kennedy,
Governor, Washington, D.C.

Dear Senator Kennedy,

I have just learned that you will be coming to Alaska in April to attend hearings or the education of the Alaskan native. My wife and I are serving as Visitors of Akshok in Alaska, a small village located on the southeastern end of Kodiak Island. We have lived in Akshok for almost seven months and, in that time, we feel that we have developed some insights into the problem of education in Alaska.

There are, in fact, approximately 125 Visitors in Alaska, all of whom have been in their villages since September and have information concerning the ERA, and Borough schools in Alaska. I urge you to consult with these Visitors as a resource while you are studying the education systems which serve Alaska.

I would like to share with you the lessons we have learned through education in Alaska. Before the school in Akshok was run by the Kodiak Island Borough. The Borough operated a school in Akshok with the usual schedule of seven hours a day, five days a week. The children were divided into two classes, one for the younger children and another for the older ones. The school was located near the center of the village and was equipped with desks, chairs, and blackboards. The teachers were well trained and had experience teaching in rural areas.

In 1947, the Borough School District was established to replace the old Borough School. The District hired a new superintendent who visited the village to personally address the needs of the students. He then selected the new teacher, who was a trained professional. The teacher was highly regarded by the students and their parents.

The school curriculum included basic subjects such as reading, writing, and arithmetic. The students were encouraged to participate in extracurricular activities such as sports and music. The school also offered vocational training courses, such as carpentry and agriculture, to prepare students for future careers.

In conclusion, the establishment of the Borough School District was a significant improvement for the education of the Alaskan native. The new superintendent and teacher were committed to providing quality education to all students. The students benefited from the new curriculum and extracurricular activities. The school played an important role in the community, providing not only education but also a sense of pride and identity.

Thank you for your time and consideration. I hope you will be able to visit Alaska and see for yourself the progress that has been made in education.

Sincerely,

JAMES W. BROWN
Visitor in Akshok

ANTHONY RURAL STATION
they are so overcrowded that they rarely get to know all students well. The village teachers were able to use more of an answer. Dedicated and spending their first two years in Alaska, they were appalled to report that the enrollment of these boys was roughly fourth or fifth grade when they started high school. Yet they were expected to do much or tenth grade work at the Nikiski High School. When I spoke with the boys I was told that the work was too difficult in Nikiski and that it was hard to adjust to their new surroundings.

I could go on with this, but there are only the symptoms of a more basic problem which exists throughout Alaska. The various education systems which serve the Alaskan native are inadequate to his needs. The children entering their first eight years of schooling in their villages and need special programs designed to overcome the limitations imposed by this isolation. Yet instead of advanced programs designed to deal with this problem, one often finds mediocrity and sometimes even neglect.

Because of the small, isolated character of the villages there are usually only two or three teachers in each village. In the course of his first eight years of education a child may have only two different teachers. One poor teacher, one excellent, prejudiced individual, one continually crops the children of 20 to 30 or 100 Halves, Indians, or half children of one receiving a good education. As teachers are not properly trained and readily hired up here, there are many such teachers in the right not only dooming children to future educational failure. I ask you to consider these things carefully. Much needs to be done in Alaska to put the education of the Alaskan native on a par with that received by his while counterparts in Alaska cities and the lower 48. The Bureau of Indian Affairs and the State of Alaska simply cannot do the job unless they are given more resources and enthusiastically supported in their efforts to bring in dedicated and capable individuals.

Please let me know for these people.

Sincerely,

DAVID P. CLOUTIER

COMMISSIONER OF EDUCATION

January 26, 1969.

Dr. Clifford Hartman

GAMMEL, ALASKA

January 26, 1969.
It would tend to unify the lives and interests of the parents and their high school-age youth, rather than to intensify the cultural and generational "gap," as the present system of education does.

"...an important consideration of the development of a larger number of high schools situated nearer to the communities from which the students originate."

Sincerely,

VICTOR CAMPBELL, Chairman
CLARA WILHELM, Member
SARA WILHELM, Member
MARGARET KANNO, Member

Members of the Advisory School Board, Gambell.

P.J.T. EIDN, Associate


DEAR SIR: We are transmitting herewith, for your information and follow up as you see fit, Resolution No. 10 of the Association of Village Council Presidents, respectfully yours.

P.J.T. EIDN

ASSOCIATION OF THE VILLAGE COUNCIL PRESIDENTS RESOLUTION No. 10

WHEREAS, the Native people of Alaska lack the knowledge of the history of their program; and

WHEREAS the culture of the Native people is disappearing rapidly due to the transition of the Native people; and

WHEREAS the younger generation is in danger of losing their true identity, now therefore it is resolved that the Association of Village Council Presidents request the Bureau of the Alaska Native Affairs to include in their present curriculum modules and programs which teach the culture of our ancestors and our ancestors' language.

RECEIVED

P. THOMPSON, Secretary

SHEDON JACOBS, President

SHEDON JACOB, President
Committee on Labor and Public Welfare
Washington, D.C.

DEAR REPS.: I have just read in the Times Times of the hearing which was held on January 21, 1969, in the State Capitol in Juneau. The hearing was held by the Committee on Labor and Public Welfare of the United States Senate.

The purpose of the hearing was to consider the question of the adequacy of the education provided for the Native people of Alaska.

It is important that the Native people of Alaska should be given an opportunity to learn about their history and culture. The Native people have a rich history and culture, and it is important that they be able to learn about it.

I appreciate your efforts to ensure that the Native people of Alaska are given an opportunity to learn about their history and culture. I encourage you to continue your efforts in this regard.

Sincerely yours,
Dear Student Alumni:

I am writing to inform you of a change that will be taking place at the University of Alabama. As you may know, the current Student Alumni Association (SAA) will be restructuring to become the Student Alumni Association of Alabama (SAA-Alabama). This change is being made to better align with the mission of the University and to enhance the overall student experience.

The SAA-Alabama will continue to provide opportunities for students to stay connected with the University and its alumni network. We will be launching new programs and initiatives to support student success and engagement. In addition, we will be expanding our outreach efforts to reach a wider audience of potential students.

I encourage all current and former students to become involved with the SAA-Alabama. There are many ways to get involved, including volunteering, attending events, and volunteering.

If you have any questions or concerns, please do not hesitate to contact me. I look forward to working with you to make sure that the University of Alabama continues to provide a high-quality education for all students.

Sincerely,
John Doe
President, SAA-Alabama
University of Alaska or four year colleges and universities in the "South 68". They need a transitional experience that will provide them with an academic, social, and emotional stability in order to pass the next hurdles of their academic careers.

C. What are the Causes of the Problems Identified Above?

Answer: The causes of the major participation and lack of success in higher education can be attributed to three basic causes:

1. The large majority of Alaskan native youth have not been exposed to the contemporary technological world of a rapidly developing urban society. Consequently, they do not see the need for further education that will equip them to compete with more highly educated individuals for jobs in the modern contemporary world.

2. They receive little or no parental support or encouragement to pursue higher education. The parents face the same problem as is indicated in No. 1 and consequently they do not encourage their children to seek post high school education.

3. The quality of educational experiences that the native community is currently receiving is too mediocre for this group to equip themselves academically for success in higher education. This problem will ultimately be solved when they have a quality education in the elementary and secondary schools which is equal to the Caucasian middle-class.

D. What Is Being Done to Alleviate These Problems and to Meet the Educational Goals of the Native Student?

Answer: Again, speaking from the higher educational viewpoint, Sheldon Jackson College is doing everything possible to develop not only educational programs that are particularly adapted to Alaska and the Alaskan native, but is currently involved in an intensive recruiting effort to attract native Alaskans to Sheldon Jackson to gain their higher educational training. Every agency which is listed, Federal government, B.I.A., U.S. Public Health Service, U.S. Office of Education, Office of Economic Opportunity (Head Start and Upward Bound), state and local educational agencies and Indian and native associations are all involved in one way or another in trying to upgrade Alaska native education.

We should be doing that is not now being done to assure the Indian and native students the education in which they are capable.

Answer: I think the most important fact at the present time, in order to deal with the problems of Alaska native education is to get the Alaska State Department of Education, the B.I.A. and the appropriate Federal agencies together to develop a long range, comprehensive plan that will provide a quality education at all levels for all Alaskans. At the present time there are many groups trying to deal with the problem but there is no overall coordination or direction in accomplishing these goals. The development of a comprehensive educational plan for the state by the B.I.A., the State educational officials and the Federal government would channel the energy, ideal, and funds in a coordinated direction.

MARCH 21, 1969.

HON. EDWARD E. KENNEDY,
Chairman, Committee on Indian Education, Washington, D.C.

Dear Senator Kennedy:

Attached to this letter is written testimony which I would like to have introduced into the record of your committee investigating Indian education. I spent two years as psychiatrist with the United States Public Health Service in Alaska, and met Mr. Adrian Parmelee last year during his trip to Alaska.

I hope that this testimony will be of some help. I feel that your committee is extremely timely and hope that some positive action will come from your deliberations. Please let me have any further information or clarification of what I have written might be helpful.

I wish you well in this venture.

Sincerely,

JOSEPH D. ROSS, M.D.