The people of Alaska feel 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. Consequently, there exist, but opinions among many Alaskans who are isolated in such a way that they still feel in touch in much of the outer world.

The people themselves are very much bound. There are matters that have been born and raised in the area, representing cultural remnants of a former culture that subsisted in the products of the land. Native languages and dialects in their Northern environment with communities with. There are also representative of the culture of Alaska-Kom and a smaller number of native culture.

The Native youth often select the path between two different cultures in several ways. Often between the white and native culture, they feel the attractiveness of white ways, but cannot escape being the old ways even though much of their heritage has been lost to them by ignorance. They do not reject their language, nor the thought of their heritage in the way that has been done in the South, but many of the young people seem to speak the language of their children and grandchildren.

The result is that in a peculiar way they are left behind. Education does not mean much to them. Since they have no more than 3,000 of the children that they may have been a part of the school. They do not realize that education is an important part of their life. They feel that education is not worth their time.

In conclusion, the future of Alaska is uncertain. The cultural heritage of the Alaskan native is threatened by the assimilation of the mainstream culture. In the villages where passing is the primary occupation, education does not seem to have a particular function. In the towns, however, there is little or no opportunity to pass on their cultural heritage because of education.

There is a need to find ways that can give them the chance to learn about their own culture. They must understand how important their culture is to them. They must realize that their culture is a part of their identity. They must also realize that their culture is a part of their heritage.

To sum up, the youth of Alaska are at a crossroads. They are thinking about the future of their culture. They are trying to understand their own culture and how important it is to them. They are also trying to understand how important it is to pass on their culture to the future generation.
The people of Alaska and Siberia are nourished by a series of influences that have an unusual effect on the educational processes in the area. Alaska is geographically isolated from the rest of the United States and Canada, but contacts between many villages and the outside world are limited to trade that they are not limited in most other sections of the country. The people themselves, the climate, and the territory are factors that influence the nature of the education they receive. In many sections of the area, representing cultural remains of a Indian culture that subsisted on the products of the land on its culture, complex hunting and fishing, and the people's understanding of the environment. The people of Alaska and Siberia are influenced by the white culture of Anglo-European origins that has intruded upon the area primarily through the exploitation of the natural resources by the world. The teaching in the communities marks 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 and Siberia.

Native young people reflect the pull between two varying cultures in several ways. Caught between the white and native cultures, they feel the attractiveness of white ways, but cannot totally escape the old ways, even though north of their heritage has been denied them by ignorance. They do not write their old language, transmission of their heritage in the past expanded upon Oral tradition, but many of the young people do not speak the language of their father and grandfather.

The result is that in a peculiar way they are lost. Education does not meet much, and they have no sense of Lekokom in the future than they have toward the past. They do not realize that education will benefit a benefit. It will not help them with their many fish, for we do not learn hunting techniques studying various subjects, which they are Spanish, Russian, and directors. Therefore education does not mean to have any real purpose. A study of Alaskan native secondary school directors revealed that, "If the curriculum taught in the schools does not have a realistic function in the students' society (i.e., it is not geared to future economic potential), it is likely that there will be little motivation to pursue the academic as a means of an education." In villages where fishing is the primary occupation, education does not seem to have a realistic function.

In a sense, the youth of Alaska are at a crossroads; they are thinking in crossroads in terms of becoming members of the American Society. At this point in time, however, they are most often what they should become and will be used in the future, and they are different from the degree to which they will be inserted into the white society. Many of them are experiencing doubts about their ability to compete successfully in a relatively strange environment."

"Character E. Ketchikan, Alaska native Secondary School Board, p. 192.)"
The people of Alaska 888 themselves organized by a series of influences that have an unusual effect on the educational progress in the area. Alaska is geographically isolated from the rest of the United States. Communication does exist, but contacts between many villages and the outside world are limited in ways that they are not limited in some other sections of the country. The people themselves are of many backgrounds. There are natives who have been born and raised in the area, representing vestigial remnants of a former culture that subsisted on the products of the sea and tundra, spoke unique languages and adapted to their Northern environment with communities skilled. There are also representatives of a white culture of Anglo-European origins that has clung upon Alaska since the eighteenth century. The white culture has focused its attention 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 the part of the United States, geological isolation, and the clash between the two cultures, native and white, have left their mark upon the students in Alaska schools.

Native young people reflect the pull between two varying cultures in several ways. Contact between the white and native culture, they feel the attractiveness of white ways, but cannot truly escape the old ways, even though much of their heritages has been denied upon by ignorance. They do not write their old language. Allusions of their heritages to the past depend upon the tradition, but many of the young people are still not quite the language of their fathers anymore.

The result is that in a peculiar way they are lost. Education does not mean much for they have so many traits of operation towards the future that they have toward the past. They do not realize that education will be foolish. It will not help them until some point, for they do not have telling techniques studying verbs and adverbs, word origins, Spanish, typing, chemistry and physics. Therefore education does not seem to have any real purpose. A survey of Alaskan native secondary school students reveals that, "if the curriculum taught in the schools did not have a realistic function in the students' society (i.e., is not suited to his future economic potential), it is likely that there will be little motivation to continue the studies associated with the pursuit of an education." 1 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 its isolation. Education is not in their native heritages. Many seem to be unconvinced of the fact that they are native and try to hide it. On the other hand they are not completely absorbed by others of their group to be white. They are trapped, suspended between a past that is rejected, and a future that is only possible. The findings of anthropologist Seymour Parker about the students of Kakekarek would always mean in many other areas of Alaska.

In the youth the youth of Nisutlin is at a "restored"; they are thinking increasingly in terms of becoming members of the larger American society. At the same time, however, they are concerned about what they should accept and reject in their culture, and they are thinking about the degree to which they will be accepted in white society and to what extent they will be accepted in society about their ability to complete successfully in a relatively strange environment. 2

1 Charles N. Day, Joan Ryan, Seymour Parker, Alaskan Native Secondary School Dropout

MEMORANDUM TO COMMITTEE ON LOGIC AND PUBLIC WARFARE, SPECIAL SUBCOMMITTEE OF EDUCATION, UNIVERSITY OF ALABAMA, TO AFRICAN EDUCATION IN ALABAMA.

From Charles W. Ray, Assistant Director, Alabama Normal Training College, University of Alabama, Tuscaloosa, Alabama.

BACKGROUND FOR THE INTER-CLASSIC CONFLICT AND CONFESSION

The people of Alabama find themselves surrounded by a series of influences that have an unusual effect on the educational process in the area. Alabama's geographic isolation from the rest of the United States. Communication does not exist, but contacts between many villages and the Outside world are minimal in ways that they are not limited in other sections of the country. The people themselves are of many backgrounds. There are natives who have been there for generations, others who have migrated over the years. Meeting varieties of a foreign culture that subsists on the products of the land of the Delta, speak unique languages and adopt their unique environmental communities. The whiteness of a white culture, of Anglo-European origins that has introduced the black since the eighteenth century. The clash between these two cultures, the black and the white, has become the basis on which the conflict is situated. The union of the natural resources afforded by the white. The coming of the Spaniards 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 Alabama schools.

Native young people collect the pull between trying to maintain their culture in several ways. Conflict between the white and native cultures, they feel the attractiveness of white ways, but cannot totally escape the old ways even though much of their heritage has been denied them by ignorance. They do not write their old language. Expulsion of their heritage is the past expanded upon and rejection... 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 they have no basis of interpretation 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 their fish, for you do not have fishing techniques destroying vital and subjects, world events. Spend, typing, chemistry and algebra. Therefore education does not seem to have any valid purpose. A survey of Alabama's native secondary school curriculum reveals that, "if the curriculum taught in the schools does not have a realistic function in the students' careers, is not geared to his future economic potential, it is likely that there will be little motivation to engage the students 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 coal community there is little or no opportunity to better one's economic status because of an education. There is no pride in their native heritage. Many seem to be surprised at the fact that they are native and try to pass it. On the other hand they are not contented to either of their group to be white. They are trapped, confused between two that is real and a future that is only a vague hope. The findings of the sociologist Herbert G. Posner about the students at Tuscaloosa would also apply in many other areas of Alabama.

In some the youth of Tuscaloosa are at a crossroads. 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 black 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."
Students of all ages are aware of the problem they face in regard to identification with one another of the two equally potent terms. Sometimes there is a division within a family in attitude toward this problem. One boy, conversing with his teacher, makes the comment that he couldn’t see why some kids seemed ashamed of being native. He added that he was not native himself and didn’t make any difference to him. The boy’s sister was also in the classroom and heard the discussion. She shouted, “... you ain’t native!” A student caught this way cannot assert his native quality without risk of disrespect from his peers; neither can he deny it with 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 location 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 so is segregated for much that assimilates him in the strange atmosphere of school. Lee H. Salisbury, of the University of Alaska, describes the native student as he attempts to learn from a standard grade school:

"(he) 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 confuses 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 Fido who runs aroundipping and does not walk. They have a father who leaves for some mysterious place called 'o'gave' each day and never brings any food home with him. He drives a maruha called an automobile on a hard-curbed road next a street which has a pole—one on each corner. These polemen 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 cooking a strange food called 'coffies' on a stove which has no flame. But 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 she is certain they have been returned 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,' a queer old 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 eagerly use to him at home and which seems completely unrelated to the world of sky, birds, snow, ice and sea around him.

"There are none who say that the Alaskan native should not be encouraged to join the world. There are some who say that he should be taught to give up his own culture and adopt the culture which he hates. However, there are others who believe in the retention of the native culture. And like people from Sarawak in the edge of world, he is increasingly anxious to share in the wealth and opportunity he is shown to possess.

"(he) has been made aware of our modern way of life through his education. His parents who have worked hard for the advancement of human knowledge the Sumer, people who have learned that he does not have a possible and hardly fast."

"The Alaskan native is also a living, breathing human being who has been taught to believe in democracy and freedom. And like people from Sarawak in the edge of world, he is increasingly anxious to share in the wealth and opportunity he is shown to possess.

"But since the first whaling vessel reached the Alaskan coast, the native has been thrown, pushed into the modern world. The said 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 their country; they have a right in active partici- pation in that culture so they may find a place that has meaning for them. This will require the sacrifice of many long-hard-won values and not of the traditional ways of your older aborigine. "Just a promise will be a voluntary one if you there are any efforts to support the claim that the people themselves desire the change."

BACKGROUND 3. EDUCATIONAL POLICY
The impact of these considerations on the average student can be gauged by a low level of aspiration. His whole situation compels him before he wins success. He has little hope of bettering himself in the future. In fact his cultural pattern tells him that he should be as good—as not better than—his father in the various academic skills. Therefore he hopes to be a good fisherman, as a good barber or trader, as well educated as his father, but he often has little desire beyond this. It is very likely that if a detailed plan of the future was given out in the same area, a very different attitude would take place. This is a fact that makes for an open social class privilege for some and imposes deprivation for others. Lower class pupils from parents a skeptical about education that implies the double problem of educating in another culture and adjusting to the curriculum.

In some areas of Alaska, particularly where fishing is the major resource, commerce that may work against the education. What education does not seem as remunerative as the psychological recreation afforded by the school environment. Young men of high school age are economically able enough to make their income higher than their teacher. When a teacher labors for $1,000 for 5 months and his student may earn $500 or more in one summer month, education does not seem either desirable or necessary. In a private, commercial one school supported in British Columbia put this fact this way:

"You will never educate these kids until you dry up the bag." But the reality of the situation is as economic reasons that the teachers become worse through fishing is at least this teachers' except for even every few years when the rains are high. A more clear description of the situation, as an economic reason is expressed by one teacher is that "while in a given place in British Columbia, you have only one or two salaries. Economic factor failing normal school programs not only through their negative effect on acquisition of students, but because the farming and hunting students are considered (something positive in this economy), as sufficient reason to miss school.

In the Alaska's remark on dropouts, it is observed that inferiority feelings bring an end to education altogether, and that the negative effects of the school may put these students through our educational programs may cause even dropouts from school. "... self-image of the student was added with deep feelings of inade- quacy and inferiority. Such a detailed student design was very prevalent, and its existence was confirmed by many teachers. Such teachers and writing students noted that one of the important reasons why school dropouts and the lack of interest or action for lack of some interest. Students describe their school experience as dealing with the difficulties of the curriculum. This student's negative attitude is the main problem in the dropouts. He tends to be more while he is trying to learn things and often mentioned things in a language that students.

The negative attitude is reinforced by both the teacher and the student. Because these students tend to be considered just as an echo of the teachers. A study of the school's academic dropouts by Henschen found that 80% of the students had left school because their teachers were not interested and that only one per cent of normal grade failures. Another survey per cent were more of the..."
The teacher, too, often reinforces the feelings of insecurity, Beden, overt or unconscious, within both the same system and the B.A.S.A. school, in a spell that creates bondage between many teachers and their students. An inherent belief that one culture is better than the other is expressed in differing ways every day. Terminology such as "blacks are native" are too common to be other than tragic. The teacher is called in to believe this same type of concept through the remote ancestor on standardized text which are designed to bring in middle-class, American white children to a generalization of "blackness." The teacher is called in to believe this same type of concept. As a result of these practices, the entire value system is left with some automobile tires and asks students to identify, with kind of vehicle they think one, all the numbers of one’s first grade class in Brittany. Enjoyed that they belong on cars. Any child in the lower clean knows that time being on cars, according to the last answer, these students were wrong. A teacher who does not have an understanding of local cultures may feel that the students were not only wrong but that a mistake on such a simple problem indicates that the students are "dumb." But it is the teacher, and the teacher, that does not know the correct answer to the last question. In Brittany the most common use of tires is to hang them over the side of a riding boat for use as "finder" or precaution to keep the boats from being marred by contact with docks, rocks, and other, even. The youngest students are smart enough to know this and are justified by the ignorance of the year's "correct" answer.

Another way in which teaching reinforces feelings of insecurity is to lead to the dropout from the Intermittent of Alabama. Teachers expressed the idea that the "right" and the "right" student was for him to go to teaching school and thus be removed from the influence of homes and community. The implication of this idea is that home and community must therefore be a bad influence and that for sure the old "village ways" are gone for the better for young people. "Results of such beliefs when stated impulsively...and is 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 which will not easily be overcome. 1

It is perhaps the sudden 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 underpower effect in which the schools played a key part—to control the Indian, however subtly, of the inculcation of his culture...and to press him, however non-legitimately and unnecessarily, into the American urban-industrial-middle-class mold. 1

The Bureau of Indian Affairs educational policy seems best as cultural genocide, and involves a kind of psychological murder. The insidious and subtle goal of Indian education is reflected in this statement from a Bureau of Indian Affairs publication: "If Indians are to become native in the white man's culture, it is essential that schools expose Indian children to experiences, situations and ideas that are primarily white."

A more revealing means by which to accomplish the goal would be to separate, in all the Indian schools in the United States, the white students from the Indian students, to provide separate views, classes and cultural training. This is still carried on with aspects of non-Indian culture. As we will discover in full-blown form for many generations, the school must apply not only full-blown with the same type of activity designed for the white culture spreading medium." This apparently unnecessary activity is the ultimate destruction of Indian ways and people. It causes many questions. Why shouldn't we plan to have full-blown forever instead of for many generations? Why does the school be a "cultural spreading medium" in any one direction, from white to Indian? Why not be the school be a true spreading medium with a natural cultural content? As Kyle palate out, "the impact of what has been called "cultural spreading" has been disastrous." 1

The extent of the impact, according to Blyer, can be measured by the statistics of Indian alcoholism, unemployment, and suicide. The article ends with statistics, some "disappointing and emotional disturbances." The Indian student confronting this kind of basically
descriptive attitude in the school must "choose between contradictory values and attitudes.""

"He is placed, in Dr. Sloan'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 discerned source."

"Many simply make no choice at all and make what amounts to a psychological retreat, thereby acquiring the characteristics so many teachers and principals complain about as many Indian students: passivity, inaction, apathy, lack of 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 peers on a college campus, is apt to have a biased 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. Words may set trigger the same reaction in a student that they do in a teacher. Thus, when "Peter Pan," as mentioned in Naknek Village, the teacher's mind begins to associate with James Barrie, a little boy who never grew up, the English theater, 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 canner, well-known throughout the bay. Thus his mind moves in the direction of fish, bottles, 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 teacher is stranger in the town, and in the minority group in the village, much of the burden and effort required to develop understanding falls on him. His training and background should make the task easier for him. Native teachers are in the position of authority and control and possess key professional training; it is not reasonable to hope that school personnel would become familiar with cultural traditions in the hopes 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, "now teachers are often too isolated or too busy with adjustments to a new location to be able to locate informative source materials."**

**BACKGROUNDS NOTES

This general Alaskan Cultural problem works backwards that are reflected in statistics. "Of the 6,000 native adults who were of school age in 1960, 1,022 or 26.10 percent were actually enrolled in school."

Drop-out rates as high as sixty percent of total enrollment was found in B.L.A. schools in grades one through eight. "While teachers from Hoonah of Indian Affairs school might account for a fractional portion of the town, the major causes in simply early dropout."** Teachers have disclosed that of the students who manage to stay in school through the high school years, half will not complete their high school requirements; that is to say, they will not fulfill the requirements to receive a Bachelor's Degree.** The University of Alaska study also showed that, "64.97 non-white adults, twenty-five years of age and older residing in Alaska in 1960, 7,009 had received fewer than five years of formal schooling."**

The evidence for the greater remunerative rewards for education is reflected in the greater remuneration of the study of Brutal Pay by the Alaska State, Honoring Authority, King Salmon, of three villages in the region that were com-

** Back, p. 15.
** Back, p. 16.
** Fink, Fink, Parker, op. cit., p. 925.
** National Research Council, Alaska.**
** Fink, Fink, Parker, op. cit., p. 6.
** Fink, Fink, Parker, op. cit., p. 41.
**"..." National Research Council, Alaska.**
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 personal 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 materials used in the classroom. That is, appreciation for and understanding of local culture and geography should be expressed in text curriculums and materials.

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

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

5. The options available to native students should be realistically discussed and theDecorcontentious exploited thoughtfully. For instance: What is a man to do with his life? What does his own heritage expect of him? What is the world expected to do for him? What job is determined by his own heritage? What values can he meet? What resistance is there to the world he lives in?

6. Further there seems to be given in the ways in which culture works. The methods by which one can function and maneuver within a strange culture ought to be pointed out explicitly.

7. While learning about one's own heritage is crucial, it should also be pointed out that success in school is not in any way dependent on one's own heritage. Every student should be made aware that the world is changing and that they must adapt to that change, not only by improving their heritage but also by developing new skills.

8. The Rural Teacher Program at the University of Alaska seeks to train teachers specifically for service in Alaskan rural schools.
2. The Northwest Regional Educational Research Laboratory has been developing a series of studies for elementary students which will reflect the characteristics of Alaskan culture. These are being used on a trial basis this year.

3. The same organization is conducting seminars in sensitivity training and higher-level thinking programs for Alaskan teachers and administrators.

4. Alaska Methodist University is currently training teachers and guidance for Head-Start work in Alaskan villages. Child-rearing procedures, child physiology, early childhood education are topics covered in sequences of from one to three years.

5. Guidelines have been laid down for development of an experimental program at the Juneau School for these. This would provide for a special social studies class dealing with Alaska culture.

Alaska Methodist University has two Educational Personnel Development programs that are directly: with important problems areas in native education.

6. Teaching Handicapped Alaskan Eskimo and Indian Youth. This program is designed to enroll teachers and aides in isolated rural Alaskan schools with special emphasis on the teaching of English as a second language and development of supplementary curriculum material utilizing regional cultural resources.

7. Inter-Cultural Curricula In the Pacific Basin: A Project in Inter-Cultural Educational Personnel Development. The program seeks to design and experiment with inter-cultural curricula for use in the public schools of Alaska, American Samoa, and the Pacific islands. The purpose of such curricula would be to make the educational programs relevant to these isolated areas; to promote achievement of multi-cultural; to develop cultural pride and democratic participation among the peoples of these areas.

Both of the above programs depend on funding by the Office of Education, but no such help has been provided yet.

The University of Alaska has three programs pending funding.

8. A pilot in-service workshop for pupil personnel workers, teachers and administrators at the state level. This is a program to upgrade skills of present workers and develop communication skills.

9. A planning and training (on the level of the training of administrators, superintendents and principals) for the culturally disadvantaged rural schools of Alaska. This is a continuing program in the educational system.

10. The Improvement of Reading Instruction in the Alaska Rural Schools. This seems self-explanatory.

Status of these programs is unknown to the writer. There are no doubt other activities and proposed activities through the State Department of Education, Bureau of Indian Affairs or other agencies, but they are not programs with which I have any contact.
P.B.—I am keeping my supply of Kennedy buttons. Couldn't bear to throw them away.

We go to the Black to see Robert would jump to go to Ancharage or

Paloochzir to stay, but only if there will be an occasion. We want to take

care yourself and keep pump up.

A friend just passed a young of age 15 from to death between a bar

and a house. He should have been in school. Was a drunk.

St. Mary's Catholic Church,
St. Mary's, Alaska, May 29, 1969.

Rev. bp.

U.S. Senator for Alaska

Washington, D.C.

Dear Senator Kennedy:

In a recent letter you stated that Congress was

considering a bill containing the principles in memory of the late B. L. "Red"

Brecht. I admire the life Senator as a man dedicated to, always ready to help

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. And, I am grateful that you did not lack

political affect your visit. I have been a missionary for over a decade among the

native people of Alaska—in fact I had few the Easter holidays at Fair

Station and left some eggs just the day before you arrived there—and it is

a relief that the influential people of Washington, D.C., actually visit and see

what conditions in "the bush" are really like. I think it is unfortunate that there

are those that would like to form such excursions into a political football.

May I be held to mention some of the poor conditions that you may have

seen or heard about.

For example, when you were at New Station you could not have helped but

notice that the people have an running water in their houses, not even into the

villages. Yet the R.B.A. must have spent thousands of dollars for a water system

there. Some seven or eight years ago, a well was drilled but it turned out to be bad water.

Then they put in a small dam. In the "lower 48" it would undoubtedly work well, but here, where every particle of moisture freezes, dam and dam again anything can happen. And it did! Each year the dam has had to be

repaired. Meanwhile, up the really about 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 R.B.A.

Or, perhaps you may have noticed, that despite the quite complete B.R.A.

plan, there is not a shower for the women and children of the village. The men do take

shower baths, but the women and children suffer bath 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 Inakona parents,

of the village, back in 1967, for the use of the vacant Air Force buildings at

Bethel to be used as a boiling High School for their High School aged children.

The B.R.A. took it over and spent hundreds of thousands dollars in remodel-

ing a building—for what purpose—which was already excellently designed for

boiling facilities.

There are many things such as that which may be of little concern, I have spoken,

for many in various visiting local officials, but the general response is that no

Senator or Congressman is interested for that purpose in Washington, D.C., dictates

a certain policy should be followed, e.g. drilling a deep well

Meanwhile, tuberculosis is becoming more and more of a problem. Perhaps it is

an issue for them the harsh living conditions they experience, and the idea

which they can not, but alone cause the problem.

Enclosed (thoroughly dated letter) is an incident of the past, which shows what

happened on an official basis. The Inakonas petition was received after be-

coming confused it is regulated. After complying with all the procedures of the first

ominous the Inakona Petitioner at the St. Mary's hearing in Mr. Tyssen, on, or about, August 8 (of that year), the second petition arrived. Who wouldn't be confused!
Mr. William Tyree,  
Mr. Berry’s, Abingdon.

Dear Mr. Tyree: I have your letter of July 27. I do my best to answer the questions of ladies 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 you magistrate effective August 10, 1867.

You will be receiving a safe and looks from Lynch, the former magistrate who lives at Fortuna Lodge. You are to take this State Property, secure it, keep it, and place it in a place where it will not be destroyed or damaged and utilize it as magistrates.

I will endeavor to come to St. Mary’s and have the job for a few days or District Judge Marcus Keillor will come down and settle you.

The City Council should 1. as soon as possible pass city laws 1. appoint a city policeman and 2. have a piece 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 no doubt.

Sincerely,

William H. Sanders
Superior Court, State of Alaska
Juneau, Alaska, August 27, 1867.

Mr. William Tyree,
Mr. Berry’s, Alaska.

You have received your appointment for magistrate for the Wide Hampton District and an3 emblazoning is agreed with other applications.

I am pleased to see that you may be building a building or doing other things thinking perhaps that you were the only applicant 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 commitments depending upon the position until I have actually appointed you.

This letter is written in the hope that you will not consider yourself as being appointed or resign from the City Council until after you have received your appointment.

Sincerely,

William H. Sanders

"Agricultural Native Improvement;" Report by Judge Tyree, Juneau, Alaska.

Majority of the people both native and whites that I talk to feel that Nome Public School should not be built by Bella School.

There seems to be no problems. Some school kids may or would be set back in advancement to compete with Bell students, or Bella students that are taking special teaching to catch upgrades. Their ages would have to be lower than.

Nome public school should be built in different town area.
That Bell is a good vocational training high school along with high school curriculum. That home public school students who want to take vocational training could take classes at Bell according to teaching pace. Also Bell students that just took in home students with plans of going to college be able to attend Nome Public School for full time. This exchange system would be most beneficial to our native children who would have the free availability of student teaching at Bell for village children. The native feel that all high school students are in college material, there fore good vocational training can be available. But "good adviser" should be in school system to encourage student with good ability to go to college.

Along with plans for a Boys School gym and swimming pool should be included. Though we've seen the area very few natives know how to swim. Several children drown every year because they don't know how to star fish. We would like a swimming pool at Bell Boys School for all kids to learn swim and for recreation, an recreation is very limited 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 their best. These are the thinking of many parents. These children are given best at beginning of school and placed in different classes according to their test. Usually it looks like they are just repeating the natives from other area. Although they claim this will change and use an Alpahbet system.

No school bus is provided and should be for King Island area and BIA 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 also be a Junior College in our area soon.

Most of talented natives are lured away to other area and other states because lack of jobs and lack of proper job placement officers. They worry up with very little talent to work with.

To be a good student one must have comfortable home. I am not speaking of elaborate house but a house that comfortable with adequate rooms. Most of our native houses are living in kitchen and living room with no bedroom or little facilities. Many as 10 persons live in one room. This is a problem one cannot study at home, or take a bath. Much skin care are prevalent on native children, being crowded at home the kids are playing in street till late at night and leaves home at an early age.

Some being one of the many places with poor housing is always shut down. They say we can go to Alaska and borrow to build homes but that bank won't lend us money to these poor native people. They say Seaports housing Bill did not fit Nome long into villages. But these money going to Nome it hopes to other villages to them.

We have a very perfect program in Nome and Nome area. All proposals are not fixed and the local cap board has give up after three years of trying. Heartfelt, child care centers, both homes for King Islanders and other natives, help yourself repair, all these have never been funded—they say there is money.

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

As I stated there home in our home this creates a health problem also create a peronality problem as a native child will have a strong order. Thus making them have an awkwardness in the white community. This is not just in King Island but village, all cities etc. Nome which is made up out of native villages. Very little of us being done to preserve the Native culture, both by turns or other hands.

It is hoped by native leaders that natives of Alaska will get a substantial change. The BIA National Development Corporation we piggy back of our miserable homes aside and live in warm and clean houses, making our standards of living school and improve our health and education standard.
THROM ET ALIA INDIANS OF AMERICAN,
Amherst, MA, 1812-1839.

Sullivai REDWOOD, E. PENN.
Sllow.

Washington, D.C.

THOMAS E. PENN:: Received in a deposition submitted in lieu of our appearance before your subcommittee during your recent tour of Alaska Native villages.

Although the members of this organization now live in the urban area of Anchorage, we all came from villages and we all still remember them. We feel that we have, perhaps, gained insight as to the problem of growing up in the village and then moving into the competitive atmosphere of an Alaskan city. We have made the scotched transition, often in smalls of tremendous odds, but we also recognize that there are many pitfalls yet in our way. We also recognize the difficulties 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 will consider these views as a part of the total picture of Native educational needs in Alaska. We wish you success 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. JACOBY, President.

THE EDUCATIONAL NEEDS OF THE ALASKA NATIVE PEOPLE

(From the Thump & Haida Indians of Anchorage, Anchorage, Alaska)

Although education, in and of itself, is not a panacea for the ills of society, the American Experiment has shown that education is the most effective vehicle available in the architectural process. Historically, waves after waves of peoples with a wide variety of cultural backgrounds have settled in the New World—French, Dutch, Germans, Irish, Irish, Italians, Chinese, Japanese. At first, they tended to form sub-communities within the cities and remained relatively aloof 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. That process was considerably accelerated in the latter half of the nineteenth and the first part of the twentieth centuries as the nation embarked on the great experiment in mass education.

Acculturation has always been a two-way street—more so in America than elsewhere. Yet while the minority was being educated in the ways of the majority culture, they were also able to exert a considerable influence by way of the educational process, 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 historic, ever changing and flexible. Problems and intolerable conditions that affected the Old World were often more often than not resolved in the New.

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

(Ano appears that a major contributing factor to the rapid and ethnic unrest sweeping across our nation, is the breakdown in this architectural process. For while the Negro has been told to join the society, he has been hemmed in and hesitated to approach it with any confidence.)

The Thump and Haida people, along with Alaska’s other Native peoples, possess a unique position in the American society. They know that the old ways are far disappearing, and that they and their children must change with the times if they are to survive. They also know that education is one method of acculturation, and the amount of progress occurs within a short period of time—for their sons and daughters to go through the process in one generation. Yet they also desire to retain that which they know is right and has value. Therefore, they propose that they become a part of the culture that will ensure that many of their ideas and ways will be accepted and that many of the problems now afflicting the state and nation may be alleviated. However, the Native people are not able
to gain the new education by themselves at this time—they need hands help from the society at large. The work of the assistance required may be estimated from the following:

After 100 years under the American flag the illiteracy rate in the South, West and Southeastern regions (among white Native) runs between 22 and 12%, (for the U.S. 5.2%); for the state 6-5.6%.

The read books of the Native people who have attended school have recurred them in sixth grade education.

Less than 30% of the tribe's 50,000 Native 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 private promotion figures indicate that a mass movement of Native from the villages to the urban centers of the state will take place within the next three decades.

Atmospheric disease and mental health problems are most acute among those Native who have moved to urban areas without adequate education, and thus been thrust upon an unprepared social market for jobs or training programs.

Yet those Native who have had an opportunity in scarce five-year education (in, first grade through college) do as well or better than the Native in the state.

In other words, a massive displacement of the foreign population produces tremendous problems for the society in the near future. If these people were properly educated and had the funds to come to an urban society, they would be contributors to that society rather than a potential threat. A criminal approach is not in any visible sense for all to see.

The Congress has before it now, or will in this session, a bill that proposes to extinguish Native claims on the land for a large cash settlement. A billion-dollar Native Reorganization Corporation is to be set up that will, if it were, be controlled by the Native themselves. The reasoning is that the settlement money will not be disturbed but will be invested for the benefit of the people in perpetuity.

But the basic problem still remains: where are those trained Native people to come from?

In order to prepare the people for the immediate future, various Native groups in Jacksons have, during the past winter, been encouraging those with the skill and ability to return to school either for refilling programs collegiate or graduate work in criminology. The Bureau of Indian Affairs and other agencies have been confind in the form of local funding programs. (Many of the people with high skill potential are qualitatively unadapted to live on the reservation, in addition to loss of salary, they must contemplate spending $15,000 for a degree and another $10,000 for the $2,300 that might have been spent, but by and large many excellent programs甭re more paper programs because they are not pro-

To conclude, for example, the Bureau of Indian Affairs has a very good vocational training program for Native undergraduates, but has gone difficultly in providing institutional help for all those who are interested and eligible. Furthermore, the program does not include graduate students because the lack of funds.

The state has established systems of State Operated Schools throughout the rural areas, and in the process of abolishing Bureau of Indian Affairs schools whenever feasible. The state constitution requires that the state provide an equal education to all of the children of the state, but again this is not always the case because of the need for funds. For example, federal aid funds are lent directly in the state's General Fund and hence appropriated by the Legislature. Too often urban Indian schools have been cut from this community disfavored rural needs and appropriate those funds as if they came from the state treasury alone.

In addition, that is the only act that has seemed to disturb the Bureau of Indian Affairs—adequate is to say that there has schedules made of Governor rather than the administration. In the future, innovative programs are poorly coordinated, inadequately funded and urban oriented. As a result, rural education in Alaska appears to be squeezed both.

What is needed is a positive attitude—often by both the state and federal governments. One is that the people make the decisions, and the second awareness at the rural areas of this state. The needs are obvious, im-

What on time for long drawn out and detailed work.
PROBLEMS OF CHILDREN TODAY

(Edith thermometer, Principal Teacher, BIA, New York, Alaska)

Part 1: PRINCIPAL PROGRAMS RECOMMENDED TO TEACHING CHILDREN STUDENTS IN BIA SCHOOLS

I. Language Barrier
   A. Dakkons spoken at home
   B. Child learns English at school
   C. Child uses English at home
   D. Little reason or occasion to practice speaking English

II. Hunger factors
   A. Children eat out of bed and come right to school without eating, combing
      hair, or washing
   B. Rice, beans, and vegetables, although served regularly, are
      inadequate
   C. School cook often too ill-trained, lazy, or apathetic to cook
      food which is available for the children's schools
   D. Nuns lock up the cook 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 snacks was a typical
      menu of $2.00 per week cook who had had eight years experience
   F. Children beg out of teacher's house on Wednesdays and Thursdays
      a. Thursdays and Fridays are Heavy Playing Days for the parents
   G. Fatigue factors
      A. Children decide their own bedtime
      B. Council passed a law saying all children were to be in their
         houses by 9:00 p.m.
      C. Children play around school houses until 10:00 or later
      D. The lights are large at the school
      E. Village dances at Aviary begin after 8:00 p.m. on school nights
      F. School teachers are considered bad if they refuse permission to
         use school buildings that start after 8:00
      G. The teachers are judged bad even when they postpone it to
         school buildings ending beginning at 7:00
      H. With many small houses, when one family member is sick, drunk, or
         having a late party, the other members do not sleep as well
      I. House so small that there must be well-to-well sleepers

IV. Hearing problems
   A. Two to forty percent of school population has draining ears or
      other hearing problems in one ear or both
   a. Ears damaged before child ever reaches school
   b. Doctor gives directions over radio for ear care, medical aide relates
      directions, the mother does it one day, skips two, does it once again and
      thus neglects it completely
   c. Two different parents seen in two different communities sleeping
      child in the ear or in a public place
   D. With hearing problems, it is doubly hard for child to learn a second
      language
   E. Child needs more individual attention than teacher can give in a
      regular classroom environment
   F. Hearing aids and auditory trainers are slowly acquired through
      proper channels
I. Too often child breaks hearing aids
B. Child must wait until he is older before he is trusted with hearing aids
C. Nurses check ears, recommendations are made, nothing happens
a. One special speech and hearing teacher in Ruthebus teaches fifty
   students
b. That teacher may be a superior teacher who is very conscien-
   tious but, I think, it is impossible for her to do the job adequately
   with that number
V. Right problems
A. Sleigh was checked this year with a device which looked to be similar to
   Sleigh Chart
b. Sleigh Chart indicates complete only
C. Myopic children are generally among the better readers
B. Glasses provided at minimal fees or perhaps free
b. Plastic frames break easily and must be replaced by owners
C. Parent allows children to wear glasses at school but not at home; some $1.75 for new
   frames and at the same time buy a $100 snow mobile
C. Public Health doctor would not fit less than age ten students with glasses
b. Reason given was that he was not well enough trained to fit them properly
PART II. UNEXPECTED RESULTS CREATED BY PRIMARY PROBLEMS
I. Overaggressiveness
A. Students two or more years behind their counterparts in lower forty-
   eighth
B. Reasons for overaggressiveness
a. Bilingual students taught in second language
b. Child hungry and comes to school only for food
C. Child frequently too tired to study in school
D. Many children have hearing and sight problems
E. Parents will over indulge and other children out of school whenever they have
   some work for him to do at home
F. Some children are 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 feelings toward school can adversely affect
the younger students’ attitudes
A. Some of failures felt by older student can be used as whip lash on a
younger, more successful, student
B. Unsuccessful students call younger successful students “gnawak” (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 ad-
   ministration
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 most 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 no few students 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 Ruhune schools
I. Electricity made available

A. Would eliminate much of the need for fuel oil or gasoline for heating, cooking, and lights
B. Oil and gasoline are expensive to have shipped up so far
C. People always run short of fuel oil and gasoline every spring and summer from the N.B.

II. Better mail service

A. Would improve the determining of a favor in mail delivery
B. People often wait for fishing for food, sickness, and other ordered items to be delivered
C. No landline strip
D. Village mail service shut off 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 so
F. Telegrams are expensive to send

III. More Jobs

A. No new people in Newtok are welfare recipients
B. Alaska needs needs
C. Would it be possible for one well-trained teacher to supervise several schools, and willing, instructional aides to help with the teaching?
D. Alaska schools need more teachers

IV. Major decisions left up to village voters rather than to village councils

A. Village council presidents in both villages where I have taught have been the chairman or the secretary of the council
B. RHA working to increase the influence or power of councils possibly are indirectly placing into their hands of the council
C. Although village council members are elected by own village elections, they often do not get responsibility for the village as a whole, but rather for the good of their own family or clan

V. Better communications systems

A. Radio. There is one community 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 training for students who are not heard
D. Making classes more readily available for those students who need them
E. Pet language late in each school

VII. Better health care

A. Medical needs not adequately filled
B. Longer extended training programs are needed
C. Doctors and nurses need to visit the village more often than once a year
D. Active health hospital facilities need expanding

LANEY HAY SCHOOL, LUTON, ALASKA, APRIL 7, 2539.
the villages that were served, reach the road system. The villages were asked to respond to the idea. I wrote to Chief Hartman, Commissioner of Education, who asked me to advise Larner Bay residents to request retention. Apparently the Alaska Department of Education does not want control of the village school and neither does DOH. The B.U.A. did not answer any letter. The educational interest in such villages as Larner Bay is fairly insecure.

This school does not or does not ever hold educational opportunities comparable to those offered in urban areas. Yet these students are expected to compete successfully when they move to Kodiak High School. Larner Bay School consists of two rooms, twenty-four students in eight grades, and one teacher, without even as much as a crate for supplies. Supplies that are required essentially in the Kodiak City schools are not available here. In many cases gas cans must service equipment storage shelves and tanks.

Larner 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 houses are in danger of falling into the ocean because of the subsidence after the 1964 earthquake. There is only one public water source besides the school water which is not purified.

At high tide it is impossible for many people to reach either of these services.

All winter I have written to education authorities in another in quest of solutions to these problems and have an impressive file of correspondence. However, to date nothing definite has been accomplished. Mrs. Pfeiff requested that we bring solutions to the problem. I wish I had some. So far the people of Larner Bay have not asked.

Much of my correspondence represents agendas which I did not see before. I have followed up all suggestions. Only the district superintendent, Mr. Korsy, has visited Larner Bay in the past year, and I learned recently that he has been transferred to the Ken Peninsula.

Possible solutions:

1. Build a central head to the nearest schools which could permit the villages and establish a coordinated workable program needing only a few teachers. These solutions would have to be carefully worked out and the money appropriated in advance.

2. The whole operation will operate the village schools. At present we have three.

3. Provide rural superintendents and teachers who are sincerely interested in visiting in villages and work with village.

4. Americans' second years of teaching in Alaskan villages, no supervision has taken the time to discuss problems of any other plan a rural teacher who was then, believed that the traditional visits amount to a couple hours while school was in session, thus which benefits the students.

5. In my opinion, the Rural Supervisors' training should be one of guidance and supporters of the rural teachers in his area. The Superintendent is the real link between village and the urban center, between leader and supplicant, current implications in other places. At present all this appears to be.

4. Improved training programs for the teaching of rural teachers.

Example: I have visited schools and attended conferences where the majority of teachers, but the yellow exterior literal and area rumbling, a familiarity to the education of your students. In many classrooms there we made no request for, which is required instruction at the college level could help to alleviate this condition. Also, adequate teacher training would help.

The dedicated, intrepid rural teachers should be made known to those who can help them and the problems they face.

5. The dedicated, intrepid rural teachers should be made known to those who can help them and the problems they face.

6. Promote closer cooperation among the schools and other agencies such as the clinic, service, University of Alaska, etc. of present. It is far too often that the rural teacher has no way of knowing of available services until they have been needed. They are often known only by letter from urban schools. Therefore Larner Bay is in a unique position in that it has not been able to secure such services through city schools. Lack of service, because of its belonging in this district, is it possible to borrow services through the University of Alaska. However, other village may have similar difficulties.
Another bank of increasing cohesion and pride among villagers would be the getting together periodically for play days, discussions, etc. by students, neighbors and others in villages which can be reached by water, by road, or by air charter. Many villages could be connected by highways also.

As to the variable health services, this village school has no records concerning the health status of its students. We have had a doctor only once since the school year, the dentist once (3 days each). No eye examinations by a qualified optician have been made in at least two years. No audiomonitor tests have been administered for several years.

When testing urged by 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 children's health was not so acute. At that time at least three-fifths of the villages were served.

7. Develop the villages with schools which are adequate to modern instruction and see that they have a library, teaching machines, science equipment, etc. comparatively to that used in urban schools.

Example: The big dictionary we have is older than I am. We have no guides, not even one microphone, no Bannister turner. This list could be expanded upon several pages, but above indicates what I mean.

8. Compromise rural teachers through living facilities and salaries which extend the normal hours of service they must give in order to be effective in a foreign environment.

I will be most interested in learning the results of your hearings. Thank you.

Sincerely yours,

MRS. DOROTHY M. TAYLOR,
Teacher in Charge.

ANTHONY ROYAL STATION

SADIE E. EDMONDSON,
O.D. Senate, Washington, D.C.

DEAR SADIE EDMONDSON,

I have just learned that you will be coming to Alaska in April to attend hearings or the education of the Alaska native. My wife and I are serving as Visitors Volunteer in Akisko, Alaska, a small village located on the southeastern end of Kodiak Island. We have lived in Akisko 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 110 Visitors Volunteers in Alaska, all of whom have been in their villages since September and have information concerning BIA, State, and Borough schools in Alaska. I urge you to solicit Visitors as a resource while you are studying the education systems which serve Alaska native.

I thought I would like to share the experiences we have had with education in Akisko. School in Akisko is run by the Kodiak Island Borough. The Borough operates on a three-school basis: the Upper Akisko elementary school, the middle school in the school district, and the high school in the School District. The Borough is responsible for supporting the schools and the districts. The Borough is also responsible for deciding the board of education for each of the schools in the district.

I would like to request that you see the Indian Education Program website for Alaska, as it may contain useful information.

The disregard for the needs of the village schools reaches fantastical proportions. The school in Akisko was without paper and pencils for two months because an administrator forgot to send them down here, even though he was school-aged again and again to do so. Akisko has no record maker, no tape recorder, no duplicating machine, and there have been no supplies for the film projector for over three months, despite the efforts of the teachers. The school has not had running water for three months although the threat of the State Health Department is looming if they do not fix up some soon.

In my opinion, the attitude of the Borough has seriously retarded the education of the Akisko children. In the last few months I have watched four high school students drop out and return to Akisko. They constitute roughly half of the group which left Akisko in the fall to attend high school. I asked why they dropped out—I rated their guidance counselors in Kodiak. I asked the village teachers, and I asked the students themselves. The guidance counselors did not know why the boys had left. There are so few counselors in Kodiak and

Dear Sir: At the January 8th meeting of the Chehalis Advisory Board the rural education proposal was discussed at length, and we would like to express our opinions on this subject.

1. The proposal to build facilities in five cities in Alaska to provide high school education for the students from the villages is much as we desire. We do not see a limited type of program as we had anticipated what the possibility of regional high schools was proposed.

2. The lower status high school students have the privilege of attending schools near their homes, even in larger, less densely populated populations. It is not uncommon for such areas to have high schools with as few as 30 or 50 students enrolled. Why can’t such a school be considered for Alaska as well?

3. For those students this year there are approximately 70 students from St. Lawrence Island who are attending high schools all the way as far as Yakutat. There are also many who could attend if there were a high school located on the island.

4. From experience by previous students from students who have high school education, most students would like their children to get their high school education closer to home. There would be an opportunity for travel when they live for college, etc.

5. We believe that there is a decided benefit to the village to have a high school in the community.

(a) There would be an increase in activities for the community (social, cultural, athletic, etc.), creating around the educational institution.

(b) There would be an opportunity for parents to participate and take part in the educational activities, which would be a great stimulus for the parent, and the community.

6. It’s possible that a higher education or the adult to witness the benefits of learning.
(d) 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 is doing.
2. We would like to urge that careful consideration be given to the development of a larger number of high schools situated nearer to the communities from which the students originate.

Sincerely,

VICIA CAMPBELL,
GRACE WHITEHEAD,
MARGARET ANDERSON,
NANCY WILSON,
ARMINA KANDYHE.
Members of the Advisory School Board, Gambell.

[Attachment]

PAMELA DIXON, President.

ASSOCIATION OF THE VILLAGE COUNCIL PRESIDENTS RESOLUTION NO. 15

WHEREAS, the Native people of Alaska lack the knowledge of the history of their progeny;
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 in accurate history of the native people of Alaska be written; and it is further resolved that the Association recognizes the value of the title III, ESHA, Project which begins this program and is proposed by the State for the pixel and St. Mary’s high schools and requests approval of that program.

PI TRINHIS,
Secretary.
MOORE PATEYK.
President.


Senator WAYNE MORES, Committee on Labor and Public Welfare, Washington, D.C.

Dear Senator Mores: I have just read in the Tuesday Times of the hearing which you plan to hold the first week of December on Indian Education in Alaska. I am President of Sheldon Jackson College, an institution owned and operated by the Board of National Missions of the United Presbyterian Church in the U.S.A. Sheldon Jackson schools have for 90 years been meeting the changing educational needs of native Alaskans, beginning with a training school, an elementary school, an accredited 12-year high school, and now an accredited two-year college. Sheldon Jackson schools are the oldest continuing series of educational institutions in Alaska that have been predominately controlled by native education. It is for these reasons that I would request you to include representatives of Sheldon Jackson College in your hearing in December. The personnel of Sheldon Jackson can provide a discussion as a private institution that other agencies cannot supply.

Senator Bartlett, Senate Grounding, and Representative Pollock, all these are familiar with the program and work of Sheldon Jackson schools. Yearly these
A President of Alabama State University, Mr. J. B. Stith, President.

A PROPOSAL OF ALABAMA STATE UNIVERSITY TO HOST THE FIRST NATIONAL CONFERENCE ON MINORITY STUDIES.

1. What is the goal of an educational program for black students?

2. How can we achieve this goal in our educational system?

3. What are the challenges and obstacles to achieving this goal?

4. What are the benefits of having a diverse student body?

5. How can we ensure that all students have equal opportunities for success?

6. What steps can we take to promote diversity and inclusion in our educational institutions?

7. How can we measure the success of our educational programs?

8. What role can parents and community leaders play in supporting educational initiatives?

9. How can we prepare students for success in college and beyond?

10. What are the responsibilities of educators in promoting diversity and inclusion?

11. How can we ensure that all students have access to quality education?

12. What are the implications of our educational policies on society?

13. How can we address the needs of underrepresented groups in our educational system?

14. What steps can we take to ensure that all students have equal opportunities for success?

15. How can we create a welcoming and inclusive environment for all students?

16. What role can educators play in promoting social justice and equality?

17. How can we measure the impact of our educational initiatives?

18. What are the benefits of having a diverse student body?

19. How can we ensure that all students have access to quality education?

20. What steps can we take to support students from diverse backgrounds?
University of Alaska or four year colleges and universities in the "South 69". They need a transitional experience that will provide them with an academic, social, and emotional stability in order to prepare them for college. 

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

Answer: The causes of the major problems and lack of success in higher education can be attributed to these basic causes:
1. The majority of Alaskan native youth have not been exposed to the contemporary technology 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 problems as 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 by and large does not equip them 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 are equal to the Caucasian middleclass.
4. What is being done to solve these problems and to meet the Educational Goals of the 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 begin their higher educational training. Every agency which is tested, 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.

The effort that should be made is not now being done to assure the Indian and native student the education in which they are so lacking.

I agree, I think the great impetus is at the present time, in order to deal with the problems of Alaska native education, 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 Alaskan. 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 cooperative educational plan for the state by the B.I.A., the State educational officials and the Federal government would channel the energies, ideas, and funds in a coordinated direction.

MARCHANT, MAR., APRIL 14, 1969.

HON. EDWARD K. KENNEDY, Chairman, U.S. Senate 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 psychiatrists with the United States Public Health Service in Alaska, and met Mr. Adrian Pomeroy 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 feel free to seek any further information or clarification of what I have written might be helpful.

Yours truly in this venture,

Sincerely,

JOSEPH D. BICK, M.D.
I would like to offer the record the following brief testimony on Indian education. My experience with the situation is as follows: I spent two years (1926-1928) as a psychiatry and Chief of the Mental Health Unit of the Alaska Native Health Area Office, Indian Health Service, D.P.H. Presently, I am a Fellow in Community Psychiatry at the Laboratory of Community Psychiatry, Harvard Medical School. My testimony represents my opinion only and not the Indian Health Service or the Laboratory of Community Psychiatry. Because my work was limited to Alaska, I cannot speak to the total problem of Indian education, but am most familiar with the situation as it existed in Alaska. The basic structure of education for the Alaska Natives is as follows: Most children from the rural, or both parts of the state are now able to attend grade schools within their own villages, either administrated by the State of Alaska or, by the majority, by the Bureau of Indian Affairs (B.I.A.). Those few young children who still wish to attend school day away from their parents, go to my knowledge, quite a limited number. Even so, a mental health point of view this is a very serious situation with repercussions.

The major division of children and discontinuity of family life in the Alaskan population occurs during the high school years. One of the main points that repeatedly occurs is the division of the high school school and the associated life are full. The trend of high school education is, again, divided between the State of Alaska and the Bureau of Indian Affairs. The BIA maintains three boarding schools for the education of Native Americans. One is located in Sitka, Alaska; and two are located outside of Alaska: one is in Cheyenne, in Wyoming; and the second is in Cushing, in Oklahoma. The total population in the BIA boarding schools, as far as I know, approximates 1,000 children. Nearly one thousand of these children have to leave their homes for a few months a year, in order to attend high school, a situation, which very few of us in this country would choose.

The State of Alaska maintains regional facilities in a slowly increasing number to expand the number of children of the same age to receive them. Some of these services cover only the portion of the rural areas itself as in Dillingham, Bethel and other areas, with little or no real provision for boarding facilities; the BIA schools in Nome is attempting to serve a regional high school with boarding facilities. There is a plan for building in Bristol Bay and in the smaller cities in Alaska, such as Fairbanks, where they attend high schools in their towns. But these are few in number. Thus, the basic structure of high school education, as I see it, is a dual system, with the BIA depending on the boarding school as its key unit and the State moving toward regionalization of educational facilities.

This duality is extremely unhealthy. The goal of education often becomes lost in the more superficial problems which inevitably are present between the different agencies. There is, as far as I could see, no coordinated plan for educational programs. Let me put out early in this testimony that as a psychiatrist, I do not define mental health in the strict sense of the phrase, confined to the role of the management of labeled mentally ill people. Rather, I seek an intimate relationship between the psychological and social aspects of society and the implications produced by these institutions. This is especially clear in the cross-cultural situation. The traditional Indian family is not a concept which is as common here in the West. If this point were accepted we could immediately see the ramifications of an attitude toward the Indian family. For I believe the same could be said for the other institutions dealing with the native peoples of Alaska. The concept of a family is an act of uniform or "congress" blending between and within agencies of both the state and federal government. The existence of this duality would make a task of reorganization of institutions and bring us, I feel, to the same conclusions as those who have stated before, that the situation is quite similar. I would feel that this duality in the education system must be settled.

The major question is the magnitude of the present term, given the fact that I believe major changes are in order in the area of Indian education and the need for fostering in the high school grade and his actual level of achievement. Problems related to English as a second...
participation by the native people themselves in the education of their children. They are needed for an emphasis on training of native people on a large scale who can work in the schools, both in teaching and administration.

Another area of concern is as a psychiatrist is the poorly planned introduction of rural schools into communities which already have substantial problems due to cultural change, lack of job opportunities, housing shortages, ill-health. There is mounting evidence in the field of psychiatric epidemiology that there are communities which can be described as socio-culturally organized or disorganized. Although formal studies have not been done in Alaska, there is sufficient evidence to support the idea that many of the rural Alaskan communities can be viewed as "disorganized communities." This applies most particularly to some of the larger rural communities, rapidly growing towns which are intermediate points between the native villages and the urban centers. It is these larger rural communities which are the natural sites for regional high schools as these communities now function as regional centers for other state and federal institutions and private enterprises.

It should be clear that unplanned introduction of regional high schools into socio-culturally disorganized towns would increase educational problems, rather than improve the education picture. What I am advocating is a balanced and coordinated attempt at planning so that the regional school develops in concert with efforts at regional planning. The emphasis should be on the process of reorganizing disorganized communities. There are methods of approach along this line which I will not discuss here since this is not the central topic.

In conclusion, what is needed is the development of regional high schools in towns where the students can have an atmosphere of home rather than that of dormitories.

The regional school must be part and parcel of a regional plan for economic and social development.

STATE OF ALASKA DEPARTMENT OF EDUCATION.

Hon. THE SENATOR, 
Chairman, Subcommittees for Indian Education, 
Washington, D. C.

Res. 11608-Notice of Education

DEAR SENATOR KENNDY: The attached Prospects will provide for you and your committee an overview of a seven-year plan to meet the critical housing needs—classrooms and dormitories—for native and Caucasian students living in the unorganized borough of Alaska. At least 1,000 secondary students of native extraction in rural Alaska are attending schools in Chetcoo, Oklahoma and Chena, Oregon. Another 200 native students are being transported to the southern panhandle of Alaska to attend the Bureau of Indian Affairs Mt. Edgecumbe School.

The attached plan provides for a number of choices for native students in obtaining secondary education. Because of the great need of students—culturally, socially, and economically—no one method will meet the needs of all. Area secondary, junior high schools, Grades 7 through 12, are planned for some of the smaller areas such as Fort Yukon, Tanana, St. Mary's, McNeil, and ultimately other locations. Larger regional high schools, Grades 9 through 12, with supporting dormitories, are planned in areas including Bethel, Nome, Kake, Unalakleet, Anchorage, Palmer, Skagway, and Ketchikan.

A third choice: namely, the boarding home program is a part of the overall secondary education plan. In this program the students from the rural areas would live with foster parents of Caucasian or native extraction in various areas of the State offering high school opportunities. A fourth program would be the provisions for secondary education in the immediate village or town, including such areas as Harrow and Glenns. Wherever the regional area schools are built the students living in those communities would, of course, attend the school.

More details may be obtained by examining the attached plan. It should be noted that millions of $2,500 million will be needed for the construction of classroom—dormitory spaces and an estimated $50 million for dormitories. Operational costs for the years School 1976 are estimated at $5 million.

The State is making efforts in various ways to improve facilities, equipment, and staff in the 100 schools under the operation and administration of the Department of Education. This critical need must be met if students are to be successful in a secondary education. More funds are needed for staff in-service education and training, since many teachers, of necessity, must be recruited from the "South 80" in native arts and crafts, native dialect, anthropology, etc., are essential ingredients in the in-service program. The University of Alaska, the Northern Regional Educational Laboratory, along with the State-operated schools, are involved in projects to develop creative instructional materials for our native students.

A third critical need in rural Alaska is preschool education. This involves programs for the three- and four-year-olds, as well as kindergarten experiences. It is estimated that there are 4,000 students in rural Alaska, ages 3 through 5. To meet the needs of this number would require 300 teachers trained in preschool and early childhood education, an equal number of teacher aides, and a minimum of 300 classrooms. Research has shown beyond a doubt that organized, social and educational opportunities at this early age have the greatest impact on the development of language, cultural, and social habits and attitudes as compared to any other period in a child's educational development.

The fourth critical need in rural Alaska is adult education. Repercussions for students become more meaningful and valuable if a parallel program in adult education is started soon. Such education should not include only the development of skills for idle, but a set of social and economic values as well.

A town without a culture is more regrettable than a town without a country. The emphasis, therefore, on adult-preschool, public schools, and adult-should attempt to develop a polie in the native culture, extending to the human dignity that he rightfully should be entitled. Cultural programs should include the best that has been retained in the native culture and promote the best in terms of values and attitudes of the Western culture. In this way, and only in this way, can the native people feel security and the opportunity to make choices consistent with their own culture and the culture of future years. The regional secondary school plan is designed to provide for educational choices close to the home environment, so in this event a student is ready, educational opportunities at the 9-12-16 years. Yours sincerely,

CLIP 2. NATHAN, Commissioner of Education,

ANCHEECA, ALASKA, January 24, 1961,
talking about this girl managed to secure the educational system and has graduated from the University of Alaska but she is exceptional. What of the others who are so often cited as delinquents in their books (cars, rebellion, wrong streets and delinquents) and that high school language completely foreign to them? To teach them something about other children in the first grade of a New York school has resulted from books that spoke of Them and had put their failure right up before them.

The day of censure and not only the passing of the hrone is (otherwise) among many of the eighth graders there are at the fourth grade level, but boys and girls in the schools that they are inferior to this white race that are pictured in their books. Many SA students were too polite to reveal this truth either for fear or safety for their methods of dealing with the students and the community at large. Thus, it was possible for an intelligent, smart, member of the Snowbird village council, breeder of a number of this breading, which served in the intelligence divi

sion of the Army, to tell us in all sincerity that he knew them not as stupid and feeble but as children and they were not in this community. They were simply people usually apprehended as for being in the wrong and referred to as themselves as "snow biquettes" or "yellow biquettes." This is why the SA system of "education" was done to the people of school, added too that the children that are not very close friends, there are some people who have a thick and close connection with us. They should without any of our modern conventions.

One of the articles describes the teaching of teachers from the villages. I am not saying that I do not think that there are differences in the teaching of teachers here and in the villages. I see that it is possible that the SA policy of relocation has never been the same for the villages.

I would very much prefer for the teachers to be closer and closer to being two very different cultures. Without extra-curricular and cultural activities, the people of the particular community must be aware. From this, the argument here to present the white society and white and one must have the ability to really have our learning.

I have also enclosed a copy of the today's Times, a weekly newspaper with a wide variety of articles, designed by the Snohomish students. It features an article that illustrates the SA policy of relocation and the idea that some people who have been in the villages.

It is true that they are too slow and appear somewhat being in writing than they do in practice. In the light of my experience, I would suggest the following:

1. The introduction of textbooks staples to the Real Athabaskan child.
2. Vocabulary building and cultural awareness, and cultural values to the students.
3. The development of child development and social awareness in the curriculum and cultural values to the process.
4. The improvement of the social structure and topics such as the formation of associations and the hand plants to be included in current social awareness in the curriculum.
5. That involvement by teachers in the community life be actively encour-aged, if not mandatory. By this I do not mean merely getting together at basketball games. Teachers should endeavor to find out all they can about their particular village (Ripkles, Blarney, available game) and thus could be incorporated into the curriculum as well as help the teacher to a better understanding of the people.

6. That the present system of sending students to segregated high schools thousands of miles from home be ended.

7. That a mid-term recruitment system be adopted for enrolling and properly motivated teachers be launched by the RSA. This system seems to enjoy considerable support in society and undoubtedly may prove that area students, if found out about, it is not interested only in the high salaries and the prospect of making a fast buck.

8. The RSA sponsored graduate-student program—where local people are trained to teach in the village school is a commendable one. They intend to incorporate the New Career concept into this program so that eventually these people will be certified teachers, but, judging from the literally past rate of progress, "eventually" might not be until 10 or 20 years from now. If this program could be expanded and speeded up, the results would be well worth the additional expense. In the long run it would be much cheaper for it would facilitate the purpose of importing teachers and upgrade the quality of education since then foreign teachers have so much difficulty relating to their students.

I do not claim to be an expert on native affairs or education but it is a matter of conscience that I write this letter to you. There are many native leaders in Alaska mentioned in these articles (William J. Halseth, Byrn Mattot, Ed Sheep), Hugh Nichols, Howard Black, John Stotler) to name a few, who would prove to be a more valuable source than myself. You have recently visited some Indian reservations in the lower 48. If there is any possibility that you could make such a visit to Alaska I would urge you to do so. Aside from education, there are many needs that exist to be met among the village people and if a prestigious senator such as yourself could learn from hand about the problems and lend support to a developmental program it might make all the difference in the world.

In the minds of the rest of the U.S. or at least the Congress, Alaska is still "Seward's Folly" as illustrated by the ignorance or indifference that led to that negative body turning down $1 million repeal for native housing in 1937 when many times that amount is actually needed; and in that same body extending and Alaska cities from the Model Cities Program when even San Juan, Puerto Rico was included. Mr. Sargent Shriver, during his Alaska visit last summer, made the statement that Nome was the same as he had ever seen. There are over 100 rural villages that have the same housing conditions. If not worse, as Nome. In the future Congress may be considering a bill on the settlement of the native land claims in Alaska. I pray that they will act more fairly and wisely than their present record.

This nation is certainly not proud of her record of dealing with the American Indian. The isolated group of Kuskokwim have not yet been placed feasibly on land that no one else wanted, so far from being a climax to the Indian's idea of progress, for they have not, by respect and fair treatment, by adequate education, by including them in the advances of our times. I心头 consideration of preserving cultural survival. It is true that Alaska is a Territory—and by becoming an American territory process down their roots and losing those to change on the other hand.

As a Baby But at the same time I am sufficiently aware of the need of these students, and of the need of Alaska for teachers, that I do feel it is my responsibility as an adult, as a professional person, as a member of the community, as a member of the Board of Education, as an involvement in my country and her problems, and I feel it is my responsibility to present these students and to present them as possible growth as the Peace Corps and VISTA and I feel it is a tribute to this that many of us do not see this as well as we do, that I was one and that many of the students and it is, of course, the value of the students and it is, of course, the value of the students, that several of the older students are mentioned in the above-mentioned, and each of the students and I was one of the students who was there, and the students and Mr. Kennedy and all I said for will not easily be forgotten, particularly among younger generations, how to the knowledge and sense of caring that we have gained will not be forgotten. My only wish is that he was still here so that I could thank him for his students.

Thank you for your attention to this letter. If I could be of any further help or if you need more information, I would be glad to assist you in this matter.

Respectfully yours,

Mrs. Roald A. KennedY.
A. What are the goals of an Educational Program for Alaska Native?

The BIA program for high school education for Alaska Natives seems to be one that will make a good report on paper rather than a genuine concern for the individual needs of their efforts, we need graduates that are prepared to go on to higher education as an alternative graduates that will be ready to make a living in the complexities of social life.

The goals as evidenced by the program seems to be to put the young people through mechanics of high school thus give them a diploma when the logical time of graduation seems growth is not a part of this education except by chance.

Educational goals our organization believe should be: integrated public school education. While the BIA is charged with the greatest part of Native education--the goal should be quality education with a wide choice in higher education institutions open to graduates. Greater emphasis should be given to social participation as a probe to Village citizenship to society anywhere.

B. What are the educational problems of Indians and Native problems that are of concern today and your organization?

1. A. separate-school status

2. A. transcriptionist's increase in teachers

3. Recruiting of teachers and the attitude of service to the natives in the native to enter the teaching course of study with pride with his heritage is lacking. Natives are not interested in the best opportunities.

4. Relating service to everyday life through education needs to be a natural part of life.

5. Most of the high school graduates "go on" but since they go on limited.

6. The high school graduates are limited to U. of A. Blessed Institute, Santa Fe Institute, and Arts. Fort Lewis, Colorado, A Few to Sheldon Jackson College and Alaska.

7. Grades in the integrated grade is attendance. Attendance record at Monst High school is good. No drop-outs were noted at Mount Edgecumbe last year for the last several years. Some students with discipline problems have been handled.

8. Native boarding schools do not put emphasis on social growth through home life or social activity outside the village.

9. Mt. Edgecumbe High School has stated that students come to school from elementary schools operated by both the BIA and the state, with a poor grasp of English and reading comprehension. This points out the need for greater emphasis on language and reading.

10. There is or plan known to be public for Regional High Schools for all the students for Mount Edgecumbe. This organization is concerned that Alaska Native be brought on planning policies and be allowed to participate in planning. This is not unreasonable to consider.

11. Students are not away from their home for high school education.

12. Native leaders of the state of Mount Edgecumbe, and Oregon, with about seven.

13. Petition in social and emotional problems are reported.


15. A. transcendant for converted Kewa.k High school. This has been done the business in the handling of operations of school by the state and the idea in the village. The state is interested in the work of the BIA today constitutes a great step forward.

16. Good work is being done in the Wayside School which is a good example of what is being done in the wayside School. Students are allowed "free to be involved in the Wayside School in a Superb peace. Competency activity in groups on Saturday for the purpose of sports. Competency activity in groups on Saturday for the purpose of sports. Competency activity is minimal with personnel and students. It is in its incipient co-

C. What are the educational problems of Alaska Native?
family. Shopping and church attendance in Sitka cover most of the community involvement. Inter-school activities are also minimal.

6. What are the causes of the problems identified above?

1. There are cultural differences between the students and school staff. Identifica-
tion of the student to his heritage in society and to our state and national history doesn't seem to be known. The first citizens of Alaska do not have a program of learning that will help him develop a pride in his heritage.

2. Language, history, social attitudes, science and math are all relevant but why they are relevant can be uncertain. Teachers often say, "They don't listen and don't care." Subjects then make more sense. Simply stating in an abstract list learning.

3. Teacher preparation in teaching the student from a different cultural back-
ground should result in weathering the subject or over-simplifying the facts. Presently the student in high school for higher education. Graduation from high school should mean the student has actually accomplished all the requirements and is ready to go on to college or he should know he hasn't yet prepared to go. Counseling in this area should not be left to non-teaching counselors who seem to wait for the student to come to see them, which they may never do. Especially those that need it.

4. Good mental health is only a by-product. Crowded student housing in a contrib-
uting factor to complaints disease as well as the psychological and emotional problems at Mount Edgecumbe High School. In the two main dorms, there are no doors on the walls that separate the living sections. Pelottians and car-
tains alien for some semblance of privacy. The pressure of perpetual close-
living is apparent in the behavior of the students in their dorm life.

5. Separation of the child from the Family during school years is like agreeing to give up your child to the unknown hoping that it is the best thing for him. Per-
ents can't be involved with what he is hearing or how he is learning in his perspective on what this learning can mean to the village. There can be no parent-teacher interaction or involvement enough correspondence between parent and child. Some parents have to find someone to write to them for one reason, another being irregular mail delivery. All students write regularly each day for the "mail list" to be posted. When they don't hear from home—they get excited, even disturbed. This connection to home is most important.

6. Many young people leave home for some distance place for high school—educa-
tion in his "self-concept" as a member of a village is detached. As a member of the dominant society? He is placed for his education in an artificial society where everything is scheduled by others, planned by others and supported by subsidy. Mount Edgecumbe High School does not relate to the island community as a whole. It is considered a pavilion to have home town or to be checked out for a visit.

7. A very important part of the students' life in the dorms is neglected.

8. What is being done to solve these problems and to meet the educational needs of the native students?

Community involvement and the school's own recognition of the need to involve the chil-
dren in their own education in ways that are meaningful is the point. But the more immediate needs of the student's physical and social activities available here.

The President of Sitka Public Schools has invited students from Mount Edgecumbe High School to join them in certain classes that are not offered at Mount. The schools use the education to the advantage of Native students.

The most important efforts being made by our camp is to insist that the BIA and the State work out the help of the renewable there in to involve dorms.

The Federal Government through the BIA is providing high school education until the state can take over.

The Public Health Service is aiding the natives of Alaska to work with them-
side by side to identify needs and to help implement programs to correct health problems. This has become their policy.

The state has been engaged by the local camp and other supporting organizations to hold public hearings on a Master Plan for Education for rural Alaska that no place be abandoned without active participation of those who are affected. This concept for high school cannot be thwarted. Alaska natives under our state constitution, are entitled to public school education but the scope goals used
FARMAN, ALASKA, November 19, 1885.

SIR: Members of the Board of Regents of the Territory of Alaska,

Addressed to the Superintendents of Indian Education.

The Interior is a vast tract of land, and the Indian Education is an impracticable one. The schools are too far apart to be of any use, and the children are too far away to be of any good. The schools are too small to be of any use, and the children are too far away to be of any good. The schools are too small to be of any use, and the children are too far away to be of any good. The schools are too small to be of any use, and the children are too far away to be of any good.

Sincerely yours,
Ralph Pearson, Commissioner.

[Signature]

December 2, 1986.
And the argument that high schools in the bush area are not as important because they are not reached means to me to be a rather worthless quibble. No school in that area are financially feasible. The same argument that is applied to high schools holds for any class of children too. And still we build these overcrowded, we do not stop, and if we are financially feasible, they are overcrowded, and that is enough to justify them.

Under our present system we generally admit to high school mainly those that we think capable of going on to something higher. Not much attention is given to the less academically gifted. Moreover, boys and girls with talent for voca
tional training, but poor in academic subjects, are often turned down when they apply for high school. Apparently no thought is given to the idea of training them to go back to their own areas where vocational skills are so badly needed.

From all this results a social problem: all of our best boys and girls are sent off to the city, and we are left with the crude, some not even literate. There is a lack of a great deal of necessary young people. In villages where there should be a half-dozen or more growing up a year, we have none, sometimes we have, sometimes we have, until we are afraid we are going to lose the whole country.

Handicraft programs, and the like. At the same time we have as many as 20 young men and women going to high school in the year of the harvest.

I have heard of from government workers who go travelling around the country on behalf of funds and various projects. "What do you want them to do?" They get money. And in 20 years from now there will be one left in the same spot. So we should plan a different program. And how government programs seem almost to be geared towards this objective. Bible-study literature is dispensed on government school bulletin boards. Salvation army programs, the general migration of high school students to schools elsewhere, are giving some indication that the government is not on a mission of extending our native people in order to support the bush area, and area money on welfare checks. That impression is, of course, wrong. These school programs are meant to help the native people. But the impression given to churches, the press, the program spreads much more like: 'Let us educate, let educate' the native people.

James P. Vot, B.J.
progress from semester to semester or circumstances.\textsuperscript{2} Education therefore is the formation of the whole person, and its character; in the formal process many other influences and different processes. This formal process and often acquired quite independently of the traditional classroom, without the Representative have shown equivalent results with their reading and still more personal engagement.

It seems, in general, that on the whole, State School students have failed to grasp their goal at the start, in no exact manner; and this has been shown without much thought the generally accepted thing that the traditional American curriculum, convinced by a diploma after so many years as reasonable and successful grades in a school operating more or less the thousand of other schools throughout the country, though it is very different circumstance.

My conclusion is, that the more-defined education as a point of departure, and making abstraction of the actual situation of the American system at large, our educators should more or less turn again and consider the Alaska Bath circumstances and that what the desirable goals, goals they should discover the original situation that is truly sensible and the native students at this stage of the embryo of the traditional situation surrounding a way of life. Further, education means give them the tools they will need to lead a truly useful and successful life, not only as individuals, but also as entities with responsibilities to larger groups, their community and our State.

Before we have merely and simply brought to our native communities the adopted style of academic education following the elementary schools of America, here are some of the things that have and are happening.

Individuals with girls above average for that type of education are very different and personal ambitions are given a chance to go abroad all right, but in most cases they do only by individuals, enhancing their social responsibility and qualities as well as their native aspirations. These diplomas allow them to obtain a better life in our Great Society, yet for themselves alone time these are but few entities for their newly acquired skills, so they move in the city or often in other States. In this process, the Native Community is deprived of the best possible men, and the State\textsuperscript{3} and the Territory lose their most valuable resources.

The individual has been brilliantly educated doesn’t cease as well, he has been reinforced in his ability to get the best diploma, but with gradually grows, a skill that is truly satisfying life: half simply disappear in the anonymity of the city and a culture job, and again we shall be deprived of a potential leader. As in those they have the talents or character to pursue academic education all the way. They drop out and eventually drift back to their villages, submerged to the rest of their life.

If they are also educated in the best academic education they succeed, few will think of marrying a native man who is educated and a role won’t even be a positive to offer all the comfort and good life of the city which he has helped accumulate. Also, if they aren’t actually applied and drop out, they are now and the drift back to the village, will go on in their hard life, but will drift to city jobs easier to find than for them than for the boys, and as such they’ll really stand a chance in the city.

The reason for more interest in academic studies from the point of the boys who are educated, and who have been shown to begin with, necessarily complete freedom but no pressure of time to do anything but what they want, and as such appear in these studies in their junior year come back to the village soon afterward, even if the job, and it is destiny.

That academic education seems to destroy the village of its useful leaders, and also shows the dangers of such education has been successfully demonstrated by efforts in the recent past. If indeed there is such a quick change at all in many places the young men themselves are convinced of the program. Our present educational program is trying to correct it, and is creating a very serious public problem.

I would also like to take you on a personal observation: while it is most important to pay great attention to the special needs of the young people, if we neglected to study the needs of the parents. It’s rather a necessity. Also, I think that the solutions to the problem are not purely academic in nature, and that education concerns with the human person, basically the same under all circumstances. As a solution from circumstances themselves in an academic and is it taken for granted that an educated worthy of the
the year this man can live happily with his family, be his own boss and still make some additional money by trapping. A more severe similar way of life is almost probably possible for the villagers of the Coast if a scientific survey was made of the woodcutter resources and the people were given technical and financial help to utilize them. It seems that in recent years the people of the Lower Selkirk have been doing quite well with their own resources, particularly in spring and summer, but the Eastmain seems to have abandoned the farming there to the Russians and Japanese and how long will we be able to keep them off our farms if we do not realize the potentialities of the place? I don't think the picture shows up too far from what may really happen if we give our peacemakers the proper orientation and preparation... and certainly the State could not find better human potential to develop our rural resources than among our own people from the villages.

My experience in the villages since I wrote three lines here a month changed the picture expressed them. I may say they have rather contributed to strengthen them. That is why I am grateful for the opportunity given me today to present them again.

OFFICE OF ECONOMIC OPPORTUNITY,

Bos. Robert L. Lawrence,
Commissioneer of Bureau of Indian Affairs,
Department of Interior, Washington, D.C.

Dear Mr. Lawrence: I have enclosed a copy of a self-explanatory letter from William J. Richet, M.D., Our Western Regional Health Consultant, who recently returned from an Alaska survey visit. Both our agencies are vitally concerned with the welfare of the Eskimos, and I feel Mr. Richet has prepared the area where rapid administrative response can result in dramatic health benefit to the Eskimos, with an increase in our resource situation.

In my capacity as Chairman of the Subcommittee on Health of the Alaska Field Committee's Advisory Council, I would urge and request you to take all necessary steps to see that Dr. Richet's suggestions about the Medical aspect of Indian water supply's water supply is implemented. In addition, our priority and particularly the VISTA volunteers in Alaska would be happy to work closely with the Bureau of Indian Affairs in the villages similar to Kekuluk with a test water supply in the town and a relative surplus of good water available from the BIA school water supply system.

Alaska years,

Joseph E. Blaine, M.D.,
Assistant Director of the Office of Economic Opportunity for Health Affairs.

The Kekuluk Water Supply.

A common problem facing the Kekuluk village to the Bethel area and, quite likely elsewhere, is intermittent water supply associated with infant and childhood diarrhea. The Kekuluk villagers are given in some detail as it is such an illustrative case history and it also demands immediate action. Kekuluk is a village of approximately 35 families and 200 people, about 90 miles of Bethel. It is a river village located on a delta (a slowly moving backwater). When I saw the 1950's president of the village committee, Mr. Alec Pavia, what the major health problem was in the village as he saw it. I was adequately told when he said "Our problem is a bad water supply and the unclean drinking of children particularly in spring and summer." Mr. Pavia, the health aide, concurred that in spring and summer the water supply and infant diarrhea was a real problem in this village. He and I reviewed the present water and sewage systems in the village and then explored possible improvements. At present water in the winter is obtained from melted ice and is approximately 40°C. In the summer, it is generally not boiled before use and cleanliness by hand, although possible, has not been practiced and may not be feasible. In addition, the villagers, when they have used chlorinated water, have objection to the taste. In the summer water is obtained out of the River. This is only a few years ago that the village, adjacent to where the dogs are poisoned, but

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as far as possible from the waste disposal area. The river in this area is slow moving, often greatly dirty. A water sample of November 6, 1967, provided by the State of Alaska Department of Health and Welfare Division of Public Health, Laboratory No. 217A, revealed the most probable number of coliform Escherichia coli present was greater than 10, a notation on the laboratory report states that the water was "unsatisfactory...water unfit for human...and...". An application for a village water supply was investigated by Mr. Julie Morgan and the village council and they rendered the impression that it would be a solution if two years before a village water supply could be installed under Public Law 62-12. (Correspondence supplied.) As Mr. Pavilla and I were discussing the possibilities and difficulties of clarifying muddy water, running pipes into a faster moving area of the stream, drilling wells, etc. it became apparent that the Bureau of Indian Affairs school had a water supply. Furthermore, the maintenence staff for the school, a native of Kangas, was present and we went up and talked to the caretaker, Mr. Bill Bergman. He didn't see that there was any specific reason why the likelihood couldn't use some of the BIA water. I inspected the water supply and it appeared that the school had a well greater than 100 feet deep that was electrically pumped, preventing freezing-up, and is pumped by a Jacob Century C-6 pump. Water is automatically chlorinated, stored in two tanks, and with a capacity of approximately 750 gallons, and is then transferred to two pressure tanks and distributed throughout the school building. These tanks supply water for the teacher and his wife, the school and these toilets for the students, and probably the heating plant boilers. The water supply was built for a capacity of at least twice the current size of the school as it was anticipated that the village was going to grow and this would be a type of MISBAMination facility.

Mr. Flora submitted the village money to buy at least a moderate amount of equipment (clarification, polishing, pipes) with which to run a line from the school through a couple hundred feet to the school and from there to a BIA traded plumber in town--Mr. Oscar Cutter, in Bethel. I discussed this problem with Larry Sickles; Mr. Sickles and Dr. Shaw promised the BIA traded plumber, Mr. Sickles, however, they promised that they have no authority to handle the hardware purchase of hardware, such as (giving, pipes, valves, etc. They also stated that they have no authority to handle the hardware purchase of hardware with the villagers, thus we have a situation in this next month or two where we will still have two small infants and children getting sick due to a contaminated water supply. It is not unlikely that this village could suffer one or two infant deaths. The solution appears simple and virtually immediately achievable. Mr. Julie Morgan, Kangas,Via, in a paper of all aspects of the problem and in following. However, approval for water-supplying the school may well be necessary. If this approval is sought through the usual channels, there is a likelihood spring and summer will pass before it is achieved. Therefore, it seems not at all likely that a solution can be found which will generate maximum possible productive, self-sustaining momentum. In addition, it seems that village water supplies should be in one other village in the Bethel area, Kwikatin, they also stated that they have no authority to handle the hardware purchase of hardware with the villagers. Thus we have a situation in this next month or two where we will still have two small infants and children getting sick due to a contaminated water supply. It is not unlikely that this village could suffer one or two infant deaths. The solution appears simple and virtually immediately achievable. Mr. Julie Morgan, Kangas, Via, in a paper of all aspects of the problem and in following. However, approval for water-supplying the school may well be necessary. If this approval is sought through the usual channels, there is a likelihood spring and summer will pass before it is achieved. Therefore, it seems not at all likely that a solution can be found which will generate maximum possible productive, self-sustaining momentum. In addition, it seems that village water supplies should be in one other village in the Bethel area, Kwikatin, they also stated that they have no authority to handle the hardware purchase of hardware with the villagers.
Dear Dr. Kioskig: I want to take this opportunity to re-emphasize the critical nature of the water supply problem as outlined in my recent Alaska trip report to you. As we have discussed, this is a situation extremely critical in many Seluic villages throughout Alaska. Not only adults, but women, small children and even infants are forced to use highly contaminated and dangerous water supplies. The result, as you know, in often disease and, in the case of infants and other, extremely delicate, persons, may well be death. My concern is heightened as there is no need for this to take place at all in our country. Kioskig. I am apprising an abstract of my report outlining the seriousness of the problem and a possible quick, easy, and inexpensive solution. This can definitely work in Kioskig and may well be generalized in many other villages alike.

Although Kioskig is small and only a few hundred people are affected, I do not feel that responsible health and other professionals can stand idly by when the solution is so close at hand and the cost of action is quite literally death. During my brief stay in Alaska I did as much as possible to arrange for a solution. However, I feel a concerned, rapid input from Washington could spell the difference between success and failure. Let me close by asking for your assistance and urging the most rapid action.

Warmest personal regards,

Sincerely,

William J. Buell, M.D.
U.S. Department of the Interior,
Bureau of Indian Affairs, Bethel, Alaska, October 29, 1925.

By William J. Buell, M.D.
Western Representative, Office of Health Affairs.
Berkley, Calif.

Dear Dr. Kioskig: This will acknowledge receipt of your letter dated October 17, 1925, to Mr. Richard Hirst, Superintendent of the Bethel Agency, regarding the water supply situation at Kioskig, Alaska.

Mr. Hirst is presently on a fact-finding trip but it is expected back in the office on October 24. Your letter will be brought to his attention immediately upon his return.

Sincerely yours,

Mary M. Kioskig, Secretary to Mr. Hirst.
U.S. Department of the Interior,
Bureau of Indian Affairs, Bethel, Alaska, October 29, 1925.

By William J. Buell, M.D.
Western Representative, Office for Health Affairs, Office of Economic Opportunity.
Berkley, Calif.

Dear Dr. Kioskig: We will be pleased to hear, I am sure, that I wrote to Mr. Piquett at Kioskig about the water problem the day after I talked with Mr. Hirst. I want to reiterate that it has been our policy to share water with the lakes wherever we have a deeded right. Mr. Hirst is now out of town and will be gone for most of the week so it seems there will be a delay in his response to your letter to him. Please feel free to come out and see us whenever you are in town.

Sincerely yours,

W. William Benedict,
Education Program Administrator.

P.S. That's quite a signature you have! Do you write that way because you have to write prescriptions? Ha!
DR. ROBERT J. SCHUMETZ
Program Resident, Director, Modern Employment Training Center, Philco-Ford Corp., B & B Division, Madison, Calif.

DEAR MR. SCHUMETZ: Let me take this opportunity to thank you for your hospitality last Tuesday, when Mr. Shively, Mrs. Morgan and myself visited the Modern Employment Training Center. As you know it was my second visit and their first. Frankly, I had some reservations about the program after my first visit. However I felt there was a significant difference in the time of the operation this time. Particularly outstanding were the increased feeling of warmth shown by the staff toward the students and an increase in their sensitivity to the emotional and cultural needs of students in addition to their actual vocational and educational requirements.

As you so doubtless realize I have a particular interest in Alaska and in the various Federal programs affecting the Alaskan native, the Eskimo, Indian or Aleut. My only two remaining areas of concern are really outside the control of Philco-Ford. Frankly, the native status is somewhat of a rough approach and the recruitment, at least is regret to the Eskimo population. A survey sent to a village by a Recruiting Office followed it with a letter saying the village was too far away and possibly his whole family involving itself profits, and the permanent move thousands of miles into a different culture should not be undertaken with scanty information and rarely, if ever, hastily. The sounds as though your note "The Big Choice" attempt to address this problem at least to part. This would not be so serious were it possible for the Alaskan native to return, to Government expense to his home, if the training and travel were compatible. As this is not the case there is a kind of economic imprisonment peculiar to the Alaskan trainees which really applies much less to American Indians from the lower 48. I was particularly touched by the several staff members who alluded to the work of so many Alaskans and Alaskan Indians to return to Alaska and the closest they could come being Seattle. Independent of the possible personal tragedies that can grow out of a situation like this, I think it is worthwhile to look at the technological needs of a developing area such as Alaska. In this case I would have to question the wisdom of systematically selecting trainable men and women from the native population, militating them in the acquisition of skills needed in Alaska, per effectively denying their return. I realize this is not realized by the philosophy of the Modern Employment Training Center, yet I want to share with you my thoughts in these areas.

Payment after graduation, adjustment to the world of work and personal happiness on the part of the trainees as well as his family are the major matters which concern me, yet seem to fall more in the province of the Bureau of Indian Affairs following personnel rather than yourself.

Once again let me say how much I enjoyed your operation and particularly going over with both a vocational and intellectual feeling that it is indeed a worthwhile program addressing the educational, social and vocational needs of the trainees.

Sincerely,

WILLIAM J. BHUMKE
Western Representative, American Association of Social Workers

OFFICE FOR HEALTH AFFAIRS
San Francisco, Calif., January 23, 1949

Mr. William E. Tatele
Juneau, Alaska, Director of Indian Affairs, Department of the Interior, Washington, Calif.

DEAR MR. TATELE: In my capacity as Western Representative, Office for Health Affairs (office for the Alaska Native Health Service), I am writing to you in connection with the recently concluded program of the Alaskan Native Health Service in the county of Nome. This is to report that this program was an important and a positive step in the development of the health needs of the Eskimo and Indian population in Alaska.

At this time, in cooperation with the Alaska Native Health Service, we have been planning a program for rural health services in the Bethel unit and the city of Nome. Through contacts that are now in progress, we believe we are making headway in the program development we became aware of the Philco-Ford project in Nome. If this be so, I would like to express to you my intention to visit Nome during the next few months and see for myself.
I would really appreciate an opportunity to discuss Bureau of Indians Affairs program in the State of Alaska with you sometime in the very near future, particularly as they relate to the anticipated new health programs of S.E.O. I look forward to hearing from you soon.

Sincerely,

William J. Benzel, M.D.
Western Representative.

Mr. Richard Benzel, superintendant, Bureau of Indian Affairs, Bethel Agency, Bethel, Alaska.

Dear Mr. Benzel: Many thanks for your letter of November 19, 1965. I was very pleased to hear that the water-supply situation in Kigluk was rather unique and that your Bureau had done such a thorough investigation of village water sources in the Bethel area and have made every effort to serve water with the region's population on a co-op basis whenever an adequate water supply exists. At this time the Office of Economic Opportunity in cooperation with the Public Health Service and the residents of the Bethel Service Unit are endeavoring to institute a rural health service program. One important aspect of this program will be in the area of water supplies, their provision, upgrading, chlorination, distribution and each like. In this regard I noted that Mr. John Skinner, the Program Coordinator in Anchorage, will make every effort to work with your agency in this and other areas having a potentially profound impact on the health and welfare of the native population.

I am sure villagers in Kigluk appreciate the provision of water and will be particularly appreciative if a solution is found to the electrical supply problem. The techniques of single-phase and three-phase power, converters, alternators, and such like are not altogether within my understanding. However, it certainly sounds as if your engineers are making every effort to provide power to the Fishing Cooperative freezer at Kigluk and I do hope that can be accomplished by spring.

I had really thought that I would have made a trip to Bethel this winter, however, now it looks more likely that it will be February, March, or April. In any case when I am next in the area I would very much like to meet with you and other representatives of your staff you feel appropriate and discuss at leisure some of mutual interest and concern.

Thank you for your thoughtful and detailed response.

Sincerely,

William J. Benzel, M.D.
Western Representative, Office for Health Affairs.

Mr. Richard Benzel, superintendant, Bureau of Indian Affairs, Bethel Agency, Bethel, Alaska.

Dear Mr. Benzel: I'm sorry to have missed you on my recent visit to Bethel. However, I did have a good long discussion with Mr. Besco, your Acting Superintendant, and I am very concerned about the water supply at Kigluk. In the spring of 1969 I visited Kigluk, met Mr. Ferguson, the BIA teacher, as well as members of the Village Council. At that time it was clear that the BIA water supply was inadequate to supply milk, if not all the drinking water needs of the entire village. I should add, however, that no additional wood was needed to distribute the water. However, Mr. Axel Pendl tells me that Mr. Ferguson has informed him that the village that this winter the water will not be available. As it is snow for pure drinking water continues throughout the year I urged Mr. Besco to do everything in his power to maintain the availability of the water supply.
supply. Mr. Pavilia was present at my meeting with Mr. Benton and we all agreed that there was no intranscendental obstacle to distributing water year round. Mr. Benton agreed to send a memorandum to this effect to Mr. Ferguson who was a copy to Mr. Pavilia.

The well in Kisigish creates a larger base and that one is of adequate water supply throughout the year in the native village. It is my understanding that many villages do not have schools with adequate wells. Furthermore, on a health professional I am aware that probably the single most glaring health need in the village is for pure water. Where pure water is available and is not distributed the result is vastly preponderant. Soiled clothing and sheets from polluted water are a menace to the health of young children. Therefore, I strongly urge you adopting a policy directing all village school teachers to seek every available opportunity to distribute the water necessary to clean the clothes of the little children. If the Bureau could do this I think the results in terms of increase health status with measurable decrease in morbidity and death would be rapidly apparent. I feel certain that Village Councils would be more than willing to work with the schools in developing a year round system for the distribution of water that would be both effective and equitable.

Mr. Pavilia and I also discussed the power supply in Kisigish and the recent acquisition by the village of a large frame from the Fishing Cooperative. Apparently this frame has a four horse power motor regulating three 220 volt power. The school has 60 volt power in Kisigish, yet only single phase. Mr. Pavilia has contacted an engineering firm in Anchorage and understands that a phase converter called "Add-A-Phase" is available for a price somewhere between $100-$800. It is in his feeling that the village can purchase this converter out of their own funds and would be willing to do so, so long as the school could guarantee access to power. Mr. Benton quite understandably felt a little less enthusiastic with electrical engineering topics than with water topics and I must say I share his lack of expertise in this field. However, I do know of an operational large capacity freezer will be a real asset to the village on both economic and nutritional grounds and I think your aid in resolving problems of power distribution.

In Kisigish I think we are particularly fortunate in having Mr. Pavilia to work with as he is both Vice President of the Village Council and the Village VISTA Associate. I know him personally and respect both his competence and integrity.

One point in closing a similar although perhaps more complex case can be made for electric power as has previously been noted for water for distribution in villages. The physical health impact of electric power in the village may be somewhat less meaningful than that of water. However, its contribution to a better life and social emotional health is clearly very significant. Certainly where power users require constant uses during off peak hours, (i.e. evenings and nights) it seems reasonable to consider a distribution scheme that would allow constantity and/or individual use. Perhaps surplus power, in peak, could be given to the Village Council for their allocation in an equitable manner. It has been my experience that the people of the area will look forward to meeting with you soon. In the meantime, I hope you can be of assistance in the area above. I would greatly appreciate hearing from you regarding the specifics of the solution to the Kisigish water and power problems. Thanks very much for your help.

Sincerely yours,

William J. Bicknell, M.D.
Western Representative, Office for Health Affairs.

GREATER ANCHORAGE AREA COMMUNITY ACTION AGENCY

Hon. Edward M. Kennedy, Chairman, Senate Indian Affairs Committee,
Senate Office Building, Washington, D.C.

Dear Mr. Chairman:

It was considerable interest that I learned that your subcommittee plans to hold hearings in Alaska on Native education. I was also pleased to note that you are continuing the fruitful project to bring educators adequate and open avenues for the Indian and Alaska people of this country to become participating members of our educational system.

The problem of Native affiliation for Alaskans is a broad one. Many schools at the grade school level are well aware of the necessity of interest in the native culture and language. A few schools have gone the extra mile and set aside specific classes where the native language is taught for one hour a day. There is need for more. I am aware of only one organized, systematic program in the United States for the teaching of the Aleut or Inupiat language. This is the National Language Program of the Aleut Eskimos. In many other schools in Alaska, Native language is taught informally by the students themselves. This especially is true of the schools in the inner area of the Aleut Eskimo people and in the four villages of the Aleutian Chain which are served by the National Language Program.

I have spoken with the present executive director of the National Language Program about the need for a more formalized system of Native language teaching. His interest is very high. I think you will find his program very interesting.

I hope you will have a chance to hear about it personally soon. I understand you may have meetings involved in your trip to Alaska. I am sure we could find the time for such an interview.

Sincerely yours,

William J. Bicknell, M.D.
Western Representative, Office for Health Affairs.
a portion of it, that is, the Bureau of Indian Affairs relocation program for
reservation education. Under this program Alaska Natives are recruited to go
in various training centers throughout the continental United States. At the termi-
nation of their training they find a job in a nearby metropolitan area where we Alaskans
are called "The South 80." Generally you are found in places such as Los Angeles,
New York, Chicago, and Seattle. The emphasis is to get these Natives to live in
urban areas.
I visited one of these training centers in Los Angeles. This training
center is run under contract from the BIA to the Fuller-Ford Corporation. The
training is quite varied giving the student options between such fields as small
engine repair, automotive repair, metal working, appliance repair, electronics, and a
variety of other subjects. Presently at Los Angeles there are approximately 280
hundred students of which about 22% are Alaskan. Most of the Alaskans are
single males, but there are several women and a couple of mixed families.
I have no qualms about the type of training the Alaskans are receiving, as
the program seems excellent. I also think the opportunity for the Alaska
Natives to live for a short time outside of Alaska and to see what other parts of
the United States are like is a valuable training experience. However, I have
one major complaint, and I think it is vital to the operation of the whole pro-
gram. There is no attempt made to provide the Alaskan with a chance to return
to Alaska, even when they complete their training. The whole emphasis of the pro-
gram is to train these people to work in urban areas, thus leaving Alaska. This is
against the wishes of the Alaskan. As the Native who is being trained, there is no
transportation provided for him to get back to Alaska, and he has no means
of supporting himself in this area, which is too big for a person with so little to
earn enough money to return to Alaska. I am not saying that the Alaskan
wants to attempt to get his whole family back. Therefore, I feel that
training should be made for travel back to a person's home if he does not
complete the training program.
However, not only can an Alaskan not get home if he drops out of the training
program, but there is no provision made for getting him back to Alaska even if
he completes his training. The whole emphasis of the program is to train these
people to work in urban areas, thus leaving Alaska. There are two things that
are criminal about this procedure; one is the cost and the second is the
freedom. The first is cost, now you are well aware, Alaska is much like an undeveloped
country. The land tax up here is one 1/2% of the size of the rest of the United
States and yet we have only 250,000 to 270,000 people, and many of these are
unemployed. It seems a ridiculous procedure to me to train people who live in
Alaska to do the task that need be done in Alaska and then not return to Alaska.
The second reason for my concern about the present procedures of the Bureau
of Indian Affairs is that it seems unbelievable to me that the Bureau of Indian
Affairs can have the naive belief that the person who has been born and
raised in a community of one to three hundred people can make a decision on
whether or not he wants to live in that community or in a community of any
where from one to eight million people. The Bureau of Indian Affairs not only
the Native but makes this decision, but it often forces him to make a decision in
less than a minute or a couple of hours to make the decision.
It is interesting that a single program in Alaska makes choose small
car repair as their vocation—no decision related to village life in Alaska. Also,
most Alaskan choose Seattle as their place of employment. Both of these
trends indicate a subconscious and conscious desire of the Alaskan to return
to the city.
I have sent some material on this problem to Byron Malliot who is a special
agent in State of Alaska. Mr. Malliot would be a valuable person to the
subcommittee.
It is regrettable that this program needs serious study by your subcommittee.
If I can be of any further help to you in this matter or if you would like any
further information you would be glad to try to obtain them for you. I sincerely look
forward to your visit to our state in the coming months.
Sincerely yours,
John Savarey,
Director, Smith Fleming
Drs. Beach and Killing. Mr. husband and I have just been watching, with great interest, the world reports of our trip in Alaska. I am writing in the hope that our experience might be helpful to you at the time.

We were employed in 1892, by the U. S. Consular service, to teach in the village of Noorvik, Alaska. We tried our work with the Eskimo people and wanted only to continue teaching here. The principal, a Mr. Dodd, tried to get us to resign as soon as we arrived. When we refused, he sent a man who said he had heard that we had very good response from the Eskimos, so we were told to stay. At this point the Dodd left and we closed the year along with the 100 children in half day sessions. We were then told to have and were given various reasons, mostly that we were too sympathetic to the Eskimo people.

We have long since given up hope of going back, but perhaps some of the things we observed might be helpful. We found the people hard workers. They trusted our husband almost immediately, and if he suggested anything that he thought would help them, such as walking walks around the school, all the men in the village would go right to work. They were extremely cooperative and anxious to get education for their children. They even sent them to school when they were sick because they did not want them to miss anything. We had a hard time convincing them to stay home when they were sick. Everyone in the village came to visit the school when we had open house or showed educational films.

It was soon evident to us that the children were hungry. They had no food at all at noon. They simply played near the school while we had lunch, and then came back in for afternoon classes. There was a great deal of food of all kinds in the storeroom. Some had been there so long that the riso had rooted in the floor under the old school building. Mr. Dodd claimed he could not give the children lunch because of a missing part for the stove. The people kept asking us when their children could have school lunches, and the only answer we could get from Mr. Dodd was that the stove part was missing and that it would make the Eskimos lazy if we fed the children lunch.

After Mr. Dodd left, we fixed lunches: at first soup made with hot water and chicory and crackers. Later, when we found the part for the stove in the storeroom, we sent them lunches of all kinds, but the children were almost too happy and kept asking us for more.

We discussed this with the doctor of the Navy hospital in Kostobas, and with the same result. The T. 280 was finally forced to go home, a man had claimed he was only early in the ear. It it one of the teachers' desire to report symptoms to the Navy by radio and then give medicine as advised. Mr. Dodd had claimed the men was taking illness to get out of work.

After Mr. Dodd left, the man was found to be the source of the weakened 280. The Doctor also told us that people usually do not contact 280 if they have any symptom. We believe these children were not contracted the disease if they had been given the food that was sent there for their lunches. One tiny baby was sent to Washington, where it died.

We told this story to the health and welfare representative in Kostobas, to the people in Kostobas, and we made two trips to the Department of the Interior in Washington to try to help these people, but we were told that since it was our first year and Mr. Dodd had been in service for fourteen years that we could not do anything. We had no money to pursue the matter further. We had to get work in the city.

A half-million dollar school was completed while we were there, with three spacious rooms and a mill about a mile away. Water was hauled up from the river and run through a percolating system for use by the teachers. The Eskimos had to dry the water from the river, carry it up the hill in buckets or on a dog sled and melt it down for drinking. Water had been told to boil it, but they wonder if they didn't always. We never tried red wine because of convenientness and appliances. The Eskimos were unable to have pure water due to freezing during the winter months. We, as Indians, have often thought of a very simple matter to increase our water supply system to supply drinking water for the village, and less expensive than the illness that resulted from impure
In Alaska there is a distinct shortage of teachers who are effectively educated and motivated to deal with problems which are unique to Alaskan natives in culture, language and environment. Rural schools in Alaska must look to the "Role 40" for teachers. Eldorns are teachers recruited from out of state trained to teach natives who are culturally different and for whom English is a second language. The usual length of service of teachers from other states is two years. The cost of moving a family to Alaska's rural schools is $1,700, and the visit is even greater in the failures of many teachers who do not understand the unique problems of the Inlander and who have not learned to deal effectively with the problems. Because of the failure of the last year's trainees and the need of new teachers, the University of Alaska has felt the need to train one Alaskan native for teaching in Alaska's rural schools. Very few Alaskan natives complete high school, and those who do are seldom equipped to complete a college education under normal circumstances. In the past, there has been no organized effort to educate Alaskan natives in a group large enough to deal with problems which are unique to the Inlander. Programs have attempted to provide trained and interested persons who would assist the Alaskan native in solving his problems and in helping him develop leadership skills. Oregon College of Education (OCE) is uniquely qualified to equalize such an effort and to demonstrate the possibility of completing four years of teacher training for a large group of native Alaskan high school graduates.

Oregon College of Education is a part of the Oregon State System of Higher Education. It is located in the small community of Monmouth (population 4,600). The college has a student body of 2,200 and a faculty of 300, seven of whom are part or full blooded Indian. The main program is teacher education. For many years OCE has successfully educated Indian students for teaching in Alaska.

Oregon College of Education has become increasingly involved in supporting an educational program of Alaskan natives. Annually more than 200 Alaskan native students from Chumash Indian Schools, Salem, Oregon, visit the OCE campus. The Chumash students have indicated that they enjoy visiting the campus because they are respected and accepted as equals.

During the 1960 school year, the Paul Jones (project leader) conducted a research project on teacher- pupil interactions in villages schools along the Nushagak River. The video project was initiated by the Alaska State Department of Education at Juneau. During the summer of 1960 a Leaders Orientation Course in Instructional Innovations was conducted for personnel of the
It is proposed that forty Alaskan natives who are graduates of high schools, such as Sitka High School and Chevak Indian Schools be provided grants and scholarships for four years of teacher education at Oregon College of Education.

PROPOSED

To acquaint with the training of these forty Alaskan natives, Oregon College of Education would provide a counselor who has had personal experience with students from the villages. A native who is also familiar with the college program, courses in academic, English as a second language, sociological, geography, Alaskan art, and music is a few of the courses which would be recommended for the students. Further would be provided for any student who might feel insecure in a specific subject area.

During the sophomore and junior years the students would have one term each year at Sitka High School for teacher observation and teaching in the public school. This would not only familiarize them with teaching methods but would also help them to learn to adjust to the problems and needs of the cultural environment.

During the fall quarter of the senior year, the students would teach for four months in Alaskan rural schools under the supervision of experienced teachers.

A supervisor from Oregon College of Education would visit each student teacher for supervision purposes and would also make recordings of videotape for the student teacher's own self-evaluation and for evaluation by the faculty.

During the winter and spring quarters of the senior year, each student could then concentrate on those areas which he has been a particular need during his first months of student teaching.

During the final year, after the students have assumed teaching positions in Alaska, the college supervisor would visit each teacher as a consultant and to help each teacher in any way possible. Again the teacher would be video-taped for the purpose of self-evaluation and self-improvement. The supervision would be an essential part of the program in order to assure each one of constant success as a professional teacher and as a evidence of the college's interest.

At the present time, 140 Alaskan natives are attending school at Chevak and Algoma. The average age of the group is 18 years of age, and the majority were graduates of Sitka High School.

At least half of these high-school graduates would like to enter the teaching profession. With the cooperation of the teachers, counselors, and administrators in each of the above named schools it should not be too difficult to find forty outstanding students from among these who would like to enter the teaching profession through this proposed program.

RESOLUTION

It is six years ago to the present that these forty future native teachers will have been in the ranks of native teachers from the North 48th and in return paid by these teachers. However, the real value of the investment is in human lives that are serving their fellow men efficiently and in the encouragement to other Alaskan natives. This is the "break-through" needed for these natives to get into the stream of American life.

FACULTY PERSONNEL

Paul H. Johnson, Ph. D. (1932), University of North Dakota, Professor of Education (presently directing two Alaskan Education Projects); Dr. Johnson will coordinate the project.
APPENDIX—SCHEDULE FOR TEACHER TRAINING OF 46 ALASKAN NATIVES AT OCHOMG COLLEGE OF EDUCATION

SUMMER SESSION, June 15, 1929, to August 30, 1929

Orientation in college, English as a second language, how to study, and orientation to culture of the Alaskan native and culture of the “South-ah” (Alaskan native) as teacher to assist students.

First session, September 15, 1929, to June 10, 1930

Three regular Froshmen courses: Regular observation of classroom teaching in public schools. There will be provided to those who wish to keep student. Full time courses for advanced diploma holders.

Summer term for summer vacation or for work experience.

SCHEDULE OF CREDIT OF 46 ALASKAN NATIVES AT OCHOMG COLLEGE OF EDUCATION

FROSHMAN YEAR

September 15, 1929, to August 30, 1930

Continue teacher training courses including social psychology and development psychology. Provide and teach indigenous children in regular elementary schools. There will be provided as well as counselor and native secretary.

Return to Alaska for vacation and proportion for doing student teaching in Alaska’s rural schools. In August attend orientation of student teachers for one week and orientation in regular teachers for rural schools.
August 15, 1978, to June 10, 1979

Student teach in Alaska’s rural schools with the supervision of experienced Alaska teachers and supervisors from Oregon College of Education using Video tape for self-evaluation and college evaluation. (The purpose of video tape is for the student teacher to observe his strengths and possible weaknesses.) The college supervisor can then recommend courses which will help him.

Following student teaching the student will return to complete the Winter and Spring quarters at Oregon College of Education.

Graduation on June 10, 1979.

Return to Alaska for vacation and preparation for position as teacher.


FIFTH YEAR

Follow-up, September 1978 to May 1979

College supervisors to observe each of the forty teachers actually teaching on the classroom level. He will judge in any way possible. One or more videotapes will be taken for the teacher’s own personal observation and evaluation.

Initially letter to share ideas and experiences of the forty teachers.

Senator Kennedy. The subcommittee stands adjourned.

(Whereupon, the subcommittee adjourned, subject to the call of the Chair.)