Memorandum to Committee on Labor and Public Welfare, Special Subcommittee on Indian Education, Re Native Education in Alaska

(From Gary H. Holthaus, development office, Alaska Methodist University, Anchorage, Alaska)

Background I. The Inter-Culture Conflict and Geography

The people of Alaska find themselves surrounded 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. Communication does exist, but contacts between many villages and the outside world are limited in ways that they are not limited in most 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 or tundra, spoke unique languages and adapted to their Northern environment with consummate skill. There are also representatives of a white culture of Anglo-European origins that has intruded 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 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 Alaskan schools.

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 much of their heritage has been denied them by ignorance. They do not write their old language. Transmission of their heritage in the past depended upon oral tradition, but many of the young people now do not speak the language of their fathers and grandfathers.

The result is that in a peculiar way they are lost. Education does not mean much, for they have no more sense of orientation toward the future than they have toward the past. They do not realize that education will be a benefit. It will not help them catch more fish, for you do not learn fishing techniques studying verbs and subjects, world history, Spanish, typing, chemistry and algebra. Therefore education does not seem to have any valid purpose. A survey of Alaskan native secondary school dropouts revealed that, "If the curriculum taught in the schools does not have a realistic function in the students' society (i.e., is not geared to his future economic potential), it is likely that there will be little motivation to endure the sacrifice 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 local 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 ashamed of the fact that they are native and try to hide it. On the other hand they are not considered by others of their group to be white. They are trapped; suspended between a past that is remote, and a future that is only a vague puzzle. The findings of anthropologist Seymour Parker about the students at Kotzebue would also apply in many other areas of Alaska.

"In a sense the youth of Kotzebue are at a crossroad; they are thinking increasingly in terms of becoming members of the larger American society. At the same time, however, they are confused about what they should accept and reject in Eskimo 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 compete successfully in a relatively strange environment."[2]

---

[1] Charles K. Ray, Joan Ryan, Seymour Parker, *Alaskan Native Secondary School Dropouts* (College, Alaska: University of Alaska, 1962), p. 35.

[2] *Ibid.*, p. 181.

MEMORANDUM TO COMMITTEE ON LABOR AND PUBLIC WELFARE, SPECIAL SUBCOMMITTEE ON INDIAN EDUCATION, RE NATIVE EDUCATION IN ALASKA

(From Gary H. Holthaus, development office, Alaska Methodist University, Anchorage, Alaska)

BACKGROUND I. THE INTER-CULTURE CONFLICT AND GEOGRAPHY

The people of Alaska find themselves surrounded 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. Communication does exist, but contacts between many villages and the outside world are limited in ways that they are not limited in most 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 or tundra, spoke unique languages and adapted to their Northern environment with consummate skill. There are also representatives of a white culture of Anglo-European origins that has intruded 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 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 Alaskan schools.

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 much of their heritage has been denied them by ignorance. They do not write their old language. Transmission of their heritage in the past depended upon oral tradition, but many of the young people now do not speak the language of their fathers and grandfathers.

The result is that in a peculiar way they are lost. Education does not mean much, for they have no more sense of orientation toward the future than they have toward the past. They do not realize that education will be a benefit. It will not help them catch more fish, for you do not learn fishing techniques studying verbs and subjects, world history, Spanish, typing, chemistry and algebra. Therefore education does not seem to have any valid purpose. A survey of Alaskan native secondary school dropouts revealed that, "If the curriculum taught in the schools does not have a realistic function in the students' society (i.e., is not geared to his future economic potential), it is likely that there will be little motivation to endure the sacrifice 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 local 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 ashamed of the fact that they are native and try to hide it. On the other hand they are not considered by others of their group to be white. They are trapped; suspended between a past that is remote, and a future that is only a vague puzzle. The findings of anthropologist Seymour Parker about the students at Kotzebue would also apply in many other areas of Alaska.

"In a sense the youth of Kotzebue are at a crossroad; they are thinking increasingly in terms of becoming members of the larger American society. At the same time, however, they are confused about what they should accept and reject in Eskimo 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 compete successfully in a relatively strange environment."[2]

---

[1] Charles K. Ray, Joan Ryan, Seymour Parker, *Alaskan Native Secondary School Dropouts* (College, Alaska: University of Alaska, 1962), p. 85.
[2] *Ibid.*, p. 131.

MEMORANDUM TO COMMITTEE ON LABOR AND PUBLIC WELFARE, SPECIAL SUBCOMMITTEE ON INDIAN EDUCATION, RE NATIVE EDUCATION IN ALASKA

(From Gary H. Holthaus, development office, Alaska Methodist University, Anchorage, Alaska)

BACKGROUND I. THE INTER-CULTURE CONFLICT AND GEOGRAPHY

The people of Alaska find themselves surrounded 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. Communication does exist, but contacts between many villages and the outside world are limited in ways that they are not limited in most 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 or tundra, spoke unique languages and adapted to their Northern environment with consummate skill. There are also representatives of a white culture of Anglo-European origins that has intruded 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 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 Alaskan schools.

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 much of their heritage has been denied them by ignorance. They do not write their old language. Transmission of their heritage in the past depended upon oral tradition, but many of the young people now do not speak the language of their fathers and grandfathers.

The result is that in a peculiar way they are lost. Education does not mean much, for they have no more sense of orientation toward the future than they have toward the past. They do not realize that education will be a benefit. It will not help them catch more fish, for you do not learn fishing techniques studying verbs and subjects, world history, Spanish, typing, chemistry and algebra. Therefore education does not seem to have any valid purpose. A survey of Alaskan native secondary school dropouts revealed that, "If the curriculum taught in the schools does not have a realistic function in the students' society (i.e., is not geared to his future economic potential), it is likely that there will be little motivation to endure the sacrifice 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 local 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 ashamed of the fact that they are native and try to hide it. On the other hand they are not considered by others of their group to be white. They are trapped; suspended between a past that is remote, and a future that is only a vague puzzle. The findings of anthropologist Seymour Parker about the students at Kotzebue would also apply in many other areas of Alaska.

"In a sense the youth of Kotzebue are at a crossroad; they are thinking increasingly in terms of becoming members of the larger American society. At the same time, however, they are confused about what they should accept and reject in Eskimo 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 compete successfully in a relatively strange environment."[2]

---

[1] Charles K. Ray, Joan Ryan, Seymour Parker, *Alaskan Native Secondary School Dropouts* (College, Alaska: University of Alaska, 1962), p. 85.

[2] *Ibid.*, p. 181.

MEMORANDUM TO COMMITTEE ON LABOR AND PUBLIC WELFARE, SPECIAL SUBCOMMITTEE ON INDIAN EDUCATION, RE NATIVE EDUCATION IN ALASKA

(From Gary H. Holthaus, development office, Alaska Methodist University, Anchorage, Alaska)

BACKGROUND I. THE INTER-CULTURE CONFLICT AND GEOGRAPHY

The people of Alaska find themselves surrounded 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. Communication does exist, but contacts between many villages and the outside world are limited in ways that they are not limited in most 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 or tundra, spoke unique languages and adapted to their Northern environment with consummate skill. There are also representatives of a white culture of Anglo-European origins that has intruded 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 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 Alaskan schools.

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 much of their heritage has been denied them by ignorance. They do not write their old language. Transmission of their heritage in the past depended upon oral tradition, but many of the young people now do not speak the language of their fathers and grandfathers.

The result is that in a peculiar way they are lost. Education does not mean much, for they have no more sense of orientation toward the future than they have toward the past. They do not realize that education will be a benefit. It will not help them catch more fish, for you do not learn fishing techniques studying verbs and subjects, world history, Spanish, typing, chemistry and algebra. Therefore education does not seem to have any valid purpose. A survey of Alaskan native secondary school dropouts revealed that, "If the curriculum taught in the schools does not have a realistic function in the students' society (i.e., is not geared to his future economic potential), it is likely that there will be little motivation to endure the sacrifice 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 local 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 ashamed of the fact that they are native and try to hide it. On the other hand they are not considered by others of their group to be white. They are trapped; suspended between a past that is remote, and a future that is only a vague puzzle. The findings of anthropologist Seymour Parker about the students at Kotzebue would also apply in many other areas of Alaska.

"In a sense the youth of Kotzebue are at a crossroad; they are thinking increasingly in terms of becoming members of the larger American society. At the same time, however, they are confused about what they should accept and reject in Eskimo 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 compete successfully in a relatively strange environment."[2]

---

[1] Charles K. Ray, Joan Ryan, Seymour Parker, *Alaskan Native Secondary School Dropouts* (College, Alaska: University of Alaska, 1962), p. 85.

[2] *Ibid.*, p. 181.

Students of all ages are aware of the problem they face in regard to identification with one another of the two cultures present. Sometimes there is a division within a family in attitudes toward this problem. One boy, conversing with his teacher, made the comment that he couldn't see why some kids seemed ashamed of being native. He added that he was part native himself and it didn't make any difference to him. The boy's sister was also in the classroom and heard the discussion. She shouted, "———, you ain't native!" A student caught this way cannot assert his native quality without risk of disapproval 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 isolation have been recognized in many areas of the state of Alaska.

The native student is removed from the native way of life, but he has not fully entered the white culture and so is unprepared for much that assaults 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 text:

"(the student) enters a completely foreign setting—the western classroom situation. His teacher is likely to be a Caucasion who knows little or nothing about his cultural background. He is taught to read the 'Dick and Jane' series.

"Many things confuse him: Dick and Jane are two white children who play together constantly. Yet he knows that boys and girls do not play together and do not share toys. They have a dog named Spot who runs around yapping and does not work. They have a father who leaves for some mysterious place called 'office' each day and never brings any food home with him. He drives a machine called an automobile on a hard covered road called a street which has a policeman on each corner. These policemen always smile, wear funny clothing and spend their time helping children across the street. Why do these children need this help?

"Dick and Jane's mother spend a lot of time in the kitchen cooking a strange food called 'cookies' 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 one is certain they have been ostracized 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', some odd looking birds called 'chickens', which don't seem to fly, and a 'horse', which looks like a deformed moose.

"And so on. For the next twelve years the process goes on. The native child continues to learn this new language which is of no earthly use to him at home and which seems completely unrelated to the world of sky, birds, snow, ice and tundra which he sees around him."[3]

There are some who say that the Alaska native should not be encouraged to join the white culture which he sees about him. Schools and other institutions should forego their efforts to make something other than primitive natives of these people. But this is not possible, and hardly fair.

"The Alaska native is also a living, breathing human being who has been touched by Western civilization. And like people from Sarawak to the edge of the Sahara—people who have lagged behind the advancement of human knowledge—he is increasingly anxious to share in the wealth and opportunity he sees about him.

"Some Alaska natives successfully have made the transition from the old culture to the new. Most have not, despite the tens of millions of dollars spent annually by the federal and state governments in their behalf. Many live in conditions that match or surpass urban U.S. slums. Their educational progress remains well below that of non-natives who share Alaska with them. Jobs are scarce in the villages and job opportunities are not much better if they move to a larger settlement. The welfare check, in many cases, is a way of life.

"But since the first whaling vessel reached the Alaska coast, the native has been increasingly unable to retain the purity of his culture. The past is fast closing in behind him. The future is not rapidly opening before him."[4]

---

[3] Lee H. Salisbury, "Communication and the Native Student," *The Alaska Review* (Anchorage, Alaska: Alaska Methodist University, Vol. II, No. 2, 1966), p. 15.

[4] Staff of the Anchorage Daily News, The Village People (Anchorage, Alaska: The Daily News, 1966), p. 43.

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 to active participation in that culture so they may find a place that has meaning for them. This will require the sacrifice of many long-cherished values and many of the traditional ways of their older society. "Such a process must be a voluntary one; still there are myriad evidences to support the claim that the people themselves desire the change."[5]

BACKGROUND II. EDUCATIONAL FACTORS

The impact of these circumstances on the average student can be marked by a low level of aspiration. His whole situation conspires to defeat him before his life is well begun. He has little hope of bettering himself in the future. In fact his old cultural pattern tells him that he should be as good as—but no better than—his father in the various masculine skills. Therefore he hopes to be as good a fisherman, as good a hunter or trapper, as well-educated as his father; but he often has little desire beyond this. Educators need to be aware of this cultural force on the formation of the students' attitudes, and levels of aspiration. Children from differing socio-economic levels in a community differ in eagerness and aptitude for learning pursuits, according to Bernard. "Much as we dislike the notion of social class in a democratically oriented America, the fact is that membership in a given social class provides privilege for some and imposes deprivation for others . . . lower class pupils absorb from parents a skepticism about education that imposes the double problem of adjusting to another culture and adjusting to the curriculum . . ."[6]

In some areas of Alaska, particularly where fishing is the major resource, economics also may work against the educator. What education offers does not seem as remunerative as the mythological remuneration afforded by the red salmon runs. Young men of high school age may occasionally catch enough fish to make their income higher than their teachers. When a teacher labors for $8,000 for 9 months and his student may earn $10,000 or more in one summer month, education does not seem either desirable or necessary. In a private conversation one school superintendent in Bristol Bay put this fact into words: "You will never educate these kids until you dry up the bay!" But the reality of the fishery as an economic resource is that the average income earned through fishing is much less than teachers' except for once every five years when the runs are large. A more apt description of the fisheries as an economic resource expressed by one resident is that "fishing is like playing Russian roulette with a revolver only one cylinder of which is empty." Economic factors inhibit normal school progress not only through their negative effect on motivation of students, but because the fishing and hunting endeavors are considered (sometimes justifiably in this economy), as sufficient reason to miss school.

In the Alaskan research on dropouts, interviews showed that inferiority feelings may bring an end to education altogether, and that the negative effects of the way we have put these people down through our educational programs may cause early dropout from school.

". . . self-images of these students were imbued with deep feelings of inadequacy and inferiority. Such a devalued student image was very prevalent, and its existence was confirmed by many teachers. Both teachers and native students noted that one of the important reasons for school dropouts and the lack of motivation to enter high school stemmed from students feelings of inadequacy in dealing with the difficulties of the curriculum. This deep-seated, negative attitude is often transmitted to the student early in his educational career while he is trying to learn strange and often meaningless facts in a language over which he has little command."[7]

The negative self-image is reinforced by both the promotion system in the schools and by attitudes, both conscious and unconscious, of the teachers. A study of 760 elementary school dropouts by Overstreet revealed that "49 per cent of these students had been retarded *five or more years and that only one per cent were at normal grade placement.*"[8] Another seven per cent were nine or more years retarded.[9]

---

[5] Ray, Ryan, Parker, *op. cit.*, p. 269.
[6] Harold W. Bernard, *Psychology of Learning and Teaching* (New York: McGraw Hill Book Company, 1965), p. 379.
[7] Ray, Ryan, Parker, *op. cit.*, p. 259.
[8] *Ibid.*, p. 44.
[9] *Ibid.*

The teacher, too, often reinforces the feelings of inadequacy, Racism, overt or unconscious, within both the state system and the B.I.A. schools, is a plaque that erects barriers between many teachers and their students. An inherent belief that our culture is better than the pupils is expressed in differing ways every day. Expressions such as "dumb native" are too common to be other than tragic. Often the teacher is led to believe this stereotyped image by the results achieved on standardized tests which are designed to be given to middle-class, American, white children in the lower states. One example of this will suffice. A reading readiness test shows some automobile tires and asks students to identify what kind of vehicle they belong on. All the members of one first grade class in Bristol Bay answered that they belong on a boat. Any child in the lower states knows that tires belong on cars, so according to the test 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 test, and the teacher, that do not know the correct answer to the test question. In Bristol Bay the most common use of tires is to hang them over the side of a fishing boat for use as "fenders" or cushions to keep the boats from being scarred by contact with docks, scows, and other boats. Even the youngest children are smart enough to know this and are mystified by the ignorance of the test's "correct" answer.

Another way in which teachers reinforce feelings of inadequacy and inferiority was revealed in the dropout research from the University of Alaska. Teachers expressed the idea that "the only hope" for the native student was for him to go to boarding school and thus be removed from the influence of home and community.[10] The implication of this idea is that home and community must therefore be a bad influence and that the sooner the old village ways are gone the better for young people. "Results of such beliefs when stated implicity—and in some cases explicitly—led 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."[11]

This is perhaps the saddest school failure of all. Indeed, some critics of Indian school policies have said that the "most damaging of all . . . is not the educational failure, but the psychological impact of years of nation-wide effort—in which the schools played a key part—to convince the Indian, however subtly, of the irrelevance of his culture . . . and to press him, however unwillingly and unsuccessfully, into the American urban-industrial-middle-class mold."[12]

The Bureau of Indian Affairs educational policy seems bent on 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 mature in the white man's culture, it is essential that schools expose Indian children to experiences, situations and ideas that are basic to our cultural assumptions.

"A more rapid means by which to accomplish the same goal would be to marry off all the Indians to non-Indians, so that the children of the mixed marriages would actually live with aspects of non-Indian culture. As we will continue to have full-bloods with us for many generations, the school must serve as the culture spreading medium."[13]

This apparently benign concern implies the ultimate destruction of Indian ways and peoples. It raises many questions. Why shouldn't we plan to have full-bloods forever instead of for many generations? Why should the school be a "culture spreading medium" in only one direction, from white to Indian? Why not let the school be a true culture spreading medium with a mutual sharing of cultural identities? As Byler points out, "the impact of what has been called 'acculturation by alienation' has been disastrous."[14] The extent of the impact, according to Byler, can be measured by the statistics of Indian alcoholism, unemployment, divorce, child abandonment, suicides, assaults, delinquency and emotional disturbance. The Indian student confronting this kind of basically

---

[10] *Ibid.*, p. 326.
[11] *Ibid.*, p. 327.
[12] William Byler, "The Disaster of Indian Schools," in *Education News* (New York: Vol 2, No. 7, April 8, 1968), p. 14.
[13] Willard W. Beatty, *Education for Cultural Change* (Chilocco, Oklahoma: Chilocco Indian Agricultural School, 1953), p. 238.
[14] Byler, *op. cit.*, p. 14.

destructive attitude in the school must "choose between contradictory sets of values and attitudes." [15]

"He is placed, in Dr. Saslow'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 discarded 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 marks so many Indian students: passivity, inaction, apathy, low achievement." [16]

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

Since the teacher is the stranger in 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. "Since teachers are in the position of authority and control and possess key professional training, it would seem reasonable to hope that school personnel would become familiar with community traditions in the hope of achieving better understanding of the people among whom they work." [17] Many teachers don't accomplish this understanding simply because material is not available in a usable package.

In addition, "new teachers are often too isolated or too busy with adjustments to a new location to be able to locate informative source materials." [18]

BACKGROUND III. STATISTICS

This general Alaskan Cultural problem works hardships that are reflected in statistics. "Of the 5,368 native students who were of secondary school age in 1960, 1,832 or only 34.10 percent were actually enrolled in high school." [19] Drop out rates as high as sixty percent of total enrollment were found in B.I.A. schools in grades one through eight. "While transfers from Bureau of Indian Affairs school might account for a fractional portion of the loss, the major cause is simply early dropout." [20] Surveys have disclosed that of the students who manage to stay in school through the high school years, half will not complete their freshman year of college and less than two percent are likely to continue till they receive a Bachelor's Degree. [21] The University of Alaska study also showed that, "Of 19,447 non-white adults twenty-five years of age and older residing in Alaska in 1960, 7,503 had received fewer than five years of formal schooling. 3,415 non-white adults had no formal schooling; and the median number of years of schooling completed by these Alaskan citizens is a disturbing six and six-tenths years." [22]

The evidence for the greater remunerative rewards for education is reflected in statistics compiled for an area study of Bristol Bay by the Alaska State Housing Authority. King Salmon, of three vilages in the region that were com-

---

[15] *Ibid.*, p. 15.
[16] *Ibid.*
[17] Ray, Ryan, Parker, *op. cit.*, p. 323.
[18] Arnold Granville, "Objectives for a Teaching Resource Unit on Alaska," a paper presented to the Eighth Alaskan Science Conference, Anchorage, Alaska, 1957, from *Science in Alaska 1957*, pp. 154–155.
[19] Ray, Ryan, Parker, *op. cit.*, p. 41.
[20] *Ibid.*, p. 42.
[21] Anchorage Daily News, *op. cit.*, p. 24.
[22] Ray, Ryan, Parker, *op. cit.*, pp. 3–4.

pared, has the highest grade-level of completed education, and also the highest income. Heads of households in King Salmon averaged 12.7 years of education. Income averaged $11,150.00. In Naknek, 18 miles away, the head of a household averages 9.5 years of education and earns an average of $6,520. In South Naknek, just across the river, the education completed by the average head of a household is 6.5. The average income is $3,210. The per capita incomes in the same villages reveals an even more radical drop in income. King Salmon's average per capita income is $3,266; Naknek's average per capita is $1,388; but South Naknek with an educational average approximately one-third that of King Salmon shows an average per capita income of $683 or about one-fifth the amount earned in King Salmon.[23] The above statistics reflect averages compiled of both natives and non-natives. Only Naknek and South Naknek report native heads of households, but in both villages native families reflect educational levels little more than one-half that of non-natives. Naknek shows 11.7 years of education for whites, but only 7.5 for natives, while South Naknek shows a level of 10.3 years for whites, and only 5.5 for native heads of households.[24] Yet prestige in the community has no connection with education. Prestige is awarded to fishing skill. The man who is respected is the "high-liner", the man who catches the most salmon during the summer run. Young people, however, need to be helped to understand that education has value in and of itself, and that in the long run it is also more remunerative.

RECOMMENDATIONS I. SOME POSSIBLE PROGRAMS

It is believed that two major steps could be taken to deal with the problems described to this point:

1. Develop a social studies curriculum for the elementary grades that would be geared to teaching the native youngster about his own culture. This would include units on language, cultural characteristics, customs, history and folklore. It would require the writing of our own textbooks and reading materials, drawing up a list of suggested activities for individual students and the class as a whole, listing resources available and developing a course outline to be used as a study guide.

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

The purpose of these programs would be to involve the native student in his own "nativity" in such a way that he would come to know and appreciate his own cultural heritage. This would make him better able to adapt wisely to other cultures. The instilling of pride in his heritage would serve to undergird and support the student psychologically and combat the expectancy of failure. The heritage of the Alaska native is one of highly successful adaptation to a difficult and hostile environment. The student needs to become aware of the prowess and adaptability of his people. It is believed that this would help change the self-image of many of the students in Alaska. That it is important for persons to hold an estimable self-image is a fact attested by psychologists. "From birth to death the defense of the phenomenal self is the most pressing, most crucial, if not the only task of existence. Moreover, since human beings are conscious of the future, their needs extend into the future as well, and they strive to preserve not only the self as it exists but to build it up and to strengthen it against the future of which they are aware."[25] This may account for the fact that many students who are disinterested in normal academic subjects in Alaska are intensely interested in discovering more about their own cultural backgrounds and heritage.

Other programs might include the following:

1. A comprehensive vocational program that would lead to the trades or semi-professional occupations such as forestry, typing, office practices, commercial cooking. As a correlative program develop shorter courses leading directly to employment in Alaskan communities—garage work, construction, carpentry. Perhaps a program like that at the Opportunity School in Denver or in the Northland Schools of Alberta, Canada, would be a good guide for this attempt.

---

[23] Bristol Bay Borough Comprehensive Development Plan (Juneau, Alaska: Alaska State Housing Authority, 1966), pp. 51 and 88.

[24] *Ibid.*, p. 88.

[25] Donald Snygg and Arthur W. Combs, *Individual Behavior* (New York: Harper & Brothers Publishers, 1949), p. 58.

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

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

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

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

7. Develop lists of resource people in the villages who could assist teachers in preparing materials; teach units on language; relate the "old ways" to students; share insights on local history. These teachers' aides should receive appropriate remuneration for these important educational tasks. They should *not* be used only to crank the mimeograph, help take off children's boots and coats, or exclusively to do those other non-educational tasks that are an annoyance to the regular teacher.

The final three suggestions could be implemented in local situations by teachers or administrators. These programs do not necessarily require massive doses of federal monies, nor should they put great strain on local budgets.

RECOMMENDATIONS II. 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 ought to be learned. They deal rather with a more personalized change in student attitudes.

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

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

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

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

5. The options available to native students should be realistically discussed and the alternatives explored thoroughly. For instance: What is a man to do with his life? What does his own heritage expect or demand? What does the white culture expect? Are there ways in which expectations of both cultures can be met? What programs—local, federal, BIA—are available?

6. Serious attention should be given to 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 heritage is crucial, it should also be pointed out that the purpose of studying the past is never to keep students harnessed in the old ways. Knowledge of one's heritage is necessary for pride, for self-orientation, for intellectural interest. But present and future years will make demands which are radically different from those made on parents or grandparents. The most aggressively adaptable people, who are flexible enough to retain the best wisdom from their heritage, and yet willing to try new ways and experiment with new forms of social structure and personal life, will have best chance of dealing with the culture that is emerging in Alaska.

RECOMMENDATION III. SOME CURRENT PROPOSALS AND ACTIVITIES

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

1. The Rural Teacher Program at the University of Alaska seeks to train teachers specifically for service in Alaskan bush schools.

2. The Northwest Regional Educational Research Laboratory has been developing a series of readers 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 processes for Alaskan teachers and administrators.

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

5. Guidelines have been laid down for development of an experimental program at the Beltz School in Nome. This would provide for a special social studies class dealing with Eskimo culture.

Alaska Methodist University has two Educational Personnel Development proposals that deal directly with important problem areas in native education.

1. Teaching Disadvantaged Alaskan Eskimo and Indian Youth. This program is designed to retrain 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 materials utilizing regional cultural resources.

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

Both of the above proposals depend on funding by the Office of Education, but no word has been received as yet.

The University of Alaska has three proposals pending funding.

1. A pilot inservice workshop for pupil personnel workers, teachers and administrators for schools in Alaska. This is a program to upgrade skills of present workers and develop communications skills.

2. A planning, pilot and operating project for the training of administrators, supervisors and guidance personnel for the culturally-disadvantaged rural schools of Alaska. This is a training program to improve education for rural schools.

3. The Improvement of Reading Instruction in Alaskan Rural Schools. This seems self-explanatory.

Status of these proposals is unknown to the writer. There are no doubt other activities and proposed activities through the State Department of Education, Bureau of Indian Affiairs or other agencies, but they are not programs with which I have any contact.

TERWILLIGER'S GENERAL MERCHANDISE,
Tok, Alaska, April 1, 1969.

DEAR SENATOR KENNEDY: We Kennedy fans spoke to you at the Sitka convention asking for help in getting an Indian boarding house here so the children from local villages could go to high school.

We sent our material to Senator Robert as you told us. Alas that was not to be.

Senator Gruening got us the use of two duplex apts. that were standing idle belonging to the Alaska Communications System (A.A.F.).

The kids are jammed in like sardines but it is very successful.

Fairbanks is no place to send young kids away from home, always a boom town now it is going to be more so on account of oil.

They are able here to go home weekends, their parents attend the local basketball games in the school gym, we all mix up together on the bleachers and yell for OUR TEAM. In fact two boys who were in Fairbanks from Eagles screamed until they brought them out here.

We have a fine school, good teachers who are interested in the kids.

If the government sells the ACS as they are trying to we need a building for a boarding school, or the use of the two we now use.

Also Fairbanks now has a big drive on in the paper claim 50% kids on dope. Concerned parents organization etc. No place for our kids.

The villages who come here are Tetlin, Northway, Eagle, Tanacross, Mentasta and Dot Lake. We all know each other; it is a good setup.

Yours,

MELLIE TERWILLIGER.

P.S.—I am keeping my supply of Kennedy buttons. Couldn't bear to throw them away.

We gals who went to Sitka to see Robert would love to go to Anchorage or Fairbanks to see you, but only if there will be an occasion. We want you to take care of yourself and keep rested up.

A friend just phoned a young Indian boy 18 found frozen to death between a bar and a house. He should have been in school. Was a dropout.

ST. MARY'S CATHOLIC CHURCH,
St. Marys, Alaska, May 30, 1969.

Senator TED STEVENS,
U.S. Senator for Alaska,
Washington, D.C.

DEAR SENATOR STEVENS: In a recent news letter you stated that Congress was publishing a book containing the eulogies in memory of the late E. L. "Bob" Bartlett. I admired the late Senator as a man dedicated to, always ready to listen to the people of Alaska, and would like to have a copy of this book if it is still available.

As an Alaskan, I, for one, thank you and especially Senator Edward Kennedy for visiting the villages of Alaska. And, I am grateful that you did not let party politics effect your visit. I have been a missionary for over a decade among the native people of Alaska—in fact I had spent the Easter holidays at Pilot Station and left snow machine just the day before you arrived there—and it is so seldom 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 turn such occasions into a political football.

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

For example, when you were at Pilot Station you could not have helped but notice that the people have no running water in their homes, not even into the village. Yet the B.I.A. must have spent thousands of dollars for a water system there. Some seven years ago, a well was driven 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 or moisture freezes, expands and thaws again, anything can happen. And it did! Each year the dam has had to be repaired. Meanwhile, up the valley about a quarter-of-a-mile, is a beautiful spring that runs the year around. It must be good water as I and others have carried water from there at different times, for a number of years, and we are still alive. With a minimum of cost, and engineering, I'm confident that a gravity flow system of good water could be provided for the village and the B.I.A.

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

Perhaps also, you may have beard of the request of the Eskimo parents, of the villages, back in 1962, for the use of the vacated Air Force buildings at Bethel to be used as a boarding High School for their High School aged children. The B.I.A. took it over and spent hundreds of thousands of dollars in remodeling a building—for their purposes—which was already excellently designed for boarding facilities.

The people see these things but seem to have little recourse. I have spoken, for some, to various visiting local officials, but the usual response is that no money has been allocated for that purpose or that Washington, D.C. dictates a certain policy should be followed, e.g. drilling a deep well.

Meanwhile, alcoholism is becoming more and more of a problem. Perhaps it is an escape for them from the harsh living conditions they experience, and the ideal which they can see, but alone cannot achieve.

Enclosed (thermofaxed letters) is an incident of the past, which shows what happened on an official basis. The Eskimo gentlemen involved, resigned after becoming confused and frustrated. After complying with all the directives of the first letter, and the said District Judge appearing at St. Marys and swearing in Mr. Tyson, on, or about, August 8 (of that year), the second letter arrived! Who wouldn't be confused!

No doubt you heard much more, but it is on such occasions when you visit us that the people have an opportunity of speaking with you.

In August, Senator, we have been annually holding a convention at St. Marys. Though the primary purpose of this convention is an atmosphere of spiritual and moral renewal, it is aimed also at providing an opportunity for the people to visit one another, socialize, and share cultural ideas. In the past years Eskimo people from some 10 to 12 villages up and down the Lower Yukon River have been attending. This year it will begin on the evening of August 12 and continue through the 15th. Usually August 15 is the big day. You are cordially invited to attend.

Sincerely and respectfully yours,

Rev. PAUL B. MUELLER, S.J.

Attachments.

SUPERIOR COURT, STATE OF ALASKA,
Nome, Alaska, August 1, 1967.

Mr. WILLIAM TYSON,
St. Mary's, Alaska.

DEAR MR. TYSON: I have your letter of July 27. I will do my best to answer the questions as fairly 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 15, 1967.

You will be receiving a safe and books from Ludvig Ost, the former magistrate who lives at Fortuna Ledge. You are to take this State property, secure it, protect it, and place it in a place where it will not be destroyed or damaged and utilize it as magistrate.

I will endeavor to come to St. Marys and help train you for a few days or District Judge Maurice Kelliher will come down and assist you.

The City Council should: 1. as soon as possible pass city laws; 2. appoint a city policeman and 3. have a place of confinement or jail for any persons who violate the law who come before you.

I am sending to the City Council the things that they should do in order to keep the magistrate there. If I can be of further assistance to you please so advise.

Sincerely,

WILLIAM H. SANDERS.

SUPERIOR COURT, STATE OF ALASKA,
Nome, Alaska, August 25, 1967.

Mr. WILLIAM TYSON,
St. Mary's, Alaska.

DEAR MR. TYSON: I have received your application for magistrate for the Wade Hampton District and am considering it along with other applications.

Judge Kelliher mentioned to me 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 commit yourself to any expenses or resign from the City Council until after you have received an appointment.

Sincerely,

WILLIAM H. SANDERS.

"ARCTIC NATIVE BROTHERHOOD," SUMMARY BY JEROME TRIGG, NOME, ALASKA

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

There seems to one or two problems, Nome School kids may or would be set back in assignment to compare with Beltz students, or Beltz students that are taking special teaching to catch up grades to their ages would have to be lowered in grades.

Nome public school should be built in different town area.

That Beltz be a good vocational training high school along with high school curriculum. That None public school students that want to take vocational training could take courses at Beltz according to teaching space. Also Beltz students that just want to take academic with plans of going to college be able to attend Nome Public School full time. This exchange system would be most beneficial to our native children also would leave free the availability of student housing at Beltz for village children.

The natives feel that all high school students are not college material, therefore good vocational training should be available.

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

Along with plans for a Beltz School gym and swimming pool should be included. Though we live near the sea very few natives know how to swim. Several children drown every year because they don't know how to stay afloat. We would like a swimming pool at Beltz School area for all kids to learn to swim and for recreation, as 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 so they do not do their best. These are the thinking of many parents. These children are given test at beginning of school and placed in different rooms according to their test. Usually it looks like they are just separating the natives from other races. Although they claim this will change and use an Alphabet system.

No school bus is provided and should be for King Island area and FAA 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 creates a hardship among our Nomadic natives as they move to other areas in 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. Thus leaving up with very little talent to work with.

To be a good student one must havce comfortable home. I am not speaking of elaborate homes, but a home that comfortable with adequate room. Most of the natives are living in kitchen and living room with no bedroom or toilet facilities. Many as 10 persons live in one room. This is a problem one cannot study at home, or take a bath. Much skin sore are predominant on native children. Being crowded at home the kids are playing in street till late at night and leave home at an early age.

Nome being one of the many places with poorest housing is always shot down. They say we can go to Bank and borrow to build houses. But the bank won't lend money to these poor natives. They say Bartlett housing Bill does not fit Nome but only to villages. But these same people are moving to Nome in hopes of bettering themselves.

There is very little poverty program in Nome and Nome area. All proposals are not funded and the local cap board has given up after three years of trying. Headstart, child area centers, bath houses for King Islanders and other natives, help yourself home repair, all these have never been funded—they say there is no money.

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

As I stated there are no bath house facilities this creates a health problem also creates a personality problem as a native child will have a strong odor. Thus making a native an unwelcome in the white society. This is not just in King Island village, but exists all over Nome which is made up of many villages.

Very little is being done to preserve the Native culture, both by natives or others.

It is hoped by native leaders that natives of Alaska will get a substantial land settlement. Through Native Development Corporation we will put some of our miserable homes aside and live in warm and clean homes, upgrade our standards of living schooling and improve our health and education standard.

TLINGIT AND HAIDA INDIANS OF ANCHORAGE,
Anchorage, Alaska, April 10, 1969.

Senator EDWARD M. KENNEDY,
Senate Subcommittee on Indian Education,
Washington, D.C.

DEAR SENATOR KENNEDY: Enclosed is 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 still have relatives there. We feel that we have, perhaps, some insights as to the problems of growing up in the villages and then moving into the competitive atmosphere of an Alaskan city. We have made the so-called transition, often in spite of tremendous odds, but we also recognise that there are many pitfalls yet in our way. We also recognise the immense difficulty facing the Native people, young and old, when they 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 your subcommittee, and you, every 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. JACQUOT,
President.

THE EDUCATIONAL NEEDS OF THE ALASKA NATIVE PEOPLE

(By the Tlingit & 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 acculturative process. Historically, wave after wave of peoples with a wide variety of cultural backgrounds have settled in the New World—French, Dutch, Germans, Jews, Irish, Italians, Slavs, Chinese and Japanese. At first, they 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. This 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 with mass education.

Acculturation has always been a two-way street—more so in America than anywhere else. For 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 democratic process, on the makeup of the overall society that emerged. (In a word, the process was one of amalgamation rather than of absorption.) As a result, American society has never been static—it is eclectic, ever changing and flexible. Problems and intolerable conditions that afflicted the Old World were more often than not resolved in the New.

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

(It appears that a major contributing factor to the racial and ethnic unrest sweeping our nation today has been a breakdown in this amalgamative process. For while the Negro has been told to join the society, he has been hemmed in and his talents and creative energies have been diverted.)

The Tlingit and Haida people, along with Alaska's other Native peoples, propose to use education in the same manner. They know that the old ways are fast disappearing, and that they and their children must change with the times if they are to survive. They also know that education is one method of becoming acculturated within a short period of time—for they have seen sons and daughters 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 will become so much a part of the culture that will emerge, that many of their ideas and ways will be accepted and that many of the problems now afflicting the state and nation may be ameliorated. However, the Native people are not able

to gain this new education by themselves at this time—they need massive help from the society at large. The scale of the assistance required may be surmised from the following facts:

After 100 years under the American Flag the illiteracy rate in the Southwest and Northwest regions (almost wholly Native) runs between 22 and 12%. (For the U.S. 2.2%; for the state 3.5%.)

The vast bulk of the Native people who have attended school have received less than an eighth grade education.

Less than 200 of the state's 54,000 Natives have graduated from college.

Native unemployment figures, even in the cities, indicate a rate three times that of the general population.

Per capita income in predominantly Native regions remains half that of the other regions.

Prospective and projective population figures indicate that a mass movement of Natives from the villages to the urban centers of the state will take place within the next three decades.

Alcoholism, disease and mental health problems are most acute among those Natives who have moved to urban areas without adequate education, and who thus cannot compete on an even footing either for jobs or training programs.

Yet those Natives who have had an opportunity to receive full-scope education (i.e., first grade through college) do as well or better than immigrants to the state.

In other words, a specter of massive dislocations of one-fifth of this state's population portends tremendous problems for the society in the near future. If these people were properly educated and had the tools to compete in an industrial society, they would be contributors to that society rather than a potential threat. A crisis is approaching, and it is plainly written for all to see.

The Congress has before it now, or will in this session, a bill that proposes to extinguish Native claims to the land for a large cash settlement. A multi-million dollar Native Development Corporation is to be set up that will, in ten years, be controlled by the Natives themselves. The reasoning is that the settlement monies will not be dissipated, but will be invested for the benefit of the people in perpetuity. But the basic problem still remains: where are these trained Native leaders to come from?

In order to prepare the people for the immediate future, various Native groups in Anchorage have, during this past winter, been encouraging those with potential skills to return to school either for retraining programs, college, or graduate work in crucial areas. The Bureau of Indian Affairs and other agencies were contacted in hopes of locating funding programs. (Many of the people with high skill potential are justifiably reluctant to leave their jobs when, in addition to loss of salary, they must contemplate spending $15,000 for a BA degree and another $15,000 for the Ph.D.) Some help was obtained, but by and large many excellent programs remained mere paper programs because they were not properly funded. For example, the Bureau of Indian Affairs has a very good grant-in-aid program for Native undergraduates, but has great difficulty in providing meaningful help for all those who are interested and eligible. Furthermore, the program does not include graduate students because of the lack of funds.

The state has established a system of State Operated Schools throughout the rural areas, and is in the process of absorbing Bureau of Indian Affairs schools whenever feasible. The State Constitution requires that the state provide an equal education to all of the children of the state, but again this is not always the case because of funding problems. For one thing, federal aid funds are placed directly in the state's General Fund and thence appropriated by the Legislature. Too often, urban legislators, in control of finance committees, disregard rural needs and appropriate these funds as if they came from the state treasury alone. In addition, the state has not wholeheartedly shouldered the burden of rural education—studies often remain in that stage; time schedules speak of decades rather than years; innovative programs are poorly coordinated, inadequately funded, and urban oriented. As a result, rural education in Alaska appears to be stop-gap at best.

What is needed then, is a massive educational effort by both the state and federal governments. One that is fully financed, realistically coordinated, and aimed specifically at the rural areas of this state. The needs are obvious, immediate, and increasingly critical. The time for long drawn out and detailed

studies is past. (There are drawers full of educational studies tucked away in various offices around the state.)

If the Human Resources of this state are to be developed to their fullest potential, if the Native people are to be realistically acculturated in the shortest possible time and if the mistakes that created the ghetto conditions in the other states are to be avoided, then immediate steps must be forthcoming that would establish and fully fund a *total concept* educational program for the Native peoples. The program must provide training from kindergarten through college or trade school in order to wipe out the 100 years of human blight that now exists among the people.

The Native people know and love this land. They are willing to learn. They have much to offer.

Problems of Eskimo People Today

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

Part 1. Primary problems encountered in teaching Eskimo students in BIA schools

I. Language barrier:
- A. Eskimo spoken at home
- B. Child learns English at school
- C. English used only at school
- D. Little reason or occasion to practice speaking English

II. Hunger factor:
- A. Children hop out of bed and come right to school without eating, combing hair, or washing:
  - a. Juice and graham crackers, although served regularly, are not adequate
- B. School cook often too ill-trained, lazy, or aphathetic to cook the food which is available for the children's school lunches
  - a. Bureau backs up the cook against the principal supervisor in a dispute about whether or not the children are being fed enough
  - b. Warmed-up soup, pilot bread, milk, and dry raisins was a typical menu of a $4.50 per hour cook who had had eight years experience
- C. Children beg food at teacher's house on Tuesdays and Thursdays
  - a. Tuesdays and Thursdays are Bingo Playing Days for the parents

III. Fatigue factor:
- A. Children decide their own bedtimes
- B. Council passed a law saying all children were to be in their houses by 9:00 p.m.
  - a. Children play around school house until 10:00 or later
    - 1. The lights are here at the school
- C. Village movies at Armory begin after 8:00 p.m. on school nights
  - a. School teachers are considered bad if they refuse permission to use school for movies that start after 8:00
    - 1. The teachers are judged bad even when they postpone it to the following evening beginning at 7:00
- D. With such small houses, when one family member is sick, drunk, or having a late party, the other members do not sleep so well
- E. Houses so small that there must be wall-to-wall sleepers

IV. Hearing problems:
- A. Ten 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 then neglects it completely
  - c. Two different parents seen in two different communities slapping their child in the ear in a public place
- B. With hearing problems, it is doubly hard for child to learn a second language
  - a. Child needs more individual attention than teacher can give in a regular classroom environment
  - b. Hearing aids and auditory trainers are slowly acquired through proper channels

1. Too often child breaks hearing aids
2. 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 Kotzebue teaches fifty students
1. That teacher may be a superior teacher who is very conscientious but, I think, it is impossible for her to do the job adequately with that number

V. *Slight problems:*
A. Eyes were checked this year with a device which looked to be similar to Snellen Chart
a. Snellen Chart indicates myopia only
1. Myopic children are generally among the better readers
B. Glasses provided at minimal fees or perhaps free
a. Plastic frames break easily and must be replaced by owners
1. Parents frequently delay or refuse to send $1.75 for new frames and at the same time buy a $1100 snow mobile
C. Public Health doctor would not fit less than age ten students with glasses
a. Reason given was that he was not well enough trained to fit them properly

PART 2. UNFORTUNATE RESULTS CREATED BY PRIMARY PROBLEMS

I. Overagedness
A. Students two or more years behind their counterparts in lower forty-eight
B. Reasons for overageness
a. Billingual 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
Parents pull underage and other children out of school whenever they have some work for him to do at home
D. Children at Newtok miss aproximately 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. Sense of failure felt by older student can be used as whiplash on a younger, more successful, student
B. Unsuccessful students call younger successful students "gussuk" (white man) 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 admiration
a. 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
1. Children require special education techniques

III. Children are special education problems
A. Do not fit mental 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 because there are so few Eskimo 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 Eskimo schools

PART 3. POSSIBLE SOLUTIONS TO HELP THE PEOPLE HELP THEMSELVES

I. Electricity made available
A. Would eliminate much of the need for fuel oil or gasoline for heating, cooking, and lights
a. Fuel oil and gasoline are expensive to have shipped so far
b. People always run short of fuel oil and gasoline every spring and borrow from the BIA
B. TV would be possible by satellite
a. Children and adults would be able to practice English

II. Better mail service
A. Weather is too determining a factor in mail delivery
B. People often wait for months for food, ski-doos, and other ordered items to be delivered
C. No landing strip
a. Village mail service shut off during break-up and freeze-up because mail plane cannot land
D. People forced to send telegrams to order supplies because mail service delayed for a month at a time
a. Telegrams are expensive to send

III. More jobs
A. Most people in Newtok are welfare recipients
B. Alaska needs roads
a. Would it be possible to hire and haul untrained, uneducated, and poor people to road building jobs?
C. Alaska schools need more teachers
a. Would it be possible for one well-trained teacher to supervise several untrained, but willing, instructional aides to help with the teaching?

IV. Major decisions left up to whole village votes rather than to village councils
A. Village council presidents in both villages where I have taught have been the shaman or the son of a shaman
B. BIA working to increase the influence or power of councils possibly are indirectly playing into the hands of the shaman
C. Although village council members are elected by open village elections, they often do not act responsibly for the village as a whole, but rather for the good of their own family or clan
a. Too often villagers better qualified avoid responsibility of public service

V. Better communications systems
A. Radio. There is one commercial station usually
B. Newspapers and magazines arrive two weeks or more late

VI. Improving education
A. Providing for special education class sizes
B. Making local high schools available
C. Providing auditory trainers for students who are hard of hearing
D. Making glasses more readily available for those students who need them
E. Put language labs in each school

VII. Better health care
A. Medical aides not adequately trained
a. More extended training programs are needed
B. Doctors and nurses need to visit the village more often than once per year
a. Native health hospital facilities need expanding

LARSEN BAY SCHOOL,
Larsen Bay, Alaska, April 7, 1969.

Senator TED KENNEDY,
Senate Subcommittee Hearings on Education,
Juneau, Alaska.

DEAR SENATOR KENNEDY: Dolores Padilla, representing Kodiak Rural CAP, requested letters concerning village problems to take to the hearings, but the letter reached us late so I'm hoping this reaches you.

Kodiak City is trying to secede from the borough. As a village teacher I am concerned about the future of their schools. Recently Kodiak proposed dropping

the villages that were beyond reach of the road system. The villages were asked to respond to the idea. I wrote to Cliff Hartman, Commissioner of Education, who advised me to advise Larsen Bay residents to request retention. Apparently the Alaska Department of Education does not want control of the village schools and neither does Kodiak. The B.I.A. did not answer my letter. The educational future in such villages as Larsen Bay is sadly insecure.

This school does not or has not ever had educational opportunities comparable to those offered in urban areas. Yet these students are expected to compete successfully when they move to Kodiak High School. Larsen Bay School consists of two rooms, twenty-six students in eight grades, and one teacher, without even so much as a closet for storage. Supplies that are considered essential in the Kodiak City schools are non-existent here. In many cases gas boxes must serve for equipment storage shelves and tables.

Larsen 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 well which is not polluted. At high tide it is impossible for many people to reach either of these sources.

All winter I have written to one organization after another in quest of solutions to these problems and have an impressive file of correspondence. However, to date nothing definite has been accomplished. Mrs. Padilla requested that we suggest solutions to the problems. I wish I had some. So do the people of Larsen Bay.

Much of my correspondence represents agencies who direct me to other agencies. I have followed up all suggestions. Only the district sanitarian, Mr. Kieser, has visited Larsen Bay in the past year, and I learned recently he has been transferred to the Keni Peninsula.

Possible solutions:

1. Gather under a central head the numerous agencies which purport to assist the villages and establish a coordinated workable program reaching over a period of years. The budget should be carefully worked out and the money appropriated in advance.

2. Decide what organization will operate the village schools. At present we have three.

3. Provide rural supervisors and teachers who are sincerely interested in working in villages and with villagers.

Examples: In several years of teaching in Alaskan villages, no supervisor has taken the time to discuss problems on any other than a rush-to-get-the-plane basis, meaning that the total village visitation amounted to a couple hours while school was in session, time which belongs to the students.

In my opinion, the Rural Supervisor's position should be one of guide and supporter of the rural teachers in his area. The Supervisor is the vital link between village and the urban center, between teacher and supplies, current innovations in other places, etc. At present this appears not true.

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

Example: I have visited schools and attended conferences where the majority of teachers felt the natives naturally inferior and acted accordingly, a detriment to the education of those natives. In many classrooms almost no real attempt was being made to teach. Improved instruction at the college level could help to alleviate this condition. Also, adequate teacher counseling would help.

5. The dedicated, innovating rural teachers should be made known so those who wish to improve could get in contact with them. We have many excellent rural school teachers who work year after year with virtually no encouragement or recognition.

6. Promote closer cooperation among the schools and other agencies such as the Health Services, University of Alaska, etc. At present, it is far too often that the bush teacher has no way of knowing of available services until they have been staked out for the entire term by larger urban schools. Perhaps Larsen Bay is in a unique position in that it has not been able to secure film service from the Kodiak Borough School District of which it is a part and that because of its belonging to this district, it is unable to borrow recordings, films, etc., from the University of Alaska. However, other villages may have similar difficulties.

Another means of increasing cohesion and pride among villages would be the getting together periodically for play days, discussions, etc., by students, teachers and parents in villages which can be reached by water, by weasel, or by air charter. Many villages could be connected by highways also.

As to the various health services, this village school has no records concerning the health status of its students. We have had a doctor only once this school year, the dentist once (2 days each). No eye examinations by a qualified optician have been made in at least two years. No audiometer tests have been administered for several years.

When through 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 my concern. At that time at least three-fourths of the villagers were sick.

7. Equip the villages with schools which are adequate to modern instruction and see that they have text books, teaching machines, science equipment, etc., comparable to that used in urban schools.

Example: The big dictionary we have is older than I am. We have no globes, not even one microscope, no Bunsen burner. This list could be expanded over several pages, but the above indicates what I mean.

8. Compensate rural teachers through living facilities and salaries which reflect the untold 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,

Miss DOROTHEA M. TAYLOR,
Teacher in Charge.

AKHIOK RURAL STATION,
Akhiok, Alaska, March 8, 1969.

Senator EDWARD KENNEDY,
U.S. Senate, Washington, D.C.

DEAR SENATOR KENNEDY. I have just learned that you will be coming to Alaska in April to attend hearings on the education of the Alaskan native. My wife and I are serving as Vista Volunteers in Akhiok, Alaska, a small village located on the southeastern end of Kodiak Island. We have lived in Akhiok 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 120 Vista Volunteers in Alaska, all of whom have been in their villages since midsummer and have information concerniug BIA, State, and Borough schools in Alaska. I urge you to consider Vista as a resource while you are studying the education systems which serve Alaskan natives.

I would like to relate to you the experiences we have had with education in Alaska. The school in Akhiok is run by the Kodiak Island Borough. The Borough operates six such schools in the village around the island with a total enrollment of approximately 250 Aleut children. The administrators who run the Borough School District are definitely prejudiced against the village schools. A financial report just issued shows that the Borough is spending only part of the money it receives from the Federal Government for the village schools in the villages. There is no lunch program of any kind in the village schools despite the fact that free surplus foods are available for such a program from the Department of Agriculture.

The disregard for the needs of the village schools reaches fantastic proportions. The school in Akhiok was without paper and pencils for two months because an administrator "forgot" to send them down here, even though he was asked again and again to do so. Akhiok has no record player, no tape recorder, no duplicating machine, and there have been no bulbs for the film projector for over three months, despite the pleas of the teachers. The school has not had running water for three months although the threat of the State Health Department to close it may finally bring some action.

In my opinion, the attitude of the Borough has seriously retarded the education of the Aleut children on Kodiak Island. In the last few months I have watched four high school students drop out and return to Akhiok. They constitute roughly half of the group which left Akhiok in the fall to attend high school. I asked why they dropped out—I asked 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

they are so overworked that they rarely get to know any students well. The village teachers were able to give me more of an answer. Dedicated and spending their first year in Alaska, they were appalled to report that the reading level of these boys was roughly fourth or fifth grade when they started high school. Yet they were expected to do ninth or tenth grade work at the Kodiak High School. When I spoke with the boys I was told that the work was too difficult in Kodiak and that it was hard to adjust to their new surroundings.

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

Because of the small isolated character of the villages there are usually only two or three teachers in each village. In the course of his first eight years of education a child may have only two different teachers. One poor teacher, one eccentric, prejudiced individual, can conceivably cripple the chances of 20 to 30 or 100 Eskimo, Indian, or Aleut children of ever receiving a good education. As teachers are not properly screened and rarely fired up here, there are many such teachers in the bush right now dooming children to future educational failure.

I ask you to consider these things carefully. Much needs to be done in Alaska to put the education of the Alaskan native on a par with that received by his white counterpart in Alaskan cities and the lower 48. The Bureau of Indian Affairs and the State of Alaska simply cannot do the job unless they are given more resources and drastically revamped to bring in dedicated and capable individuals.

Please do what you can for these people.

Sincerely,

DAVID P. CLUCHEY.

GAMBELL, ALASKA,
January 28, 1969.

Dr. CLIFFORD HARTMAN,
Commissioner of Education,
Juneau, Alaska

DEAR SIR: At the January 7th meeting of the Gambell Advisory School 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 leaves much to be desired. We do not see this limited type of program as what we had anticipated when the possibility of regional high schools was proposed.

In the lower 48 states high school students have the privalege of attending schools near their homes, even in areas of widely-scattered population. It is not uncommon in such areas to have high schools with as few as 50 or 60 students enrolled. Why can't such a plan be considered for Alaska as well?

For instance, this year there are approximately 70 students from St. Lawrence Is. who are attending high schools as far away as Okla. There are also others in the village who could attend if there were a high school located on the island.

2. Two parents on the board expressed their satisfaction with their children's education and the experience gained at Mt. Edgecumbe and Chegawa, thereby expressing the gratitude of the majority of parents.

3. Although recognizing the value of travel as being educational, most parents would like their children to get their high school education closer to home. There would be an opportunity for travel when they leave for college, etc.

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

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

(b) There would be an opportunity for the parents to participate and take pride in their children's achievements, benefitting both the student and the parent, and hence the community.

(c) There would be a greater stimulation to the adults as they 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 generation "gap", as the present system of education is doing.

5. 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,

VICTOR CAMPBELL,
GRACE SLWOOKO,
MARILENE AHINEN,
NANCY WALUNGA,
ABRAHAM KANINGRK,
Members of the Advisory School Board, Gambell.

PAUL T. DIXON & ASSOCIATES,
Anchorage, Alaska, May 15, 1969.

Hon. EDWARD KENNEDY,
Senator, State of Massachusetts, United States Senate, Washington, D.C.

DEAR SENATOR: We are transmitting herewith, for your information and follow up as you see fit, Resolution No. 16 of the Association of Village Council Presidents.

Respectfully yours,

PAUL T. DIXON.

[Attachment]

ASSOCIATION OF THE VILLAGE COUNCIL PRESIDENTS RESOLUTION NO. 16

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

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

Whereas, the younger generation is in danger of losing their true identity,

Now therefore be it resolved that the Association of Village Council Presidents request an accurate history of the native people of Alaska be written; and

Be is further resolved that the Association recognizes the value of the title III, ESEA, Project which begins this program and is proposed by the State for the Bethel and St. Mary's high schools and requests approval of that program.

PIA THOMPSON,
Secretary.
MOSES PAUKAN,
President.

SHELDON JACKSON COLLEGE,
Sitka, Alaska, November 25, 1968.

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

DEAR SENATOR MORSE: I have just read in the Tundra 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 boarding high school for 50 years, and now an accredited two year college. Sheldon Jackson schools are the oldest continuing series of educational institutions in Alaska that have been predominately concerned with 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 dimension as a private institution that other agencies cannot supply.

Senator Bartlett, Senator Gruening, and Representative Pollock, all three are familiar with the program and work of Sheldon Jackson schools. Yearly these

men visit our campus and speak to the student body. You might wish to contact them as to the advisability of including us in your December meeting.

I offer to you the facilities and hospitality of the Sheldon Jackson campus in which to hold your sub-committee hearing. There might be some importance in the fact that this important hearing could be held on the campus of the oldest institution in the state that has historically dealt with native education. Also, Mt. Edgecumbe High School, the largest B.I.A. secondary institution in the state, is located in Sitka and this would provide the committee with ready access to two significant institutions that are involved in native education.

Enclosed are answers to questions which were specified by the Sub-committee in the article in the Tundra Times. The answers are predominately from a higher educational viewpoint which is now the major educational concern of Sheldon Jackson College.

Let me know if I can be of service to you and your Sub-committee as you develop plans for the hearing in December. I hope that you will seriously consider including representatives from Sheldon Jackson College to parictipate in the hearings.

Most cordially yours,

ORIN R. STRATTON, *President.*

A PRELIMINARY ANALYSIS OF ALASKA NATIVE EDUCATION PROBLEM AREAS SUGGESTED BY SENATOR MORSE'S SUBCOMMITTEE

A. What are Goals of an Educational Program for Alaskan Natives?

1. As evidenced by present BIA and State programs?

Answer. In the simplest terms, an educational program for Alaskan natives should provide a quality educational experience at all levels which is at least equivalent to the quality of education which is provided for predominately Caucasian students at the large school districts in the major cities of Alaska.

2. What do you and your organization believe the goals should be?

Answer. Sheldon Jackson College agrees wholeheartedly with the previous statement and goals in that the state of Alaska should provide equal opportunity and equal quality for all the children of the state, including the disadvantaged minority of the native population. Emphasis should be placed on special education, particularly for the mentally retarded and handicapped child. Although not documented, it would seem that there would be a higher proportion of mentally retarded and handicapped children among the native population than among the Caucasian group.

Our goals as a two year accredited college are to provide an overall quality educational experience that will equip particularly Alaskan natives to succeed in higher education. Currently we are offering two year terminal technical courses in Business Education, Business Administration, Forestry, Fisheries, and Logging Management. These technical courses are designed to provide native Alaskans with knowledge and skills that will equip them to work in the major natural resource industries in Alaska. In addition to the technical curricula we offer liberal arts courses which parallel the course offerings typically offered by four year colleges and universities. Our unique purpose as a two year college particularly dedicated to the education of the Alaska native is to provide a cultural, academic, social, and emotional transition from the small village and high school into the contemporary higher educational system.

B. What are the educational problems of Indian and Native students that are of concern to you and your organization?

Answer. As indicated in question A, Sheldon Jackson College considers its major role in higher education in Alaska to provide an educational and social environment in which the acculturation of the Alaskan native can take place. This acculturation process includes the acquisition of marketable skills as well as increased academic competence so the Alaskan native can compete in the competitive higher educational enterprise. The major problem is to convince more native Alaskans of the necessity for post high school education. If the Alaskan native is to compete on an equal basis in the future for jobs and is to provide the kind of creative and productive leadership which his community needs, he must be convinced of the importance of higher education. Related to this problem is the difficulty to convince the Alaskan native to attend a higher educational institution where he has a reasonable chance of success. Currently less than one percent of the Alaska natives succeed in the larger institutions like the

University of Alaska or four year colleges and universities in the "South 48". They need a transitional experience that will provide them with an academic, social, and emotional stability in order to achieve ultimate success.

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

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

1. The large majority of Alaska native youth have not been exposed to the contemporary technological world of a rapidly developing urban society. Consequently, they do not see the need for further education that will equip them to compete with more highly educated individuals for jobs in the modern contemporary world.
2. They receive little or no parental support or encouragement to pursue higher education. The parents face the same problem as is indicated in No. 1 and consequently they do not encourage their children to seek post high school education.
3. The quality of educational experience 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 is equal to the Caucasian middle-class.

D. What is being done to solve these problems and to meet the Educational Goals of the Native Student?

Answer. Again, speaking from the higher educational viewpoint, Sheldon Jackson College is doing everything possible to develop not only educational programs that are particularly adapted to Alaska and the Alaskan native, but is currently involved in an intensive recruiting effort to attract native Alaskans to Sheldon Jackson to begin their higher educational training. Every agency which is listed, Federal government, B.I.A., U.S. Public Health Service, U.S. Office of Education, Office of Economic Opportunity (Head Start and Upward Gound), 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.

E. What should be done that is not now being done to assure the Indian and Native students the education to which they are entitled?

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

MARBLEHEAD, MASS., *April 14, 1969.*

HON. EDWARD M. KENNEDY,
Chairman, U.S. Senate, Subcommittee on Indian Education, Washington, D.C.

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

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

I wish you well in this venture.

Sincerely,

JOSEPH D. BLOOM, M.D.

Testimony to the Senate Subcommittee on Indian Education

I would like to offer for the record the following brief testimony on Indian education. My experience with the situation is as follows: I spent two years 1966–68 as psychiatrist and Chief of the Mental Health Unit of the Alaska Native Health Area Office, Indian Health Service, U.S.P.H.S. Presently, I am a Fellow in Community Psychiatry at the Laboratory of Community Psychiatry of Harvard Medical School. My testiony represents my opinion only and not either 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 Native is as follows: Most children from the rural, or bush parts of the state are now able to attend grade schools within their own villages, either administrated by the State of Alaska or, the majority, by the Bureau of Indian Affairs (B.I.A.). Those few young children who still must travel to day school away from their parents are to my knowledge quite a limited number. Even so, from a mental health point of view this is a very serious situation with repercussions for the entire family.

The major dislocation of children and discontinuity of family life in the Alaskan population occurs during the high school years. It is at this point that the boarding school and its associated ills are felt. The system 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 Alaskan Adolescents. One is located at Mount Edgecumbe, in Southeastern Alaska; and two are located outside of Alaska: one in Chemawa, in Oregon; and the second in Chilocco, Oklahoma. The total population in the BIA boarding schools, as far as I remember, approximates 1500 children. Nearly one thousand of these children have to leave their home state for nine months a year, in order to attend high school, a situation, which very few of us in this country would tolerate.

The State of Alaska maintains regional facilities in slowly increasing numbers in places like Bethel, Nome, Dillingham and Tanana. Some of these serve only the population of the rural town itself as in Dillingham, Tanana and Bethel, with little or no real provision for boarding facilities; the Beltz school in Nome is attempting to serve as a regional high school with boarding facilities. There is also a plan for boarding children in private homes in the larger cities like Anchorage and Fairbanks, while they attend high schools in these cities. But these are limited to a small number. Thus, the basic system 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 split territorial problems which inevitably are present between these different agencies. There is, as far as I could see, no coordinated plan for educational programs.

Let me point out early in this statement that as a psychiatrist, I do not define mental health in the narrow sense of the phrase, confining it to the case by case management of labeled mentally ill people. Rather, I see an intimate relationship between the processes and institutions of society and the casualities produced by these institutions. This is especially clear in the cross-cultural situation. The institutions of the dominant culture are extremely important as sources of conflict. If this point were accepted one could immediately see the ramifications of many of the problems inherent in the educational system. For that matter, the same could be said for the other institutions dealing with the native peoples of Alaska. There is a very serious lack of uniform or "congruent" [1] planning between and within agencies of both the state and federal governments. The existence of dual and often competing systems of education attests to this fact. I would feel that this duality in the education system must be settled.

With that as background let me touch on some aspects of the current scene, given the fact that I believe major changes are in order.

1. There needs to be much greater attention paid to the grade school student and his actual level of achievement. Problems related to English as a second

---

[1] Leighton, Alexander: Is Social Environment a Cause of Psychiatric Disorder? Psychiatric Epidemiology and Mental Health Planning: Psychiatric Research Reports, American Psychiatric Association; Chapter XV; pp. 337–345; 1967.

language, discontinuity of teaching staff, inadequate preparation of teachers for cross-cultural living, significant health problems, housing problems and other family crises, lack of parental involvement in the school all tend to mitigate against the native child's attaining age and grade specific levels of achievement. Emphasis placed at the grade school level would serve to keep the child out of the casualty network as he progresses on in his school career. Imaginative plans for attaining continuity of teaching personnel and emphasis on bilingual teaching staff must be undertaken; and this obviously means much wider training of native people to participate in the education programs, as well as promoting empathy in the non-native teachers, so that a sense of community can be fostered in the teachers. There also should be an expanded traveling team concept of cross-discipline professionals who could work productively as consultants with the day school people. Educational, psychological and anthropological advice is sorely needed in every day school I saw. Unified training procedures must be undertaken, again an impossibility given a dual system. Imaginative programs for training both teacher-aides and new teachers have been developed at the University of Alaska, but these have been for too few people, and limited by inadequate financial resources for follow-up and continued education.

2. At this point let me digress and say that I believe that through their Associations, the native people should have a substantial input in determining the direction of education for their children. Further, I think that their ability to have a weighty voice in these deliberations will depend mainly on the settlement of the Native Land Claims and the amount of resources and power it places in the hands of the native leadership. I would see this as the key determinant for the potentially strong participation of the native people in any program, be it education, health, etc. This area cannot be overstated; the lessons of reservations, paternalism, isolation, cultural alienation without access toward reorientation of cultural goals, should be clear by now. The Native Land Claims and potential settlement are without any doubt the most important situation in current Alaska. It offers the possibility of coordinated planning for changing institutions, involving the people themselves, a possibility which does not exist in Alaska currently and indeed exists in few places in this country.

3. In regard to the high schools and the boarding school situation, much will depend on the administrative solutions and future direction of the high school program. As the boarding schools now exist I think that they are the cause of serious and stubborn problems. With all the money that they spend they are continually understaffed, both in the classroom and, especially, in the dormitories. The plants are out-dated and geared to the production of students who are ill-prepared for most undertakings, be they vocational or towards a college education. Quite significant to me is the fact that the BIA boarding schools as I know them have little or no commitment to finding out about their products. I know of no follow-up studies, no drop-out studies, no attempt to obtain the kind of feedback which can reflect on functionings. There is almost an "out of sight out of mind" attitude instead of an inquisitive desire for feedback and action-oriented research.

From the mental health service point of view, the boarding schools don't give adequate service. There are few, if any, services available directly at the schools. When I left Alaska, Chemawa and Edgecumbe each had one full-time social worker for the entire school and access to psychiatric consultation. The BIA didn't employ any full time educational psychologists and most cases were handled when they tended to become crises rather than by picking up the situations as they developed over a period of time.

There is one more problem worth mentioning, and this has to do with the isolation of the boarding schools. The children are not in their home communities, nor are they in any other communities. I have seen Mt. Edgecumbe and Chemawa; both are quite isolated and provide little healthy interaction between the students and local non-Indian communities. Attempts to improve this situation were being made at both schools, again with substantial financial limitations. However, this type of isolation can only enhance the sense of cultural discontinuity and should be eliminated as soon as possible.

4. Let me say a few words about the regional high school concept. Although the regional high school provides the type of situation which I believe is much healthier for the child and family, it will still face serious problems of teacher recruitment, training and retention. This is because of the isolation of rural Alaska and is the problem of other regional institutions in Alaska such as the PHS hospitals. There is little to suggest that this is not the case at present with the functioning regional schools. This again leads us to the idea of stronger

participation by the native people themselves in the education of their children. There is need 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 to me as a psychiatrist is the poorly planned introduction of regional 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.[2]

Although formal field 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 intermediary 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 haphazard 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 reintegrating 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 learn in an atmosphere of hope rather than despair. The regional school must be part and parcel of a regional plan for economic and social development.

STATE OF ALASKA DEPARTMENT OF EDUCATION,
Juneau, April 11, 1969.

Hon. TED KENNEDY,
Chairman, Subcommittee for Indian Education,
Washington, D. C.

Re: *Critical Needs—Native Education.*

DEAR SENATOR KENNEDY: The attached Prospectus 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 in Alaska. At least 1,100 secondary students of native extraction in rural Alaska are attending schools in Chilocco, Oklahoma and Chemawa, Oregon. Another 615 native students are being transported to the southern panhandle of Alaska to attend the Bureau of Indian Affairs Mt. Edgecumbe School at Sitka.

The attached plan provides for a number of choices for native students in obtaining a secondary education. Because of the differing needs of students—culturally, socially, and academically—no one method will meet the needs of all. Area secondary, or junior high schools, Grades 7 through 10, are planned for some of the smaller areas such as Fort Yukon, Tanana, St. Mary's, McGrath, Tok, and ultimately other locations. Larger regional high schools, Grades 9 through 12, with supporting dormitories, are planned in areas including Bethel, Nome, Kotzebue, Anchorage, Fairbanks, Sitka, and Kodiak.

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 Barrow and Glennallen. Wherever the regional area schools are built the students living in those communities would, of course, attend the established unit.

More details may be obtained by examining the attached plan. It should be noted that a minimum of $22 million will be needed for the construction of classroom spaces and an estimated $25 million for dormitories. Operational costs for the plan in School Year 1973–74 are estimated at $13 million.

---

[2] Leighton, Alexander: My Name Is Legion, Foundations for a Theory of Man in Relation to Culture: Basic Books, 1959.

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 program. More funds are needed for staff in-service education and training, since many teachers, of necessity, must be recruited from the "South 48." Courses in native arts and crafts, native dialect, anthropology, etc., are essential ingredients in the inservice program. The University of Alaska, the Northwest Regional Educational Laboratory, along with the State-Operated Schools, are involved in projects to develop relevant 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 200 teachers trained in preschool and early childhood education, an equal number of teacher aides, and a minimum of 200 classrooms. Research has shown beyond a doubt that organized social and educational experiences 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. Experiences for students become more meaningful and valuable if a parallel program in adult education is carried out. Such education should not include only the development of skills for jobs, but a set of social and economic values as well.

A man without a culture is more desperate than a man without a country. The emphasis, therefore, on all programs—public school, preschool, and adult—should attempt to develop a pride in the native culture, extending to him the human dignity that he rightfully should feel. Classroom programs should include the best that is to be retained in the native culture and introduce the best in terms of values and attitudes of the Western culture. In this way, and only in this way, can the native people find security and the opportunity to make choices concerning their own welfare in future years. The regional secondary school plan is designed to provide for educational choices close to the home environment, or in the event a student is ready, educational opportunities at the urban centers.

Yours sincerely,

CLIFF R. HARTMAN,
Commissioner of Education.

ANCHORAGE, ALASKA, *January 24, 1968.*

Senator ROBERT F. KENNEDY,
Chairman, Senate Subcommittee on Indian Education,
Washington, D.C. 20510

DEAR SENATOR KENNEDY: I have recently read that you are the chairman of the Senate Sub-committee on Indian Education and am taking this opportunity to send some newspaper articles pertaining to this subject. My experience has been confined to the Bureau of Indian Affairs system so my remarks are primarily about that agency, although my understanding is that the state system is not much better. Of particular interest are the articles entitled "Education Will Shape the Future"; "BIA College Aid Methods Anger UA Native Students"; and "Respect for Natives Urged as Step to Understanding". I have enclosed the other articles because they give valuable background on the problems of the native people of Alaska. They have a bearing on the subject of education because in many respects the situation is different than the lower 48 reservation and should be treated as such. I feel that only a visit to the Alaskan villages will reveal the true picture but these articles may be helpful.

My husband and I, who come from New York, have been VISTA volunteers in Alaska since April 1966 and spent 15 months in the Eskimo village of Noorvik. Our first reaction to the educational system in the villages was one of shock and the picture became grimmer as time went by. The enclosed articles point out some of the more outstanding defects—inadequate and irrelevant curriculum, segregation not only in the schools but between the teachers and the community they serve, and the literal raping of pride and cultural values.

An Eskimo girl from Wainwright, Alaska related to us her difficulty in learning to read from the Dick and Jane series, which are still used today. She said that for the longest time she could not say "Oak Tree Hill" because in Wainwright there are no trees or hills and she had no idea what the book was even

talking about. This girl managed to survive in the educational system and has graduated from the University of Alaska but she is exceptional. What of the others who are so confused and overwhelmed by the foreign images in their books (cars, mailmen, even streets and sidewalks) and that English language remains completely foreign to them? To make a comparison one could picture children in the first grade of a New York school learning to read from books that spoke of Tunu and Putu watching their father hitch up his dogs before setting out to hunt caribou.

This type of curriculum not only impedes the learning process (in Noorvik many of the eighth graders tested were at the fourth grade level) but impresses on the children that they are inferior to this white race that are pictured in their books. Many BIA teachers are prone to reinforce this myth either overtly or subtly by their methods of dealing with the students and the community at large. Thus, it was possible for an intelligent man, member of the Noorvik village council, holder of a master navigation ticket, who served in the intelligence division of the Army, to tell us in all sincerity that he knew Eskimos were not as smart as whites and never could be. And he was not alone in this sentiment. Time after time people actually apologized to us for having to live among them and referred to themselves as "dumb Eskimos" or "dirty Eskimos". This is what the BIA system of "education" has done to the people of Noorvik, educated them into believing that they are second-class citizens. These are a people who have a rich and noble ancestry with much to be proud of, and who have survived in the most inhospitable climate in the world without any of our modern conveniences.

One of the articles describes the separatism of teachers from the villagers. I am enclosing a picture that is worth more than words illustrating this. Teachers are cautioned against being too friendly with the members of the community and one teacher in Kotzebue felt that his job was threatened because he had entered an Eskimo home. In addition there is little or no orientation of incoming teachers as to the background of the native culture and the problems of transition that beset them now. We have met teachers who have been with the BIA in rural Alaska for five or ten years and had no more insight into the people than the average man in New York. They viewed Eskimos merely as welfare recipients who were either too stupid or lazy to learn. I feel that this lack of contact and understanding on the part of the teacher is very significant. It would seem almost impossible for a white middle class citizen to teach members of such a vastly different culture effectively without extensive training and constant dialogue with the people of the particular community he serves. Aside from this, the segregation helps to perpetuate the white superiority myth and if a man has lost his pride what motivation is there for learning?

I have also enclosed a copy of the Tundra Times, a weekly newspaper with a wide village circulation, edited by Mr. Howard Rock, an Eskimo man from Point Hope. It features an article that illustrates the BIA policy of paternalism and humiliation. The circumstances it describes are unusual only in the fact that the native students spoke up about the unfair treatment. Some villagers consider themselves lucky to have a school at all so the quality of the education does not enter their minds. And others who may have their doubts also have their fears since the BIA represents the United States Government with all its money and power.

Among some of the teenagers and young adults however, is growing a new feeling of bitterness, hatred and fear of the western culture. These young people have attended segregated high schools and attained enough knowledge to realize that they are being cheated, treated as second-class citizens. If radical changes are not forthcoming it is not inconceivable that in ten or so years there will be a "Native Power" movement in Alaska.

The BIA has made some changes but they are too slow and appear much better in writing than they do in practice. In the light of my experience, I would suggest:

1. The introduction of textbooks adapted to the rural Alaskan child.
2. The introduction of courses in Eskimo or Indian history—relating past cultural values to the present.
3. That prominent native Alaskan leaders and topics such as the formation of native associations and the land claims be included in current affairs discussions.
4. That at least a month long orientation course be held for *all* new teachers, not just one-fourth of them.

5. That involvement by teachers in the community life be actively encouraged, 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 (folklore, history, available game) and this 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 wide-scale recruitment campaign for qualified and properly motivated teachers be launched by the BIA. This agency seems to enjoy clothing itself in secrecy and unfortunately many of the teachers who do find out about it are interested only in the high salaries and the prospect of hunting on the weekends.

8. The BIA sponsored teacher-aide program—where local people are trained to assist in the village school is a commendable one. They intend to incorporate the New Careers concept into this program so that eventually these people will be certified teachers. But, judging from the bureau's past rate of progression, "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 eliminate the expense of importing teachers and upgrade the quality of education since these 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. Hensley, Byron Mallott, Dan Lisburne, Hugh Nichols, Howard Rock, John Sackett) 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 remain to be met among the village people and if a prestigious senator such as yourself could learn first 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 legislative body turning down $1 million request for native housing in 1967 when many times that amount is actually needed; and to that same body excluding any Alaskan cities from the Model Cities Program when even San Juan, Puerto Rico was included. Mr. Sargent Shriver, during his Alaskan visit last summer, made the statement that Nome was the worst slum 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 past record shows.

This nation is certainly not proud of her record of dealing with the American Indian. The aboriginal people of Alaska have not yet been placed forcibly on land that no one else wanted, so let us learn from our mistakes instead of repeating them. Let us help integrate these people into western society, for those who want it, by respect and fair treatment, by adequate education, by including them in the advances of our "Great Society" with due consideration to preserving cultural values—not by jamming the Americanization process down their throats and leaving them to choke on it, our consciences salved.

These almost two years as a VISTA volunteer have been an awakening for me, an involvement in my country and her problems, and I feel it is more than a temporary thing. I am grateful to your brother John, whose idealism fostered such programs as the Peace Corps and VISTA and I feel it is a tribute to him that young people have responded so well to the call for service. President John F. Kennedy and all he stood for will not easily be forgotten, particularly among my generation, just as the knowledge and sense of caring that we have gained will not be forgotten. My only wish is that he were still here so that I could thank him personally.

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

Respectfully yours,

Mrs. Rosaire M. Kennedy.

PREPARED STATEMENT OF THE EDUCATION COMMITTEE, SITKA ALASKA NATIVE BROTHERHOOD CAMP NO. 1, SITKA, ALASKA

A. What are the Goals of an Educational Program for Alaska Natives?

The BIA program for high school education for Alaskan Natives seems to be one that will make a good report on paper rather than a genuine concern for the individual result of their efforts, we need graduates that are prepared to go on to higher education or as an alternative graduates that will be ready to make a living in the complexities of social 1968.

The goals as evidenced by the product seems to be to put the young people through mechanics of high school then give them a diploma when the logical day of graduation comes. Social growth is not a part of their education except by chance.

Educational goals our organization believes should be are: 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 institutes open to graduates. Greater emphasis should he given to social participation as a prologue to village cltizenship or society anywhere.

B. What are the educational problems of Indian and Native students that are of concern to you and your organization?

1. A separate school system.

2. A tremendous turnover in teachers.

3. Recruiting practices. The challenge to service and the attitude of helping the native to enter the mainstream of society with pride in his heritage is lacking. Natives are not a part of the basic orientation.

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

5. Many of the high school graduates "go on" but *where* they go is limited. BIA Grant Support is probably limited to: U of A, Haskell Institute; Santa Fe Institute of Arts; Fort Lewis, Colorado. A few to Sheldon Jackson College and A M U.

6. Grading in the non-graded system is puzzling. Attendance record at Mount Edgecumbe is good. No drop-outs were allowed at Mount Edgecumbe last year or for the last several years. Some students with discipline problems have been sent home this year.

7. Native boarding schools do not put emphasis on social growth through dorm life or student activity outside the campus.

8. Mt. Edgecumbe High School has stated that students come to that 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 its use.

9. There is no plan known to the public for Regional High Schools for all of the students for rural Alaska. There is tbe enabling Act but no plans. This organization is concerned that Alaska Natives be heard on pending plans and be allowed to become involved in them. To date more than two thousand high school students (native) are sent away from home for high school education with about eleven hundred being sent out of state to Oregon and Oklahoma

10. Psychological and emotional problems in reference to Mount Edgecumbe High school, the barracks style housing aggravates such problems by the very fact that far too many students are housed together in one building without doors.

Often, disturbed students are returned to this school year after year with no program for help for that student. Screening is not used to separate these problems nor is there a rehabilitation program to help them. Non-directive help is available.

11. As far as high school is concerned, there is no parental involvement on a person to person basis. The students leave home in most cases to go to high school. There is little by way of letters between teachers—dorm workers and counselors. There are form letters that state Johnnie is a good boy or not. He is good when he gets on the Honor Roll, he isn't when he gets drunk.

Community involvement: Mount Edgecombe High School is located on Japonski Island accessable by converted Navy launch only. This has been so since the beginning of operation after take-over from the Navy. Sitka was not involved with the operation of "the island" when it was a military installation and has not been involved with it during its history as a school. Students are allowed "town leave" in groups on Saturdays for the purpose of shopping. Community activity participation is minimal both with personnel and students. It is an isolated com-

munity. Shopping and church attendance in Sitka covers most of the community involvement. Inter-school activities are also minimal.

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

1. There are cultural differences between the students and school staff. Identification 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 studies, science and math are all relevant but *why* they are relevant can be an interesting part of learning. Subjects then make more sense. Simply finishing an assignment isn't learning.

3. Teacher preparation in teaching the student from a different cultural background should not result in watering down the subjects or over-simplifying the foundation given in high school for higher learning. Graduation from high school should means the student has actually met all the requirements and is ready to go on to college or he should know he isn't yet prepared to go on. 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, 5. Good mental health is only a by-product. Crowded student housing is a contributing factor to contagious diseases as well as the psychological and emotional problems at Mount Edgecumbe High School. In the two main dorms, there are no doors nor walls that separate the living sections. Partitians and curtains allow for some semblance of semi-privacy. The pressure of perpetual close living is apparent in the behavior of the students in their dorm life.

6. 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. Parents can't be involved with what he is learning nor to help in his perspective on what this learning can means to the village. There can be no parent-teacher discussion or involvement nor enough correspondance between parent and child. Some parents have to find someone to write for them is one reason, another being irregular mail deliveries. All students wait eagerly each day for the "mail list" to be posted. When they don't hear from home—they get anxious, even disturbed. This connection to home is most important.

7. Many young people leave home for some distant place for high school education so 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 Sitka community as a whole. It is considered a privilege to have town leave or to be checked out for a visit.

8. A very important part of the students life—his life in the dorms, is neglected.

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

Community involvement: Our organization recognizes the need to involve the city of Sitka with Mount Edgecumbe students and staff to gain from what they can share as well as to share with them the rich history and social activities availale here.

The superintendent of Sitka Public Schools has invited students from Mount Edgecumbe High School to join them in certain classes that are not offered at Mount Edgecumbe as well as to the community college.

One of the most important efforts being made by our camp is to insist that the BIA and the state seek out the help of the natives themselves to involve them with these problems. Paternalistic solutions will not be successful.

The Federal Government through the BIA is providing high school education until the state can afford to?

The Public Health Service is asking 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 of Alaska is being challenged by the local camp and other supporting organizations to hold public hearings on a Master Plan for Education for rural Alaska. And that no plans be made without native participation of those who will be affected. No plans have been made yet on the Regional Concept for High Schools. Continued delays cannot be tolerated. Alaska natives under our state constitution, are entitled to public school education but the scape goat used

by the state is the BIA. No guidelines for priorities is evident though the State Commissioner of Education has shown our committee a working basis for a plan.

This is not, however, a plan. The BIA system of education needs to be more effective but as long as a bureau determines what it will be, those affected have little involvement.

FAIRBANKS, ALASKA, *November 19, 1968.*

Senator WAYNE MORSE,
Chairman, Special Subcommittee on Indian Education,
Washington, D.C.

DEAR SENATOR MORSE: In reply to your letter of Oct. 15th regarding Indian Education:

The goals of the educational program in Alaska for Indians is one which is totally inadequate. Their programs are all planned for the future, five to ten years away, and nothing to cover the present crisis, that of not having any facilities for high school education in Alaska for the present.

The need for such facilities is badly needed in the interior of Alaska as about 75% of the students attending Mt. Edgecumbe are from the interior or north of the range.

The Indian Bureau teachers, for the most part, are inadequate. There is at present a teacher in the Bureau system teaching our Indian children with only an eighth grade educaton. Also I met one not too long ago that had an southern accent so pronounced everyone had a hard time understanding what she was saying.

The goals of the Bureau and the State of Alaska should be one that is the same as those established by local school districts in Alaska and they should be from the first grade throughout high school.

There shouldn't be special programs in schools because of race or cultural differences. The Indian Bureau has held this over the Indians so long that we are getting tired of it. The Mt. Edgecumbe graduate, according to our study and findings, is approximately one and one-half years behind an Indian graduating from public schools. This accounts for a great many drop-outs in their first year of college.

If you were to ask the Indian Bureau how many have graduated from college under the Indian program in the last 100 years or 20 years the answer would still be the same. Approximately five graduates. There are however, many more who are receiving college degrees through efforts of their own. Many have been denied the Bureau scholarships because they were not worthy of a scholarship, so they are told from the Educational Specialist from the area BIA.

There isn't any Indian participation on any education policies. The Bureau merely tells us what is good for us and we are getting tired of being told after 100 years.

I also believe the government should not provide quarters for teachers living or teaching at Mt. Edgecumbe.

I trust that I have answered some of your questions and look forward to being able to testify before your committee when you come to Alaska and we hope Fairbanks.

Thank you.

Yours truly,

RALPH PERDUE, *Tanana Chiefs.*

DECEMBER, 2, 1968.

Senator EDWARD M. KENNEDY: Having had the chance to read the report of **Father Jules M. Convert, S.J.** intended for the Indian Education Committee, I **decided to add my bit. His ideas** agree very much with what I learned during **my 42 years as a missionary in** approximately the same area in which Father **too had worked.**

The sooner we quit hauling out hundreds of native children to BIA schools **in various parts of Alaska, and** the lower 48, the better it will he for everybody! **Let us put high schools in the main** centers from which the natives come, and let **us suit the courses given to** the needs of the children to be educated. There are **relatively few boys and** girls now, no matter what their talents, who under our **present system, become** useful members of our state or anywhere else. A great **many fine boys and** girls end in our cities as human and spiritual wrecks. And I hardly think that the fault is all theirs.

And the argument that high schools in the bush area are not financially feasible seems to me to be a rather worthless quibble. No schools in that area are financially feasible. The same argument that is applied to high schools holds for any kind of grade school too. And still we build these everywhere; we do not ask if they are financially feasible. They are *needed*, 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 those of less academic ability. Moreover, boys and girls with talent for vocational 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 syphoned off to our cities, and we are left with the culls. So, necessarily, our young parents are now for the most part, people with very little, or even no education. There is besides, a great dearth of marriageable young people. In villages where there used to be half a dozen or more marriages a year, we now have one, sometimes not even that, in a year. Pretty often the villages do not even have left qualified persons for local Vista Volunteers, Head-Start programs, and the like. At the same time they have as many as 30 young men and women attending high schools in other parts of the country.

I have heard of from government workers who go travelling around the country on federal funds and various pretexts: "Why do you talk of development here? That costs money! And in 20 years from now there will be no one left in this area anyway" To me that seems a pleasant dream. And some government programs seem almost to be geared towards this objective. Birth-control literature is displayed on grammar school bulletin boards. Relocation programs, the general migration of all high school students to schools elsewhere, are giving some observers the idea that the government is set on a course of genocide of our native people in order to depopulate the bush area, and save money on welfare checks. That impression is, of course, wrong. These mistaken programs are meant to help the native people. But the impression given is excusable. The present program sounds much more like: "Let us eradicate, not educate" the native people.

JOHN P. FOX, S.J.

PREPARED STATEMENT OF FATHER JULES M. CONVERT, S.J., CATHOLIC CHURCH, TELLER, ALASKA

I am not a Specialist in Education, but, a Catholic Priest, I consider my first responsibility one of education, understood as the formation of the person to enable one to reach his eternal spiritual destiny thru the use of all his human faculties in this life.

Having consecrated my life to this goal among the Native Population of Alaska, I trust twenty seven years spent among the people who live in the small villages of Western Alaska Bering Coast and the Lower Yukon have qualified me to express a certain number of opinions: they are based on my actual experiences.

I would like to quote here from a Report I had prepared in 1961 for Governor Egan and the Legislature on the problems of these Bush areas, as I believe some paragraphs are pertinent to the question that interests us to-day. I shall do it again at the end of this presentation:

". . . Within a few short years, the compulsory School programs will bear fruition on a large scale and all the youngsters will have completed their elementary schooling by the time they are fifteen or so; then, what? Will further education be aavilable to all? And what kind?" . . .

The word "education" is so general, and so often understood so differently by different people, thus leading to nebulous and unrealistic discussion, that I'd like at the start to precise the word and its meaning as I shall understand it here. I believe one of the best definitions I have ever heard is the one that was given us some six years ago at the University of Antigonish in Nova Scotia where I took a Summer Session on Adult Education: "Education is what is left once you have forgotten everything ever crammed in your head in the classroom: it is the *ability to think objectively for yourself* so you may *choose intelligently* your goals in life and the means to reach them, independently or in spite of the many

pressures from exterior sources, people or circumstances." Education therefore is the formation of the whole person and its character; to this formation process, the classroom and the authoritative lessons play a role, but to it also contribute many other influences and different processes. This formation can and often is acquired quite independently of the traditional classroom, witness the *Equivalent Diplomas* granted by our State to people who hardly ever went to school, but have obtained equivalent results thru their reading and still more personal experience in their life and work.

It seems, in general, that all our Alaska Schools, BIA, State or private have failed to precise their goal at the start in an exact manner; rather they have bought without much thought the generally accepted thing: the traditional academic curriculum, sanctioned by a diploma after so many years of reasonably successful grades in a school operating more or less like thousands of other schools throughout the country, though in very different circumstances.

My contention is that, accepting the above definition of education as a point of departure, and making abstraction of the actual worth of the American system at large, our Educators should more or less start from scratch and consider the Alaska Bush circumstances and what are the desirable goals; then they shall discover the original solution that will truly answer the needs of the Native youngsters at this stage of the evolution of the traditional village surroundings and way of life. Formal education must give them the tools they will need to lead a truly useful and successful life, not only as individuals, but also as citizens with responsibilities to larger groups, their community and our State.

When we have purely and simply brought to our native communities the accepted style of academic education following the elementary years of schooling, here are some of the things that have and are happening:

Individuals with gifts above average for that type of education, with real character and personal ambitions, are given a chance to go ahead all right, but in most cases, they do it only as individuals, escaping from their social responsibilities as well as from their native surroundings. Their diploma allows them to obtain a better life in our 'Great Society', but for themselves alone since there are but few outlets for their newly acquired skills, so they move to the city or often to other States. In this process, the Native Community is deprived of its best potential leaders, and the State itself is the poorer for it.

The individual less brilliantly gifted doesn't fare as well: he has been uprooted, has possibly managed to get the famous diploma, but will probably never have a truly satisfying life: he'll simply disappear in the anonimity of the city and some obscure job, and again we shall have been deprived of a potential leader. As to those who don't have the talents or character to pursue academic education all the way, they simply drop out and eventually drift back to their village, condemned to be misfits the rest of their life.

It may also be pointed out that the girls may succeed better than the boys in these academic endeavors: if they succeed, few will think of marrying a native man who is less educated and as a rule won't ever be in a position to offer all the comfort and niceties of life to which she has become accustomed. Also, if they don't actually succeed and drop out, they won't come back to their village with its hard life, but will drift to city jobs, easier to find for them than for the boys, and again they'll usually end by marrying a white man.

The reason for lesser interest in academic studies from the part of the boys probably comes from the environment in which they have grown, with practically complete freedom and no pressure of any kind to do anything but what they wish at any particular moment. And even some of those who have actually succeeded in their studies have come back to the village soon afterward, even if they had jobs, drop outs of life itself.

Thus academic education seems to deprive the village of its natural leaders, and also deprive our young men of much choice when it comes to pick a wife . . . if indeed there is much of any choice at all since in many places the young men outnumber the young women. Our present education system is thereby creating a very serious social problem.

I would also like to make a personal observation: while it is most important to pay great attention to the special needs of the native youngsters, I rather object to the words 'Indian Education' if it involves more than just a useful label; education is concerned with the human person, basically the same under all latitudes and climates. Accidental differences come from circumstances themselves accidental and it is taken for granted that any educator worthy of the

name shall take the background of his students into consideration. What I am driving at is that I believe that education shall not tend to help the native student to continue in his own cultural milieu, but to assist him in the process of aculturation since there is no question of turning the clock backwards. The American culture, dominant in Alaska, will eventually prevail: but we must note that our national culture is the result of all the riches brought in and shared by many groups of vastly different racial and national origins, and the Alaska native people have their own responsibility to bring in our national heritage what constitutes their particular riches, as well as the right to share in others' treasures. I believe it is exactly what is happily taking place under our eyes at a rather rapid pace: without denying his racial origins nor being ashamed of them, the Alaska Native is more and more aware of the fact that he is an American, and it is as such that he is taking his rightful place in all aspects of the life of the State, political, economic and social, bringing with him all the resources of his native background and culture.

Rather than bring out criticisms of such or such aspects of the operation of our schools, I would rather offer a few positive suggestions to help those who have the responsibility to elaborate the best possible program of education of the native youngsters in Alaska:

1. The kind of segregation represented by the BIA Schools must come to an end as rapidly as possible: the education of all the youngsters of this State is the responsibility of the State and its elected representatives, and all its aspects must be placed under their direct supervision. If the Federal Government recognizes some special obligations to the Natives, such subsidies should be given directly to our own Dept. of Education to improve education in the villages.

2. In the present economic situation prevailing in all the native villages, the immediate goal of 'Indian Education' must be immediately practical: by the time a boy finishes High School level training, since in the foreseeable future he will still be older than the average stateside youngster, he must be qualified to get a paying job without much more time taken by training. High School programs must be tailored to this very urgent and real need, and primacy must be given to the vocational over the strictly disinterested academic; doing this, we are not at all advocating the creation of some kind of second class citizens who will be forever denied as compete as possible human development, we are simply recognizing that the ability to think for oneself and develop one's mind can be taught as well thru the study of mechanics, carpentry or any other manual skill as by studying greek or latin.

3. Since actual jobs are not easy to come by, it is imperative that education programs of a given areas be closely geared to the plans made for the economic development of this area.

4. Specially gifted youngsters only should be encouraged to go on with higher academic education, and encouraged to enter fields of economic or social import so they may come back to their own people and share with them their knowledge and skills, assuming the positions of leadership among them.

4. For the average-gifted girls, I'd suggest at the High School level a program modeled on the 'Family Institutes' of Canada's Quebec Province where higher education is imparted to girls coming from the rural districts thru advanced programs of Domestic Sciences and Home-Making; this would allow the average village girl to come back and fit in their own village and initiate, at the home level a new mode of life in which they could find the same comfort and niceties as in the cities where they are now attracted in large numbers.

Basically, this was the type of education I had advocated in my already-mentioned Report to the Governor in 1961:

"Let's take the possibilities in the Yukon area, from Tanana to Holy Cross: the River banks are rich black soil and it has been established that successful crops of basic vegetables can be produced year after year; the River and the creeks are full of fish, the woods are full of game and good size timber. I visualize a young man who has received adequate education of character and qualifications for a manual job (heavy equipment, carpentry, construction); he builds for his family an excellent house of logs, with no restriction on size since winter fuel for heat is plentiful and free right at his doorstep; he clears a good area for cultivation, plows it and seeds it in early spring, then goes to his well paying seasonal job; meanwhile his wife and children can take care of the family garden, salt dry or can fish and pick berries. When he comes back in the fall, he has a fairly good amount of ready cash for the better things of life since his basic food and fuel requirements are already taken care of. For at least half

the year, this man can live leisurely with his family, be his own boss and still make some additional money thru trapping.

A more or less similar way of life is also probably possible for the villages of the Coast if a scientific survey was made of the seafood resources and the people were given technical and financial help to exploit them. It seems that in recent years the people of the Lower Yukon have been doing quite well with their salmon commercial seasons, but I wonder if we are not abandoning the Bering Sea to the Russians and Japanese and how long we'll be able to keep them off our Coasts if we don't exploit its resources ourselves.

I don't think the picture above is too far from what may really happen if we give our youngsters the proper orientation and preparation . . . and certainly the State could not find better human material to develop our rural resources than among our yonngsters from the villages." . . .

My experiences in the villages since I wrote these lines have not changed the opinion expressed then; I may say they have rather contributed to strengthen these views. That is why I am grateful for the opportunity given me today to present them again.

OFFICE OF ECONOMIC OPPORTUNITY,
Washington, D.C., May 13, 1968.

Hon. ROBERT L. BENNETT,
Commissioner of Bureau of Indian Affairs,
Department of Interior, Washington, D.C.

DEAR MR. BENNETT: I have enclosed a copy of a self explanatory letter from William J. Bicknell, 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 Eskimo, and I feel Mr. Bicknell has pinpointed one area where rapid administrative response can result in dramatic health benefit to the Eskimos with no increase in our resource allocation.

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

Sincerely yours,

JOSEPH T. ENGLISH, M.D.,
Assistant Director of the Office of
Economic Opportunity for Health Affairs.

THE KASIGLUK WATER SUPPLY

A common problem among the Eskimo villages in the Bethel area, and quite likely elsewhere, is inadequate water supply associated with infant and childhood diarrheas, particularly in spring and summer. The Kasigluk story is given in some detail as it is both an illustrative case history and it also demands immediate action on our part as there is a solntion so easily at hand.

Kasigluk is a village of approximately 35 families and 250 people, about 30 miles west of Bethel. It is a river village located on a slough (a slowly moving backwater). When I asked the vice president of the village council, Mr. Alexie Pavilla, what the major health problems were in the village as he saw them, I was astonished when he said "Our problem is a bad water supply and the associated diarrheas of children, particularly in spring and summer." Mr. Yako Slim, the health aide, concurred that in spring and summer the water supply and infant diarrhea is 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 time is obtained from melted ice and is apparently relatively pure. It is generally not boiled before use and chlorination by hand, although possible, has not been practiced and may not be feasible. In addition, the villagers, when they have used chlorinated water, have objected to the taste. In the summer water is obtained out of the river. This is only a few yards from the edge of the village, adjacent to where the dogs are penned, but

as far as possible from the waste disposal area. The river in this area is slow moving, often grossly dirty. A water sample on November 6, 1967 processed by the State of Alaska Department of Health and Welfare Division of Public Health, Laboratory No. 29424, revealed the most probable number of coliform bacterial present was greater than 16. A notation on the laboratory report states the supply was "unsatisfactory . . . unsafe unless treated! . . . boil!!" An application for a village water supply was investigated by Mr. Jolie Morgan and the village council and they received the impression that it would be a minimum of two years before a village water supply could be installed under Public Law 86–121. (Correspondence attached.) As Mr. Pavilla and I were discussing the possibilities and difficulties of chlorinating muddy water, running pipes out 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. Fortunately the maintenance man for the school, a native of Kasigluk, was present and we went up and talked to the teacher, Mr. Bill Ferguson. He didn't see that there was any specific reason why the Eskimos couldn't use some of the BIA water. I inspected the water supply and it appears that the school has a well greater than 150 feet deep that is electrically wrapped, preventing freeze-ups, and is pumped by a Jaccuzi Century C–8 pump. Water is automatically chlorinated, stored in three tanks, each with a capacity of approximately 700 gallons, and is then transferred to two pressure tanks and distributed throughout the school buildings. These tanks supply water for the teacher and his wife, the school rooms, flush toilets for the pupils, and probably the heating plant boilers. The water system 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 demonstration facility.

Mr. Pavilla indicated the village had the money to buy at least a moderate amount of inexpensive (possibly plastic) pipes with which to run a line from the school through the middle of the village. There is also a BIA trained plumber resident in town—a Mr. Oscar Beaver. In Bethel I discussed this problem and its potential solution with Dr. Shaw of PHS Hospital and his sanitarian, Mr. Larry Sickles. Mr. Sickles and Dr. Shaw promised the technical assistance of the PHS. However, they pointed out they do not have the authority to fund the purchase of hardware, such as piping, joints, valves, etc. They also noted that in one other village in the Bethel area, Kwethluk, the BIA was already sharing water with the villagers. THUS WE HAVE A SITUATION IN THE NEXT MONTH OR TWO WHERE WE WILL CERTAINLY SEE 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. Jolie Morgan, Kasigluk VISTA, is aware of all aspects of the problem and is following up. However, approval for water-sharing by the school may well be necessary. If this approval is achieved through the usual channels there is a likelihood spring and summer will pass before it is achieved. Therefore I urge OEO Washington to contact BIA Washington in a way that will generate maximum possible productive administrative momentum. In addition, it seems not at all unlikely that a solution such as this might well be generalizable and applicable in numerous other villages.

It should be clear that the water supply at the school is probably not sufficient for all the water needs of the village and school. Even if flush toilets for the students are shut down there would still not be adequate water for washing and other purposes in the village. However, there would probably be quite enough for drinking for all concerned. If there ever was a drinking water shortage, then thought should be given to shutting down the school flush toilets as the rest of the village uses honey buckets for human waste disposal. (This is just a bucket with some disinfectant in the bottom into which one deficates. When it is full you take it to appropriate dumping ground and empty it.)

Mr. Pavilla, Mr. Morgan, Mr. Sickles, Dr. Shaw and myself all discussed the need for a health education program to accompany the water supply so that the health habits of adults and children could be changed as rapidly as possible. We all agreed this was necessary but did not feel it would be overwhelmingly difficult or in any way be interpreted as a reason for not sharing the school water supply with the village.

OFFICE OF ECONOMIC OPPORTUNITY,
Washington, D.C., May 9, 1968.

JOSEPH T. ENGLISH, M.D.,
Assistant Director of the Office of Economic Opportunity for Health Affairs, Washington, D.C.

DEAR DR. ENGLISH: 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 apparently common to many Eskimo villages throughout Alaska. Not only adults, but mothers, small children and even infants are forced to use highly contaminated and dangerous water supplies. The result, as you know, is often disease and, in the case of infants and older, debilitated people, may well be death. My concern is heightened as there is no need for this to take place in at least one village, Kasigluk. I am appending an abstract of my report outlining the specifics of the problem and a possible quick, easy, and inexpensive solution. This can definitely work in Kasigluk and may well be generalizable in many other similar villages.

Although Kasigluk 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 inaction 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. BICKNELL, M.D.

U.S. DEPARTMENT OF THE INTERIOR,
BUREAU OF INDIAN AFFAIRS,
Bethel, Alaska, October, 22, 1968.

WILLIAM J. BICKNELL, M.D.,
Western Representative, Office of Health Affairs, Berkeley, Calif.

DEAR DR. BICKNELL: This will acknowledge receipt of your letter dated October 17, 1968 to Mr. Richard Birchell, Superintendent of the Bethel Agency, regarding the water supply situation at Kasigluk, Alaska.

Mr. Birchell is presently on a field trip but 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. HAUN, *Secretary to Mr. Birchell.*

U.S. DEPARTMENT OF THE INTERIOR,
BUREAU OF INDIAN AFFAIRS,
Bethel, Alaska, October 23, 1968.

Dr. WILLIAM J. BICKNELL,
Western Representative, Office for Health Affairs, Office of Economic Opportunity, Berkeley, Calif.

DEAR DR. BICKNELL: You will be pleased to know, I am sure, that I wrote to Mr. Ferguson at Kasigluk about the water problem the day after I talked with you. I want to reiterate that it has been our policy to share water with the villagers wherever we have a decent well. Mr. Birchell is now out of town and will be gone for most of the week so I imagine 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,

S. WILLIAM BENTON,
Education Program Administrator.

P.S. That's quite a signature you have! Do you write that way because you have to write prescriptions? Ha!

OFFICE FOR HEALTH AFFAIRS,
San Francisco, Calif., January 27, 1969.

DR. ROBERT J. RUTHEMEYER,
Program Evaluation Manager, Madera Employment Training Center, Philco-Ford Corp., E. & T.S. Division, Madera, Calif.

DEAR DR. RUTHEMEYER: Let me take this opportunity to thank you for your hospitality last Tuesday, when Mr. Shively, Mrs. Morgan and myself visited the Madera 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 tone 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 strictly vocational and educational requirements.

As you do doubt realize I have a particular interest in Alaska and in the various Federal programs effecting the Alaskan native, the Eskimo, Indian or Aleut. My only two remaining areas of concern are really outside the control of Philco-Ford. Firstly, there does seem to be somewhat of a rough approach to recruitment, at least in regard to the Eskimo population. A cursory visit to a village by a Recruiting Officer followed by a major life decision for a man and possibly his whole family involving sale of property, and the permanent move thousands of miles into a different culture should not be undertaken with scanty information and rarely, if ever, hastily. Its sounds as though your movie "The Big Chance" attempts to address this problem at least in part. This would not be so serious were it possible for the Alaskan native to return, at Government expense to his home, if the training and trainee were not compatible. As this is not the case there is a kind of economic imprisonment peculiar to your 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 wish of so many Eskimos 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 on 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, assisting them in the acquisition of skills needed in Alaska, yet effectively denying their return. I realize this is not really within the purview of the Madera Employment Training Center, yet I wanted to share with you my thoughts in these areas.

Placement after graduation, adjustment to the world of work and personal happiness on the part of the trainee as well as his family are also matters which concern me, yet seem to fall more in the province of the Bureau of Indian Affairs follow-up personnel rather than yourself.

Once again let me say how much I enjoyed seeing your operation and particularly going away with both a visceral and intellectual feeling that it is indeed a sound training program addressing the educational, social and vocational needs of the trainee.

Sincerely,

WILLIAM J. BICKNELL, M.D.,
Western Representative.

OFFICE FOR HEALTH AFFAIRS,
San Francisco, Calif., January 29, 1969.

MR. WILLIAM E. FINALE,
Area Director, Bureau of Indian Affairs,
Sacramento, Calif.

DEAR MR. FINALE: In my capacity as Western Representative, Office for Health Affairs, Office of Economic Opportunity I am vitally interested in the broadly defined health needs of the Eskimo and Indian population in Alaska. At this time, in cooperation with the Alaska Native Health Service, we are developing a program for rural health services in the Bethel unit and the city of Nome. Through contacts that I and our program people have made in the course of program developing we became aware of the Philco-Ford project in Madera. In the last several months I have visited there twice. I must say that on my most recent visit I was much more favorably impressed by the pro-

gram, it relevance, staff atitudes and such like. However, as you can see from my enclosed letter to Dr. Ruthemeyer I do have some concerns about what sounds like rather hasty recruitment procedures in Eskimo villages in Alaska, combined with a resettlement program outside of Alaska that may be somewhat harsh as it seems to effectively preclude most Alaskan native from returning to their own State.

I would really appreciate an opportunity to discuss Bureau of Indian Affairs programs in the State of Alaska with you sometime in the very near future particularly as they relate to the anticipated new health programs of O.E.O.

I look forward to hearing from you soon.

Sincerely,

WILLIAM J. BICKNELL, M.D.,
Western Representative.

OFFICE OF ECONOMIC OPPORTUNITY,
San Francisco, Calif., January 28, 1969.

MR. RICHARD BIRCHELL,
Superintendent, Bureau of Indian Affairs,
Bethel Agency, Bethel, Alaska.

DEAR MR. BIRCHELL: Many thanks for your letter of November 19, 1968. I was very pleased to learn that the water supply situation in Kasigluk was relative 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 share water with the Eskimo population on a co-equal basis wherever 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 services program. One important element of this program will be in the area of water supplies, their provision, upgrading, chlorination, fluoridation and such like. In this regard I know that Mr. John Shively, 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 Kasigluk appreciate the provision of water and will be particularly appreciative if a solution is found to the electrical supply problem. The technicalities of single phase and three phase power, converters, adapters, 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 in Kasigluk and I do hope this 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 any members of your staff you feel appropriate and discuss at leisure areas of mutual interest aud concern.

Thanks again for your thoughtful and detailed response.

Sincerely,

WILLIAM J. BICKNELL, M.D.
Western Representative, Office for Health Affairs.

OFFICE OF ECONOMIC OPPORTUNITY,
Berkeley, Calif., October 17, 1968.

MR. RICHARD BIRCHELL,
Superintendent, Bureau of Indian Affairs,
Bethel Agency, Bethel Alaska.

DEAR MR. BIRCHELL: Im sorry to have missed you on my recent visit to Bethel. However, I did have a good long discussion with Mr. Benton, your Acting Superintendent. I am very concerned about the water supply at Kasigluk. In the spring of 1968 I visited Kasigluk, 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 adequate to supply most, if not all, the drinking water needs of the entire village, including those of the teachers. Since then arrangements were made to distribute the water. However, Mr. Alexi Pavilla tells me that Mr. Ferguson has informed the village that this winter the water will not be available. As the need for pure drinking water continues throughout the year I urged Mr. Benton to do everything in his power to maintain the availability of the water

supply. Mr. Pavilla was present at my meeting with Mr. Benton and we all agreed that there was no insurmountable obstacle to distributing water year round. Mr. Benton agreed to send a memorandum to this effect to Mr. Ferguson was a copy to Mr. Pavilla.

The well in Kasigluk raises a larger issue and that is one of adequate water supply throughout the year to all native villages. It is my understanding that many villages do have BIA schools with adequate wells. Furthermore, as a health professional I am aware that probably the single most glaring health need in the villages is for pure water. Where pure water is available and is not distributed the result is easily predicted. Needless suffering and death from diarrhea—particularly among infants and young children. Therefore, I strongly urge your adopting a policy directing all village school teachers to seek every way possible to distribute safe water to the maximum possible number of village residents. If the Bureau could do this I think the results in terms of increased health status with measurable decreases 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. Pavilla and I also discussed the power supply in Kasigluk and the recent acquisition by the village of a large freezer from the Fishing Cooperative. Apparently this freezer has a five horse power motor requiring three phase 220 volt power. The school has 220 volt power in surplus, yet only single phase. Mr. Pavilla has contacted an engineering firm in Anchorage and understands that a phase converter called "Add-a-Phase" is available for a price somewhere between $150–$300. It is 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 conversant 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 an operational large capacity freezer will be a real asset to the village on both economic and nutritional grounds and I enlist your aid in resolving problems of power distribution.

In Kasigluk I think we are particularly fortunate in having Mr. Pavilla 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 voiced for water for distribution in villages. The physical health impact of electric power in the village may be somewhat less measurable than that of water. However, its contribution to a better life and social and emotional health is clearly very significant. Certainly where generators require constant loads during off peak hours, (i.e. evenings and nights) it seems reasonable to consider a distribution scheme that would allow community and/or individual use. Perhaps surplus power, in lump, could be given to the Village Council for them to allocate in an equitable manner.

I hope to be in Bethel in late December or early January and look forward to meeting with you then. In the meantime, I hope you can be of assistance in the areas noted above. I would greatly appreciate hearing from you regarding the specifics of the solution to the Kasigluk 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,
Anchorage, Alaska, February 7, 1969.

HON. EDWARD M. KENNEDY,
Chairman, Senate Indian Affairs Committee,
Senate Office Building,
Washington, D.C.

DEAR SENATOR KENNEDY: It was considerable interest that I learned that your subcommittee plans to hold hearings in Alaska on Native education. I was also pleased to see that you are continuing the fight of your late brother to provide adequate and open avenues for the Indian and Eskimo people of this country to become full participating citizens.

The problem of Native education for Alaskans is a broad one having many facets as you are well aware. Recently I have become particularly interested in

a portion of it, that is, the Bureau of Indian Affairs relocation program for vocational education. Under this program Alaska Natives are recruited to go to various training centers throughout the continental United States. At the termination of their training they then find jobs in various places which we Alaskans call "The South 48". Generally jobs are found in places such as Los Angeles, New York, Chicago, and Seattle. The emphasis is to train these Natives to live in urban areas.

I visited one of these training centers in at Madera, California. This training center is run under contract from the BIA to the Philco-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 Madera there are approximately two hundred students of which about 22% are Alaskans. Most of the Alaskans are single males, but there are several women and a couple of married families.

I have no qualms about the type of training the Alaskans are receiving, as the program seemed 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 learning experience. However, I have one major complaint, and I think it is vital to the operation of the whole program. There is no attempt made to provide the Alaskans with a chance to return home. Indeed, if an Alaskan drops out of the program before he completes his training, there is no transportation provided for him to get back to Alaska and he has no skill with which to get a job in "The South 48." It is certainly not easy for a person with no skill to earn enough money to return to Alaska especially if he has to attempt to get his whole family back. Therefore, I feel that provision 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 major urban areas throughout the United States. No effort is made by the Bureau of Indian Affairs to find employment for these people back in Alaska. There are two things that are criminal about this procedure to me. The first is that, as you are well aware, Alaska is much like an underdeveloped country. The land area up here is one fifth 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 unskilled. It seems a ridiculous procedure to me to train people who live in Alaska to do jobs that need to 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 nalvete to believe 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 anywhere from one to eight million people. The Bureau of Indian Affairs not only asks the Native ot make this decision, but it often gives him a matter of only a few minutes or a couple of hours to do this.

It is interesting that a sizable plurality of Alaskan males choose small engine repair as their vocation—a vocation directly related to village life in Alaska. Also, most Alaskans choose Seattle as their job placement center. Both of these trends indicate a subconscious and conscious desire of the Alaskan to return home.

I have sent some material on this problem to Byron Mallott who is a special assistant to Senator Mike Gravel. Mr. Mallott would be a valuable resource to the subcommittee.

It seems to me 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, I would be glad to try to obtain it for you. I sincerely look forward to your visit to our state in the coming months.

Sincerely yours,

JOHN SHIVELY,
Director, Health Planning.

QUAKERTOWN, PA., *April 10, 1969.*

DEAR SENATOR KENNEDY: My husband and I have just been watching, with great interest, the news reports of your trip in Alaska. I am writing in the hope that our experiences might be helpful to you at this time.

We were employed in 1960, by the Bureau of Indian Affairs, to teach in the village of Noorvik, Alaska. We loved our work with the Eskimo people and wanted only to continue teaching there. The principal, a Mr. Dodd, tried to get us to resign as soon as we arrived. When we refused to leave, a man was sent from Juneau to observe us, and he reported that we had very good response from the Eskimo people, so we were told to stay. At this point the Dodds left and we finished the year alone with the 100 children on half day sessions. We were then told to leave 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 my husband almost immediately, and if he suggested anything that he thought would help them, such as building 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 storerooms. Some had been there so long that the rice 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 cheese and crackers. Later, when we found the part for the stove in the storeroom, we made hot lunches for the children. Eskimo mothers were anxious to help and baked bread and helped serve the lunches every day.

It was too late, though. Forty percent of the children already had TB. We discussed this with the doctor of the Navy hospital in Kotzebue, and with the nurse who came out to test the children. The TB was finally traced to one house, a man who had claimed he was sick early in the year. It is one of the teachers' duties to report symptoms to the Doctor by radio and then give medicine as advised. Mr. Dodd had claimed the man was faking illness to get out of work. After Mr. Dodd left, this man was found to be the source of the widespread TB. The Doctor also told us that people usually do not contract TB if they have an adequate diet. We believe these children would not have 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 of TB meningitis.

We told this story to the health and welfare representative in Kotzebue, to the people in Juneau, 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 new teaching jobs.

A half-million dollar school was completed while we were there, with three apartments for teachers, and a supply room. Water was pumped up from the river and run through a purifying system for use by the teachers. The Eskimos had to chop ice from the center of the river, carry it up the hill in buckets or on a dog sled and melt it down for drinking water. They had been told to boil it, but little wonder if they didn't always. We had electricity and *all* modern conveniences and appliances. The Eskimo people were unable to have pure water, sanitary facilities or any chance of getting them. It would have been 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

water. Mr. Dodd even refused to let the children use the bathrooms provided for students in the school. I once heard a supervisor tell him that we should pen up the children and send the dogs to school.

At one time the Government had sent some jade polishing equipment to the people. It had been sitting there for years, and they asked us how to use it. They knew where to find the jade. But we knew nothing about jade. I have read recently about a white man who went there and discovered the jade and is now a millionaire. I wonder if the Eskimos ever realized any profit from jade.

I do not know if conditions have improved since we left or not. We did hear that the Dodds went on to another village to teach. We have since established ourselves in teaching positions in the Pennridge Schools in Bucks County and are reasonably happy; but we still feel somehow that we failed the people of Noorvik. We have talked to everyone we could about it. Now, we show our slides of Noorvik and try to teach children here about the good people of Noorvik. If you can do anything to help them we will be so grateful.

Sincerely,

MARGARET HUTCHISON.

PROPOSAL SUBMITTED TO THE BUREAU OF INDIAN AFFAIRS, WASHINGTON, D.C., SUBMITTED BY OREGON COLLEGE OF EDUCATION, MONMOUTH, OREG.

THE PROBLEM

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 "South 48" for teachers. Seldom 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 $3,700, and the cost is even greater in the failures of many teachers who do not understand the unique problems of the learner and who have not learned to deal effectively with the problems. Because of the lack of properly trained candidates rural school administrators in Alaska have been been required to employ teachers who are not prepared to teach at the elementary school level.

One likely source of candidates for rural school teaching positions in Alaska would be Alaskan natives themselves who would be trained as elementary teachers. However, at the present time there simply are none. For example, to date the University of Alaska has trained only 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 them in culture, language and evironment. No college has attempted to provide tutors and counselors who would assist the Alaskan native in solving his problems and in helping him develop leadership in Alaskan villages. Oregon College of Education (OCE) is uniquely qualified to organize such an effort and to demonstrate the feasibility of providing 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 4,500). The college has a student body of 3,200 and a faculty of 200, seven of whom are part or full blooded Indian. The main program is teacher education. For many years OCE has successfully educated Hawaiians for teaching in Hawaii.

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

During the 1967–68 school year, Dr. Paul Jensen (project initiator) conducted a research project on teacher-pupil interactions in village schools along the Nushagak River. The videotape project was initiated by the Alaska State Department of Education at Juneau. During the summer of 1968 a Leaders' Orientation Course in Instructional Innovations was conducted for personnel of the

Bureau of Indian Affairs of Alaska on the campus of Oregon College of Education.

Currently, under Dr. Jensen's leadership, OCE is involved in two Alaska projects:

1. A group of 14 children (ages 6 to 14) from Northeast Cape on remote St. Lawrence Island will attend the Campus Elementary School from February 1, 1969, to March 16, 1969. The children and the adult supervisors will be housed in private homes.

2. To increase the competency and effectiveness of teachers in Alaska's rural schools, Oregon College of Education with the support of the Bureau of Indian Affairs of Alaska, will initiate a program of student teaching in Alaska's rural schools during the Spring Quarter of 1969.

THE OBJECTIVE

It is proposed that forty Alaskan natives who are graduates of high schools, such as Mount Edgecumbe and Chemawa Indian Schools, be provided grants and scholarships for four years of teacher education at Oregon College of Education.

PROCEDURE

To accomplish the training of these forty Alaskan natives, Oregon College of Education would provide a counselor who has had personal experience with students from the village schools and who is also familiar with the college program. Courses in anthropology, English as a second language, sociology, speech, history of Alaska (and the Pacific Northwest), geography, children's literature, art, and music, are a few of the courses which would be recommended for the students. Tutors 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 day per week for student observation of teaching in the public schools. This would not only familiarize them with teaching methods, but would also help them to learn about the problems and needs of the cultural environment. During the fall quarter of the senior year, the students would teach for four months in Alaska's rural schools under the supervision of experienced teachers. A supervisor from Oregon College of Education would visit each student teacher for supervisory 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 in which he has seen a particular need during his four months of student teaching.

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

At the present time, 740 Alaskan natives are attending classes at Chemawa and approximately 200 of them will graduate this year. An equal number will graduate from Mount Edgecumbe. At least half of these high-school graduates would like to continue their studies and train for a 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 them who would like to enter the teaching profession through this proposed program.

RESULTS

In six years the investment in these forty future native teachers will have been saved in the cost of moving teachers from the "South 48" and in taxes paid by these teachers. However, the real value of the investment is in human lives that are serving their fellow men effectively and in the encouragement to other Alaskan natives. This is the "breakthrough" needed for these natives to get into the stream of American life.

KEY FACULTY PERSONNEL

Paul H. Jensen, Ph.D. (1938), University of North Dakota, Professor of Education (presently directing two Alaska Education Projects). Dr. Jensen will coordinate the project.

Clifford L. Corley, Ed.D. (1954), University of Missouri, Professor of Education and Chairman of the Department of Education.

Ralph A. Farrow, Jr., Ed.D. (1964), Stanford University, Professor of Education, Director of Student Teaching.

Paul F. Griffin, Ph.D. (1952), Columbia University, Professor of Geography and Chairman of Social Science Department, Director of Training Center for Teachers of Disadvantaged.

Bert Y. Kersh, Ph.D. (1955), University of California at Berkeley, Professor of Education and Dean of Faculty.

Jack D. Morton, M.S. (1957), University of Oregon, Associate Professor and Dean of Students.

Operating budget

Salaries and wages	$162,502
Materials and expense (including payroll assess)	16,705
Travel	19,900
Total operational costs	199,107

Stipends

Tuition	135,030
Dormitory	170,000
Travel	33,600
Books and incidentals	56,000
Other	10,000
Total stipend costs	404,630
Overhead (8 percent×578,285)	46,263
Total	650,000

APPENDIX.—SCHEDULE FOR TEACHER TRAINING OF 40 ALASKAN NATIVES AT OREGON COLLEGE OF EDUCATION

FRESHMAN YEAR

Summer session, June 15, 1969, to August 30, 1969

Orientation to college, English as a second language, how to study, and orientation in culture of the Alaskan native and culture of the "South–48." One Alaskan native teacher to assist in orientation. Counselor and secretary (Alaskan native) to assist students.

Regular sessions, September 15, 1969, to June 10, 1970

Take regular Freshman courses. Begin observation of classroom teaching in the public schools. Tutors will be provided to those who need help. Full time counselor and secretary available.

Return home for summer vacation or for work experience.

SOPHOMORE YEAR

September 15, 1970, to August 30, 1972

Continue teacher training courses including social psychology and developmental psychology. Observe and teach individual children in regular elementary classes. Tutors will continue to be provided. Counselor and native secretary will also continue to serve the students.

During Summer Session students may take courses as needed.

JUNIOR YEAR

September 15, 1971, to June 10, 1972

Continue minors and majors in elementary education and in Junior Block Program. Observe and do student teaching in public elementary schools. Tutors will be provided as well as counselor and native secretary.

Return to Alaska for vacation and preparation for doing student teaching in Alaska's rural schools. In August attend orientation of student teachers for one week and orientation of regular teachers for rural schools.

SENIOR YEAR

August 15, 1972, to June 10, 1973

Student teach in Alaska's rural schools with the supervision of experienced Alaskan teachers and supervisors from Oregon College of Education using videotape for self-evaluation and college evaluation. (The purpose of videotape is for the student teacher to observe his strengths and possible weaknesses.) His 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, 1973.

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

Attend orientation of teachers in BIA and State Operated Schools in Alaska in August, 1973.

FIFTH YEAR

Follow-up, September 1973 to May 1974

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

Monthly 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.)

○