A SURVEY AND ANALYSIS OF NATIVE ALASKAN ADULT EDUCATION PROGRAMS

Thesis for the Degree of Ph. D.

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James D. Milne

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This is to certify that the

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A SURVEY AND ANALYSIS OF NATIVE ALASKAN ADULT EDUCATION PROGRAMS

By

James D. Milne

AN ABSTRACT OF A THESIS

Submitted to the College of Education,
Michigan State University of Agriculture and
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DOCTOR OF PHILOSOPHY

1962

ABSTRACT

JAMES D. MILNE

The purpose of this study was to survey the extent of the programs in Adult Education in Alaska as directed towards assimilating the native into the White Man's culture and to determine to what extent natives participated in such programs.

The study was restricted to those educators in Alaska conducting Adult Education courses. In order to include as many institutions as possible that might be conducting programs, a letter was sent to all Government agencies and services and to all schools listed in the Alaskan Educational Directory. The 23 cooperating Adult Education directors were asked questions pertaining to their duties, qualifications, administrative and social inter-relationships. They were further questioned as to their philosophy toward the native and their program goals. In receiving the material, it was felt that further information was needed. The author taped questions that needed further classification and the tapes were sent to those included in the study in order to search more deeply the reasons behind their answers.

The questionnaire of the modified structural type and tape recordings were used to collect these data. A 100 per cent return of questionnaires was achieved. From the data collected, it was determined that evaluation of the native was a primary goal of the Adult Education courses.

It was further determined from the data that the Alaskan native could be readily divided into three groups as pertaining to their acceptance of the White Man's culture:

1. the conformist native,
2. the non-conformist native, and
3. the undecided native

The conformist native constituted the greater number of those attending Adult Education courses and the subjects taught were generally geared to this group. Most of the educators interviewed felt that the non-conformist native was a "lost cause" and little was done to entice them into school. The undecided native was considered by the educators to be the one offering the greater potential and were being encouraged by social and economic means to attend school.

It was also determined that all of the 23 respondents had teaching experience in Indian schools but none could speak a native language.

It was further determined from the data that the native culture is not being preserved but is being rapidly assimilated into our culture.

This author has made certain recommendations in order to accomplish the objectives indicated in this study. There is need for curriculum research by the Bureau of Indian Affairs with special attention given to teaching English. Related research data from studies of other countries might be considered as potentially applicable to the native situation.

Every Adult Education program must be formulated in the light of unique and particular community status and resources. Geographic, ecological and human factors must be assessed before any plan is put into action. The community itself must be aware of the problems and be convinced that a change should occur. It is difficult to accurately assess to what degree the cultural aspect of the native society could influence the Adult Education program. It does have an intrinsic value in that it could command the attention of the teacher and commit him to develop and encourage the community to retain its native culture.

These data further suggested that this investigation represented an initial exploratory attempt to:

1. Learn the degree of assimilation of the Alaskan native into our culture.
2. Learn the extent the Adult Education program played in this assimilation.
3. Learn the extent that socio-economic factors played in the evaluation of the Alaskan native.

Additional studies of the social and economic problems of the new state of Alaska need to be done as well as numerous studies in the field of education. The most urgent study should be concerned with the definition of desirable goals of education for native youth as well as adults in the development of curriculum objectives to attain their goals.

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PREFACE

A brief description of the physical, geographical, and economic conditions as they exist today in Alaska is considered important to this paper since they affect the social conditions or more probably have created the social situation that exists today in this state. Any factor which affects the social situation is one which must be considered in an educational system. Social change may be brought about by education.

Alaska is a state in which many dichotomies exist. It has had a rather exceptional educational system with many well trained teachers. Its administrative setup has been a holdover where advancement was by virtue of tenure in office, not ability. It is a land bursting with natural resources, yet most of its food and machinery are imported, consequently causing the cost of living to soar. Thousands of acres of land have been closed to human habitation, farming and mineral exploration because of the whim of a handful of conservationists who wish to preserve a herd of moose.[1] Native Indians and Eskimos who have depended for centuries for a livelihood on hunting and fishing are now told what they can hunt and fish and where and when they can hunt and fish.

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1. Jensen, Hans E. "The Alaskan Economy under Statehood: An Approach to the Unapproachable." Unpublished research paper, November 3, 1958.

Among the native people, the most numerous is the Eskimo. More than other natives, the Eskimos have preserved their ancient customs, habits, and language. They are fur trappers and fishermen. Their ancient customs and rights are being restricted and discarded and only recently there has been a number of incidents in which actual shooting at Fish and Wildlife planes and service members has taken place. The Eskimos are not a warlike people but it would seem that contact with the white man, as has happened with native peoples the world over, has brought to the surface any hostile tendencies they may have. The white man, or more particularly, the American white man, is the most evangelistic person in the world when it pertains to his culture. He attempts to spread it with the fervor of a missionary. The field of education has its share of these people. It is they who must be limited in their contacts with the native people of Alaska.

CHAPTER I

PART I

THE PROBLEM

Introduction:

The Eskimos and Indians are being assimilated into our culture. This absorption is clearly the trend but it is doubtful if these people, especially the Eskimo, who remains closest to the old ways, can successfully be integrated into our culture with any profit to them.

Primitive people, left to themselves, establish a nice balance with nature whereby they have better than an even chance for survival. From year to year, the take of game, fish, fruits, or other natural products suffices to feed the native population of a country and provide for a normal increase in population. Nature at times may be hard and cruel, migrations of people may be necessary and a fixed abode impossible in certain years. Famine may ensue and the population be reduced in numbers but for the most part, the balance between mouths to feed and necessary fare is generally maintained.

When another race with superior implements, with more rapid means of transportation, with other avenues of support and sustenance than the country affords and with small regard for the welfare of the native race enters the field, but one result can follow, namely, the extinction of the native

unless he can adapt himself to the new conditions. For generations, the Alaskan native has occupied the bays, inlets, and inland waterways of Alaska. They are almost entirely meat and fish eaters, consequently they are hunters and fishermen. Their abodes are more or less fixed with seasonal migrations. Wild deer and caribou along with fur bearing animals are the land animals on which a dependence for food and clothing is placed. However, the sea is the main source of the comforts of life by providing housing and boats for sea use.

The Alaskan native society consists of Eskimos, Aleuts and Indians. The Eskimos live in the north and northwest; the Aleuts in the southwest; and the Indian tribes, Tlinglet, Tsimpshian and Haida in southeastern Alaska. Athapascan Indians live in the interior and southeastern part of Alaska. Many of these people have retained their tribal traditions but a great number have also adopted modern ideas.* More than any other natives, Eskimos have preserved their ancient customs, habits and language. They are fur trappers and fishermen. They also engage in ivory carving and mining. The Aleuts are closely related to the Eskimos. They are able and clever fishermen. They have their own language and retain many of their traditions. The Aleut has a deep respect for his religion and for the graves of his people.**

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* Mid-Century Alaska: United States Government Printing Office, Washington, D. C., 1958

** Op.cit.

Approximately half of Alaska's Indians are Tlingits. To the Tlingits, trees are friends. He has for centuries depended on them for canoes, beams and rafters, the boxes which contain his family treasures, dancing masks and totem poles. When the non-native first came to Alaska, the Tlingits battled fiercely for their ancestral forests. They still rely on fishing as a means of livelihood. Many of them own and operate their own fishing boats and supplement this income with trapping and hunting in the fall and winter. Others carry on the traditions of their people by carving and woodworking.

The Tsimpshian Indians came from British Columbia in 1887. Most of them live in the model village of Metlakatla on Annette Island. The village is run on a cooperative basis and their enterprises include a salmon cannery, a water system, an electric plant, and a sawmill.

The Haida Indians are related to the Tlingits. They are noted for their fine slate carvings. Their mode of living is much the same as that of the Tlingits.

The Athapascan Indians are very poor and their villages are small. They live largely by fishing and trapping.

The present native population in Alaska is about 38,000. Of these natives, 24,000 reside in rural villages and the rest in Alaska's larger cities. Although there are more Indian communities the total Indian population is about the same as that of the larger and less numerous Eskimo villages.*

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* United States Census, 1960.

The following is the distribution of Alaskan natives as compiled by Ivar Skarland, Professor of Anthropology, University of Alaska and Margaret Lantis, Anthropologist, Department of Health, Education, and Welfare:

I. Southeastern Alaska

1. Tsimpshian - Annette Island
2. Haida - Southern part of Prince of Wales Island
3. Tlingit - Mainland and islands of Southeastern Alaska from Ketchikan to Yakutat and Klukwan

II. Southwestern Alaska

1. Eyak - near Cordova
2. Prince William Sound Eskimo - Valdez, Seward, Portlock region
3. Tanaina Indians (Athapascans) - Cook Inlet, Susitna, Lake Iliamna, Lake Clark
4. Koniag Eskimo - Kodiak Island, Alaska Peninsula to Stepovak Bay
5. Aleut - Rest of peninsula, Aleutian Islands, and Pribilof Islands

III. Bering Sea Region

1. Bristol Bay Exkimo - Bristol Bay, Egegik to Togiak
2. Kuskokwim and Nunivak Eskimo - Kuskokwim River below Sleetmute, Nelson and Nunivak Islands and Hooper Bay

3. Lower Yukon and adjoining groups - Yukon River below Holy Cross and Delta Region

Linguistic boundry north of Saint Michael, between Eastern Eskimo and Western Eskimo languages:

4. Norton Sound Eskimo - Unalakleet to Elim Mission

5. Seward Peninsula Eskimo - From Golovnin to Bering Strait

6. St. Lawrence Eskimo (Yuit) - St. Lawrence Island

IV. The Arctic Eskimo of Alaska - Arctic Coast from Bering Strait to Canadian Border

V. The Inland Eskimo - Woodland: Selawik, Kobuk and Noatak Rivers; Mountain: Anaktuvuk Pass

VI. The Interior Indians (all Athapascans) - Middle and Upper Yukon, Upper Kuskokwim, and Copper River tributaries.

According to Willard Beatty in Education for Cultural Change, "Adjustment to another culture can be achieved only as the members of the minority group retain their self respect, their pride of achievement and their recognition of those elements in their culture which have enduring worth. These factors not only serve as a foundation upon which a minority may hope to build for adjustment, but also may make worthwhile contributions to the majority culture."[2].

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2. Beatty, Willard and Others. Education for Cultural Change. U. S. Bureau of Indian Affairs, Chilocco, Oklahoma: Chilocco Indian Agricultural School, 1953.

The non-native doesn't exist as far as the Eskimo is concerned. Their life is dominated by religion and they consider the possession of "Inua" a kind of reinforcement or formative principle of the soul as the criterion of existence. If a man does not possess "Inua" he is not actually existing as a man. He may be in some state of formless potency but "Inua" is the thing which differentiates the real human being from the more or less dead world of shadows that walk like men. Needless to say, the Eskimo doesn't ascribe "Inua" to the white man.

This preoccupation with religion-centered life is common to most primitive peoples and it is the great form giver of their culture. Their culture, in turn, is an integral whole upon which depends their physical, emotional and mental well-being as a people. It would be quite rash and certainly expensive to tamper with any aspect of their culture unless one is certain that improvement will result. As far as Western Christianity goes, the natives often find themselves in a situation where five or six missionary groups are competing for the assent of the same village. In such situations, the natives often become converts to each faith, while the missionary distributes free food, etc. When one faith's gifts run out, the natives adjourn to the supply shed of the next theologian.

Another important cultural consideration is the native attitude toward work. They have established a subsistence level society. When they work, it is for a specific goal such as a winter's supply of fish. The native stops working when his goal is reached and nothing will induce

him to continue accumulating wealth. The theory of money signalizing an accretion of products plus standard precious metals is inconceivable to the native. For this reason, he is not an apt pupil for capitalistic endeavor. When a native does, by dint of good luck, manage to acquire a surplus of food or ornaments, his cultural instinct is to give it all away. Indeed, there are some northern tribes which work strictly on the principle of conspicuous consumption and a man will deliberately begger himself to demonstrate his generosity.[3.]

Max Weber's position that Calvinism was the great driving source of the capitalistic accumulation of wealth in the Nineteenth and Twentieth Centuries is well known. Our society is motivated by this Calvinistic desire to create and accumulate wealth. For this purpose, it is necessary to work unceasingly. Such diligence has, in an anthropological sense, risen to the level of a religious value. In our society a man must work. It is an end in itself. As the geriatricians point out, the sudden shift from activity to idleness is a salient cause of much anxiety and mental illness in the elder retired population. Dr. Karl Menninger, the famous psychiatrist, has said that if it were possible to reduce everyone's work hours to four per day, it would still not be feasible to do so. The reason he gave is that a mass wave of mental, and hence social disturbance,

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3. Benedict, Ruth. Patterns of Culture. Boston: Houghton Mifflin Company, 1934.

would ensue since the great percentage of our population is completely unable to direct so large a proportion of free time. Work is their life, not ease or leisure, and certainly not contemplation, even of the joys of nature. For most people, their estimate of personal value depends upon how much they have managed to amass of consumer goods. This, of course, puts a premium upon the competitive urge - the drive to excel or to lead.

At this point it becomes necessary to mention that nothing is more alien to the native than this competitive urge. He cannot understand it, he depreciates it and it violates every rule of good behavior known to his upbringing. The average native firmly believes that his actions and his carefully controlled mental outlook have a strong bearing on his environment. For example, the natives are much concerned with illness which they believe is caused either by malevolent sorcery or lack of mental equilibrium. A native's social mores have combined with his religion to prescribe a deeply disciplined calmness in all his social relations. To upset or unbalance that mental outlook may, in a primitive tribe, bring about shattering upheavals in a community whose members depend on each other. But the natives, with a certain animism in their outlook, have extended the utilitarian social ideal of calmness until it has become, to them, a way of warding off disease, evil spirits, famine and drought and is a spiritual means of controlling their environment.

The native is, above all, a cautious man who fears excess of any kind in his social relationships. A native rarely seeks to lead. A man prominent in the council is laughed at because he seeks the limelight. Even athletic events are often barred to exceptional athletes on the theory that it is no longer a game if it is dominated by one person. Competition is for war and even there a man who deliberately gives vent to all his destructive urges at the expense of caution is a "crazy dog who wants to die." The native ideal is an affable, quiet man who never projects his ego nor slights anyone else.

Natives are usually energetic but see their activities in those of the group, not in competition. Self esteem is encouraged but not sought through ego fulfillment. The rules of religion, which are coordinated with those rules by which the world operates, offer scope for protection to the Indian or Eskimo. If suddenly the native culture is supplanted by a work-a-day Western accumulation of wealth, it will be contrary to every instinct the native has. If our experience with the Navajo, the Blackfeet, Ojibwa, and other tribes with a similar outlook are any clue, we will fail in trying to inculcate our way of life. If we do not make allowances for this cultural change, such failure would mean more bitterness and maybe even mental breakdown for many people involved.[4.]

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4. Beatty, Willard and Others. Education for Cultural Change. U. S. Bureau of Indian Affairs, Chilocco, Oklahoma: Chilocco Indian Agricultural School, 1953.

At present, there exists practically no mental illness in the native societies. This is something that our society cannot boast of. It is no small consideration to destroy the serenity of mind created by a cultural pattern and to replace it with our idea of utilitarian values which evoke nothing but fear, anxiety and dislike. Even now, many of the Eskimos and Indians resent us so much that occasionally the school books that the children take home are torn up by their elders who feel that the non-native is ruining the old way of life. Although it is extremely doubtful that these natives - honest, modest, and dignified in their original state - will ever conform to our cultural demands.

The Eskimos and Indians are being exploited by business entrepreneurs looking for cheap land, minerals and oil. Before their situation, already complicated by the depletion of animal life, becomes even worse through exploitation, it would seem incumbent upon us to do something in the way of adult education. If something adequate to the circumstances is done, a severe problem regarding the above mentioned exploitation might be forestalled. If nothing is done, then perhaps the cultural conflicts previously noted might grow into more serious problems and legal controversies over which the government might have to arbitrate.

In order to alleviate these and other unhappy possibilities, it is necessary to attempt a basic literacy program for adults on a much larger scale than is now being done. Also, the accent on fundamental literacy, depending on the approach, might take some of the emphasis off cultural

assimilation as a consciously pursued goal. Of course such a program does not contemplate constantly underlining our literacy and economic and historical traditions to the disparagement of, or the ignoring of, the natives'. Such would be recognized as non-native literacy.[5] There have been numerous instances of cultural imperalism which need mentioning. The attempts to outfit many villages with a council form of government, complete with parliamentary procedure, might well fall into this category. Certainly, the newly enacted fish and game laws would qualify. True, they may have been passed as a conservation measure but their enforcement plays havoc with the native hunting and fishing. It is now much more difficult to support life by these traditional means. So objectionable have these laws become that a running battle goes on between the natives, who desparately need the food, and the wildlife authorities. If we insist upon reducing native traditions to nothing by a "wicker basket art" as we have done so many times before, we will create nothing but a vacuum into which a proud culture will be destroyed and there will be nothing left but apathy.

Economic and Geographic Conditions:

Alaska was acquired by this country from Russia 93 years ago. It measures 586,400 square miles. It is one-fifth as large as the other 49 states combined. It is about 1400 miles from north to south and 2700

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5. Ibid.

miles from east to west. Alaska is the only area under the American flag to extend into the Arctic Circle.

It has 26,000 miles of coast line and has within its borders the highest mountain on this continent, Mt. McKinley, which is 2320 feet tall. Mt. McKinley rises from the Susitna Plain to the south and the Tanana Valley to the north. Its full height is visible from Alaska's two principal cities, Anchorage and Fairbanks.

Moving westward, one approaches Mt. Fairweather where the waters of Lituya Bay touch the south wall of this mountain. It is the closest juxtaposition of ocean and high mountain on this planet. On this coast line is also located the Malaspina, a 1500 square mile Piedmont glacier, the largest outside the polar regions.

Next comes the Copper River Delta, Prince William Sound, Resurrection Bay, Cook Inlet and the two mountains, Mt. Redoubt and Mt. Iliamna. Mt. Iliamna is the first in a chain of 70 volcanoes, over half of which are active. They extend along the Alaska Peninsula and the Aleutian Islands. In the midst of this chain lies the Katmai National Monument where a great volcanic upheaval in 1912 created the Valley of Ten Thousand Smokes. This Alaskan mountain range is a continuation of the Sierra Nevada and bisects Alaska from east to west in a huge curve. North of this range lies the Yukon and its tributaries, the Porcupine, the Tanana and the Koyukuk. This river system is the third longest in North America. It flows for 1500 miles from east to west and empties into the

Bering Sea. The most remote part of Alaska lies north of the Yukon. It is almost uninhabited and is largely occupied by the Brooks Range which is a continuation of the Rocky Mountains. This area lies within the Arctic Circle. Its highest peak, Mt. Michaelson, is 9200 feet high. Many rivers emerge from it. The Koyukuk flowing southwesterly, the Kobuk and Noatak flowing westerly and the Colville flowing northerly into the Arctic Ocean. The peculiar geography of Alaska has greatly influenced its settlement and growth and in many instances has isolated settlements of people, creating a difficult but challenging problem in the field of education.

Climate of Alaska:

There are many widely held misconceptions concerning the climate of Alaska. Alaska is divided into four natural regions from north to south. They are: (1) the Arctic Slope, (2) the Rocky Mountain System, (3) the Interior Plateau, and (4) the Pacific Mountain System. This latter region is divided into three very different sections - South Central Alaska, the Panhandle, and the Alaskan Peninsula and Aleutian Islands chain.[6.]

The Arctic Slope covers about one-sixth of Alaska. The climate is of the Arctic type, with light snow and little precipitation. The soil is tundra. The sun continually shining in the summer brings up mosses

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6. Denison, B. W. Alaska Today. Caldwell, Idaho: Caxton Printers, 1949.

and flowers although the soil thaws only to a depth of two feet. At Point Barrow the sun remains above the horizon for 82 consecutive days. This region is one of low temperatures but its low temperatures are still higher than those of the Interior Plateau because of the tempering effect of the Arctic Ocean.

The Rocky Mountain System separates the Arctic Slope from the Interior Plateau. The Brooks Range, 600 miles long, a wilderness of ice and snow, form the backbone of the system. This whole area is within the Arctic Circle. It has been little explored.

The Interior Plateau is a vast upland larger than Texas. It is here the extremely low temperatures are recorded. The climate is of the extreme continental type with a wide range from summer to winter. Fairbanks and Nome are the only important communities in this region. They experience temperatures of minus 40 degrees to minus 60 degrees in the winter and up to as high as 100 degrees in the summer. The Alaskans are prepared and equipped for the cold. Their houses are well heated and insulated. Their outdoor clothing consisting of parkas, fur caps and mukluks, in addition to other clothing, is very protective. Annual precipitation of rain and snow is eight to 15 inches. The summers are short but the daylight lasts 20 hours. During this season, the topsoil thaws but the frozen subsoil or permafrost causes water to remain on the surface of the land.

The fourth region, the Pacific Mountain System, curves around the entire south coast. The climate is the wet, cool, marine type

tempered by warm winds and ocean currents from the Adriatic mainland. This is where the majority of the Alaskans live. In this region are located four cities that rank from third to sixth in population - Ketchikan, Sitka, Juneau, and Kodiak. It also includes the cities of Wrangell, Valdez, Petersburg, Seward, and Cordova.

The explanation of the phenomenon of warmer winter temperatures in latitudes that are 1000 miles further north is the Kuroshio which is a warm Japanese current which originates off the coast of Asia and sweeps eastward across the North Pacific and along the west coast of North America. The climate here, due to the Kuroshio, is warmer in the winter and cooler in the summer than that of New England, Norther and Central New York and much warmer in its winter temperatures than that of Michigan, Wisconsin, Minnesota, Iowa, and Montana. The Kuroshio is also responsible for the heavy rainfall along the coast and the luxuriant rain forest of southeastern Alaska. The Panhandle, which is actually the coastal section of northern British Columbia, is 300 miles long and 30 miles wide. Here is located Ketchikan, one of the wettest regions in the continent. The average rainfall here is 150 inches annually. Further north on the Panhandle, the precipitation drops to about 87 inches at Sitka and 90 inches at Juneau and tapers off to only 25 inches at Skagway. Subzero temperatures here are rare and of brief duration. The average January temperature for Ketchikan is 32.6 degrees, for Sitka 32.4 degrees, and for Juneau 29.5 degrees. The average temperatures in July in southeastern

Alaska are in the 60's and rarely rise above 80 degrees. The United States Weather Bureau states that the mean temperature of January at Sitka is nearly a degree higher than the mean temperature of January at St. Louis for the same month. Anchorage, which is located in Central Alaska partakes of both the maritime climate and of the Interior Plateau's climate and consequently experiences the extremes of a rise into the 90's in the summer and a drop in the winter into the minus 30's. It has an annual percipitation of about 15 inches.

As a whole, Alaska's climate is more favorable, not merely for comfort, but for survival and security than nearly every area in the other states. Alaska suffers little, if any, of the climatic catastrophies that periodically affect portions of the other states such as hurricanes, tornadoes and floods.

Settlement Patterns:

The Russians occupied Alaska for about 126 years and left the natives much as they found them with the exception of the Aleuts. These people live on the Aleutian and Prifilof Islands. The Russians enslaved them and practically wiped them out.[7] Today, they number only about 4,000 people. Further north, along the Arctic coasts and the Bering Sea and along the Kobuk, Noatak, Kushokwim and lower Yukon rivers, are the Eskimos. The Athabascan Indians are located in the interior. The

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7. Bancroft, H. H. History of Alaska, 1730-1885. San Francisco: A. L. Bancroft Company, 1886.

Tlingits live in southeastern Alaska. None of these three native cultures were disturbed and were found much as they have always lived.

The Russians were wholly interested in the fur trade and therefore did not penetrate very far inland. The earliest Russian settlement was made in 1784 on Kodiak Island and was later moved to its present site, the village of Kodiak. Some remnants of the Russian days are found in a few Aleut villages such as Chernofski, Belkofski, Unalaska and Nikolski and on the Kenai Peninsula in the villages of Kenai, Kasilof and Ninilchil. They consist of log cabins and Orthodox churches with their round, beet shaped domes with the double crosses. On the whole, the Russians left little in the way of permanent settlements in Alaska.[8.]

The native villages were more permanent. Such villages as Akiak, Kotzebue, Unalakleet and many others have descendents of the aboriginal inhabitants and show little or no influence by the non-native. Former native cities like Juneau and Wrangell have now been pretty much taken over by non-natives. Ketchikan is another example of this which is caused by the attraction of the abundant salmon and mining. It is, today, the first port of call for north bound ships. It has the largest pulp mill in the state and is the biggest salmon canning center. Juneau, the capital, has a history going back to 1880 when gold was discovered nearby. The mine is now inactive and the chief industries of this city are lumbering and fishing.

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8. Ibid

Fairbanks began as a mining camp in 1902 and it is still a mining center for gold. It is the end of the Alaskan Highway and the Alaskan Railroad. The University of Alaska is located here.

Anchorage is the largest city and was founded in 1914 as a construction camp for the Alaskan Railroad. It is Alaska's chief center for air transportation and is the headquarters of the northern defense.

Cities such as Haines, Skagway and Valdez owe their existence chiefly to being ports of entry to the Klondike during the great gold rush. It was at this time that much intermarriage took place. Seward was brought into being early in this century when a group of businessmen attempted to build a railroad from there into the interior. This enterprise failed and a group of speculators bought up most of the land anticipating that the government might make it a rail center, but the government decided to utilize Anchorage instead.

Alaska is a young country and a new state that is extremely diversified as to resources and population. The United States Census Report for 1960 indicated an increase in population in Alaska which almost doubled in the ten years since the 1950 census. From 1930 to 1960, the population increased over 300 per cent and all indications point to a continued population explosion for the new state of Alaska. Needless to say, these large numbers of new people, products of Western civilization, are having a tremendous impact on a once serene and relatively stable native population and economy.

Differences between ethnic groups as to historical background and customs, the natural geographic and climatic barriers, all offer a challenge and problem to the modern educator. The map on the following page shows the location of the various cities, schools, adult education projects and serves to show the vast area covered by our new state of Alaska.

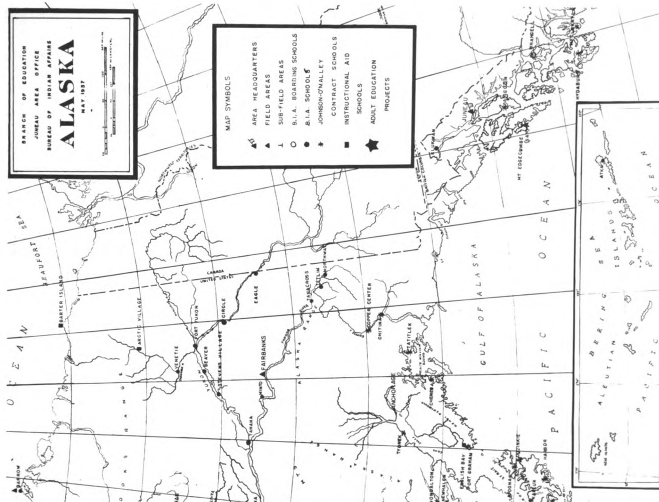
Resources:

Fishing

Fishing is still the major industry of Alaska. Salmon, halibut, herring and crabs are the most important ones being processed. Salmon has long been the principal mainstay of this industry but it has been steadily declining. This is a reflection of what has happened in Alaska before.

Whales, once found in large numbers in the North Pacific and Arctic Oceans, were victims of unrestrained pursuit during the era of yankee whaling ships. Walrus were indiscriminantly slaughtered for their ivory and hides. As many as 10,000 were killed annually, thus depriving several thousand natives of Arctic and sub-Arctic Alaska of their principal means of livelihood.

In 1952 a treaty was drafted with Japan which allowed unrestricted catching of fish west of the 175th meridian. Although most of the fish spawned within this border, the greater number migrated beyond this line and are being caught in huge numbers by the Japanese fishermen. The natives living upstream on Alaskan have, for centuries, depended on the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INSTRUCTIONAL AID SCHOOLS
ADULT EDUCATION PROJECTS
ARCTIC OCEAN
BEAUFORT SEA
CHUKCHI SEA
BERING SEA
NORTON SOUND
BRISTOL BAY
GULF OF ALASKA
PACIFIC OCEAN
BROOKS RANGE
ALASKA RANGE
ALEUTIAN ISLANDS
CANADA
UNITED STATES
USSR
BARROW
WAINWRIGHT
POINT LAY
POINT HOPE
KIVALINA
NOATAK
KOTZEBUE
SHISHMAREF
WALES
DIOMEDE
KING ISLAND
GAMBELL
SAVOONGA
TELLER MISSION
NOME
WHITE MOUNTAIN
SOLOMON
ELIM
KOYUK
SHAKTOOLIK
UNALAKLEET
ST. MICHAEL
STEBBINS
KALTAG
GALENA
TANANA
MINTO
FAIRBANKS
STEVENS VILLAGE
BEAVER
FORT YUKON
VENETIE
ARCTIC VILLAGE
CIRCLE
EAGLE
BARTER ISLAND
NORTHWAY
TETLIN
TANACROSS
COPPER CENTER
CHITINA
TATITLEK
CHENEGA
ANCHORAGE
TYONEK
ENGLISH BAY
PORT GRAHAM
NONDALTON
NEWHALEN
KOKHANOK
NEW STUYAHOK
EKWOK
DILLINGHAM
ALITAK
EGEGIK
PILOT POINT
CHIGNIK
PERRYVILLE
BELKOFSKI
KING COVE
SLEETMUTE
HOLIKACHUK
SHAGELUK
PILOT STATION
MOUNTAIN VILLAGE
HOOPER BAY
SCAMMON BAY
CHEVAK
KIPNUK
KWIGILLINGOK
GOODNEWS BAY
TOGIAK
BETHEL
KWETHLUK
AKIAK
TULUKSAK
KALSKAG
KASIGLUK
NAPASKIAK
EEK
NEWTOK
TUNUNAK
MEKORYUK
NASH HARBOR
JUNEAU
HYDABURG
MT EDGECUMBE
WRANGELL
ATKA
UNALASKA
AKUTAN
NIKOLSKI

spawning salmon as a major source of their diet are now unable to catch these fish due to conservation regulations.

Another major problem is that the industry is, in itself, wasteful. Almost 30 per cent of the fish is discarded including the eggs which are considered an expensive and tasteful delicacy by many countries. This discarded material could be turned into fertilizer or oil. The herring is almost exclusively being processed into fertilizer and virtually none being frozen or canned for export. The king crab industry is about the most favorable of the fishing industries. The meat is frozen or canned for shipment to the States and is now a multi-million dollar industry.

Mining

Mining has been carried on by the natives for generations in order to obtain metals and minerals for decorative purposes but only on a limited scale.

The vast, previously untapped mineral resources are now of great interest to many governments who have nearly depleted these resources in their own countries and are looking for new sources. For the past ten years, many exploration parties have scoured the area in search of workable deposits of minerals, oil, coal and rare elements needed for space age science programs.

These exploration parties are bringing with them much of Western civilization and exposing many isolated native tribes to Western ways and ideas. Where actual developmental operations have taken place, this has and is having a serious effect on the native population, causing

an upset in the basic native economy and well as causing unrest, dissatisfaction and creating an even wider gap between the cultures.

Timber

For nearly 50 years after the establishment of the 20,800,000 acres of Alaskan national forests, the United States Forest Service prevented the complete utilization of the virgin timber. Untold numbers of acres were allowed to rot rather than allowed to be utilized. Investment by the few lumber mills permitted to operated in this area was discouraged by the periodical revision of stumpage fees making any monetary return a speculation. American money was invested in Canadian forests. Public pressure in 1954 finally changed the policy and the first really large pulp mill costing 54,000 dollars was built. It has a capacity of 500 tons daily. A second mill which opened in 1960 at Sitka has a capacity of 350 tons daily. A number of other mills are being built in the area of Wrangell and Juneau. Logging now extends through the Tongass National Forest and is rapidly becoming this state's first really important all year industry. It employs several thousand men and is producing new tax revenue. The forest is managed on a "sustained yield basis" and is annually producing about 500,000 feet of lumber.

Natives are forming cooperatives utilizing their own sawmills in many areas, most of which have been financially successful. One of the most successful is that owned by the Tsimshian Indians which provides all their lumber needs and the excess is sold for profit.

Furs

The accumulation of furs, which at one time was a by-product of the gathering of meat for the native table and later became the prime article of trade with Western civilization has now been so regulated that it ceases to be an important or dependable factor in the native economy.

The most valuable furs to come from Alaska are seal furs from the Pribilof Islands. This herd was managed by the Federal Government and the Alaska Statehood Bill now provides that Alaska will receive 70 per cent of the profits from the sale of these furs along with that of the sea otter which is rapidly becoming extinct. Other furs of importance are those taken by trappers and include such pelts as mink, fox, muskrat, beaver, marten, and the weasel. Fur farms that raised such furs as mink and silver and blue foxes are becoming scarcer due to the competition in the other states. Another factor is the decreasing market for long hair furs.

Agriculture

Agriculture is still in its infancy due to the high cost of setting up a farm on a paying basis. Land, if the red tape can be avoided, is fairly cheap but the cost of clearing it is very expensive.

Due to climatic conditions and lack of adequate farming knowledge, coupled with the fact that enough food could be obtained from the land and the sea in the past, natives have never been very interested in farming and do not have the background to pursue this occupation unassisted.

Most of the farming today is done in the Matunuska Valley where the fruit and vegetables grow to a mammoth size due to the soil. These are all perishable crops and facilities are lacking for their storage. Irrigation is needed in sections of Alaska and in other sections the brown bear is a menace. But these problems can be overcome with leadership and direction - with research and education. The growth of Alaska's agriculture is slow but it is moving forward. In the most heavily populated areas, there are now dairy farms that supply the community and it is hoped in the future that Alaska will be less dependent on imports to sustain its economy.

PART II

Survey of the Present Educational System in Alaska:

Through the Bureau of Indian Affairs, the Federal Government provides educational opportunities to all students who are of at least one-quarter Indian, Eskimo, or Aleut blood. The following primary objectives have been set:

1. To teach, through their own participation in school activities, democratic government and community associations to become constructive citizens of their communities, the State and of the Nation.
2. To aid students in analyzing the economic resources of their community and in planning more effective ways of utilizing these resources for the improvement of standards of living.

3. To develop better health habits, improved sanitation and higher standards of diet with a view to prevention of tuberculosis, infant and other diseases.

4. To give students an understanding of the social and economic world at large as related to their present and future environments to the end that they may more successfully achieve mastery over the conditions under which they live either at home or in urban centers.

5. To afford high school students preparing for urban employment the choice of suitable vocations, the development of qualitative and quantitative skills and the acquisition of such related knowledge as may be needed to earn a livelihood under competitive conditions.

6. To offer qualified students college preparatory training to meet standards required for college entrance.

7. To give students opportunity for physical, mental and moral growth through activities involving the intermingling of racial groups to the end that they may more successfully meet competition in the world around them.

8. To serve as a community center in meeting the social and economic needs of the community.

9. To teach intelligent conservation of natural resources through actual demonstration.

10. To give students an understanding and appreciation of the cultural and economic contribution their own people have made to the state of Alaska.*

To the Alaskan, the most important of all territorial functions is education. Since 1884 the Department of the Interior has assumed responsibility for teaching the native population. In 1913 the first Alaskan legislature made school attendance compulsory for any child of white or mixed blood living a civilized life between the ages of eight and sixteen. In 1958 approximately one-half of the territorial budget was devoted to education.

The Territorial Board of Education was appointed by the governor and was subject to confirmation by the legislature. It consisted of five members. A tradition of non-political appointment was supposedly maintained. The Board appointed the Commissioner of Education and they jointly formed the educational policies. The curriculum represented a minimum, yet was fairly comprehensive. In addition to the basic essentials, it included social studies, natural science, foreign languages, the arts, vocational training and a well-planned program of extra-curricular activities for physical development and character building.

The school boards in 28 school districts are created by special elections held by their residents. Each district elects a board of five

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* The ten primary educational objectives set by the Federal Government was obtained through personal communication with personnel from the Bureau of Indian Affairs.

members. School boards are free to expand and to add to the courses as conditions require but carry out territorial education policy. A maximum of local control is thereby achieved while statewide approved standards are retained.

The territory pays the greater share of the costs of public school education which varies from 75 to 80 per cent. The isolated villages of Alaska present a special problem which they have met by establishing schools for as few as 12 children between the ages of six and sixteen. At times a school may take fewer children if local desire is great enough to supply quarters for the teacher. Where the number of children is even less, the Calvert System of correspondence courses for home teaching is conducted.

From 1957 to 1958, more than 40,000 boys and girls attended the Alaskan elementary and high schools. Of this number, 3400 attended the public school while the native service enrolled 4657 and private and denominational schools enrolled 1742.

The Alaska Public Works Act, which was enacted due to the impact of population increases and cold war defense control, authorized 35 million dollars provided matching funds were forthcoming territorily or locally for community facilities such as sewer and water systems, schools, health centers and street paving. Most of this money has gone into schools and has resulted in excellent high school buildings with the most modern equipment. The best Alaskan high school lagged

behind many such schools in the other states in this respect - not one Alaskan high school has a swimming pool. Swimming pools were not included because construction costs were too high. Yet indoor swimming pools are probably needed more in Alaska than elsewhere. First, because a large portion of the population lives by the sea and earns its living from the sea and second, because the long winters increase the need for indoor exercise and recreation.

Alaska does have some problems in recruiting teachers but they are not too serious because of the long-standing policy of paying teachers adequately. For many years, teachers' salaries were higher in Alaska than they were in most other parts of the United States but lately this disparity has lessened because of increased salaries elsewhere. Teachers' salaries in Alaska are based on length of tenure and experience and they vary with the region.

In 1957 the legislature fixed teachers' salaries in the first division at from 4500 dollars to 6900 dollars; in the third division from 4900 dollars to 7300 dollars and in the second and fourth divisions and in the third division west of the 152nd parallel from 5200 dollars to 7600 dollars.

Each school district has the right to increase the territorial scale. For example, Fairbanks increased the scale for its teachers, principals, and superintendents. A teacher with a minimum of training in the first year receives 5200 dollars under the territorial scale - Fairbanks pays 6000 dollars. A teacher with a Master's degree in his twelfth year of

teaching is entitled to receive 7600 dollars but gets 9200 dollars in Fairbanks. The salaries for principals are higher in the same proportion. Fairbanks, in 1958, paid its superintendent of schools 15,500 dollars or about 64 per cent above the scale. Matching Federal funds, the territorial school system has taken over vocational rehabilitation for physically disabled adults. Its success may be judged from an increase in earning power of 49 rehabilitees from $10,192 before rehabilitation training to $182,204 after training.

Although racial integration is complete in all schools, the Interior Department's responsibility for the education of the native has, in part, continued. It was planned in the late 1940's to gradually transfer the Bureau of Indian Affairs schools to territorial control with 1960 for a target date but the program was halted in 1954 after 22 day schools had been transferred. Authorities considered the remaining school buildings deficient and were unwilling to proceed until the Federal Government, whose responsibility they were, put them into first class shape. So the Alaskan Native Service still operates 80 day schools in western and northern Alaskan communities that are almost wholly native with a school enrollment of 3773 in 1958. The function of the teacher differs in the day school from that of the teacher in the territorial schools. It extends beyond the classroom and the school hours and beyond the school population. The teachers are usually a married couple who are counselors to the adults as well as to the children and keep an eye on the whole village's welfare,

performing various extra-curricular services arising from that broader responsibility which varies in relation to the population cultural status.

PART III

Statement of the Problem:

The purpose of this study is:

1. To survey the extent of adult education programs for natives in the new state of Alaska.
2. To analyze the extent of participation by natives.
3. To appraise this analysis in terms of the socio-economic conditions accompanying statehood.

PART IV

Importance and Need for the Study:

Besides tremendous changes in population from rural to urban and from agricultural to industrial, there have been changes in geographic distribution of population throughout the United States. These changes are especially felt in our new state of Alaska. One of these changes has been the growth of population in the areas of Anchorage, Fairbanks and Juneau as examples of population explosions for the larger cities and King Salmon, Bethel, McGarth, Point Barrow as examples of Western cultural explosions in otherwise native areas.

The development of the varied arrays of defense; early warning systems such as Dew Line, White Alice, Pine Tree, etc., has introduced minature Western civilizations all over the state of Alaska. Self-contained, self-centered, half-tolerant deposits of civilization about as

acceptable to the sparsely settled non-native population as they are to the native who looks upon this intrusion much as one would view the presence of an eruption on the skin or the landscape. Adult education has a responsibility to help solve the sociological problems are arising from population changes due to mobility and clashing cultures.

The vast majority of non-native immigrants I have communicated with in Alaska told me they came to escape from society, the pressures of the times, talk of war, unemployment, famine and civilized strife. For these people leisure is usually no problem nor has the use of leisure time been a problem to the native groups.

Alaska is changing rapidly and at a much more accellerated rate than did the changes which took place in the development of any other territory in the history of man. Whole organized towns and villages have been dumped from the sky complete with automatic heat, plumbing and built-in, well-trained occupants - eager proselytes of the Western way.

In the next 50 years, increased hours, days and weeks of leisure will be available to vast numbers of immigrants to Alaska as well as to native populations. The question of how they will use this leisure and what will be the significance of these uses in psychological, sociological and cultural terms should be a burning question at this very moment for anyone interested in education but especially for the adult educator.

Not only are people in all parts of our country growing more and more alike but there seems to be a greater demand for conformity, a greater impatience with, and even an outright rejection of differences or individuality. Needless to say, the Western and Alaskan Native cultures clash with a resounding bellow. This is a most dangerous situation and one that will surely result in great loss to all if not changed. The answer seems to be in more education.

Education will create in people an analytical and questioning attitude. Any education worthy of the name should create a greater respect for individual differences and inspire individual development and creativity. It can and should give one a better understanding of all the people in the world and the problems which they face in their daily lives. If we are to launch a desirable program in Alaska as in any other part of the world, we must first have a fairly good picture of the kinds of programs that are now in progress.

The problems of clashing cultures, of population explosions in the heart of wilderness areas, of cultural encroachment, of devestated cultural mores and degraded interpretations of the values of life and death itself cannot be sensibly approached without first finding what efforts have been made to identify problems, solve those which are recognized as problems and consolidate the aims of the agencies of education, which are now operating and have been in the past.

There has been relatively little research done in education in Alaska and none specifically in adult education. In 1935 Anderson and Eells did a comprehensive survey of Alaskan natives, a good part of which dealt with education and its effect on the natives of Alaska.[9.] A more specific study appeared in 1941 under the authorship of Charles F. Reid.[10.] Recently (1958), Charles K. Ray completed a general survey of native education in Alaska.[11.] In Canada many studies have been undertaken by such organizations as the Arctic Institute of North America, the Indian and Eskimo Welfare Commission under the Oblate Fathers of Canada and the Canadian Social Science Research Council.

These studies have primarily dealt with anthropological and sociological data and with adult education only in part. There has been no government endorsed or government financed study in the field of adult education. The paucity of research in this field then is self-evident. The need for constant re-evaluation of any educational system is also obvious. Research in the field of adult education in Alaska is urgently needed because of the manifold problems of acculturation, a depleting native economy

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9. Anderson, H. Dewey and Eells, Walter C. Alaska Natives: A Survey of Their Sociological and Educational Status. Stanford, Calif.: Stanford University Press, 1935. 189 pages.

10. Reid, Charles F. Education in the Territories and Outlying Possessions of the United States. Contributions to Education, No. 825, New York: Bureau of Publications, Teachers College, Columbia University.

11. Ray, Charles K. A Program of Education for Alaskan Natives. College, Alaska: University of Alaska, 1958.

linked with increasing material needs and the explosive introduction of a different culture. Of great concern is an adult curriculum suitable to a group which must learn a new language, adapt to a changing culture and still maintain self-identity.

Native groups have very little, if anything to say about the management or development of education programs. Educators within the state of Alaska and within the federal agencies should recognize their responsibility and base their decisions upon factual knowledge rather than upon individual prejudice and inspiration. This needed information accrues from continuous research and constant re-evaluation of the system in effect and its effect upon the people for whom it is intended. In a report such as this, it is possible to treat many things fleetingly and leave detailed investigations of certain areas to subsequent studies. Some valid and realistic recommendations should emerge within the scope of this broad survey.

As we appraise the economic situation today and look ahead to the changes that will surely come with the rapid changes in technology, it seems quite evident that we have the means at hand for a large measure of economic security for all our people. In the native culture, the majority of one's time is devoted to gathering enough food, clothing and shelter to stay alive. The advanced technological change which comes with Western man's culture will undoubtedly leave a time and occupational vacuum in the native's way of life which must be compensated for, perhaps through a

comprehensive program of adult education. If we fail to use our resources and productive ability to acquire for all people economic security, we will be derelict in our obligation. A clear thinking and an educated adult population is a primary requirement for a tolerable living condition for all of the people of Alaska. It would seem that adult education is a first requirement in Alaska as elsewhere and one which cannot be looked upon as something to be attained in the future. The need is great. It is the present that requires our best efforts if we are to achieve the superior civilization that is within our grasp. It is not yet too late to prevent the mistakes of cultural clash from being repeated. Our so-called progress has been spared the Alaskans due primarily to geographic and climatic conditions but these protective elements have now been negated by science, technology and international politics.

PART V

Basic Assumptions:

1. That a satisfactory method may be devised to recognize and preserve those native cultural characteristics which are compatible with enculturation.
2. That the present offerings in adult education, aside from being understaffed and having a greatly delimited curriculum, are inadequate in that the native cultures are not recognized and the complete program is geared to rapid and indiscriminate enculturation.

PART VI

Delimitations:

1. This study will be confined to those institutions and agencies sponsoring adult education classes or programs in the cities, towns and villages in the state of Alaska.
2. This study will be confined to those cities and towns and villages that conduct adult education classes in Alaska.
3. This study will involve a one-year period, beginning in September, 1960 and ending in September, 1961.
4. This study will be limited to the particular areas which have responded to the survey inquiries plus the personal visits of the writer during his stay in Alaska.

PART VII

Methodology:

1. A search of the literature will be completed.
2. A letter and follow-up questionnaires will be used to obtain data from the State Department of Education, the Bureau of Indian Affairs, the United States Public Health Service, the Department of Soil Conservation, Agricultural Services and Organizations, Cooperatives, Extension Divisions, University systems, hamlets and small towns, charitable organizations and any companies or industries which are reported to have a program in operation by Chambers of Commerce.

3. Lists of organizations and participants were prepared and cover letters were sent out to all adult education directors and Bureau of Indian Affairs schools.

4. Questionnaires designed to determine the extent of operating programs and criteria for these programs and goals will be sent out as follow-up material to the letters.

5. Those villages which have adult education directors will be interviewed by means of tape recordings in order that additional information not obtainable through the mail type questionnaire may be appraised.

6. Results will be analyzed, relationships pointed out, conclusions drawn and implications described.

PART VIII

Hypothesis to be Tested:

There is no attempt at present to preserve native cultural traditions in the adult education programs in Alaska.

PART IX

Definitions:

1. Adult -- any person who has passed the age at which compulsory school attendance laws apply.

2. Adult Education Program -- a sponsored program for adults by any agency, organization, or institution as cited in the "Delimitations" of the problem.

3. Participation -- enrolling in and maintaining a satisfactory record of attendance in one or more classes in adult education programs.

4. Socio-Economic Status -- a rank or level indicative of both the social and economic achievement of an individual within a particular community.

5. Native -- the term "native" is used in reference to any Indian or Eskimo of one-fourth or more native blood. White man and non-native are used interchangeably.

6. Native School -- refers to those schools under the jurisdiction of the educational division of the Bureau of Indian Affairs which are maintained primarily for native students.

7. Village -- will refer to the sites where natives of each country locate for the greater proportion of their time. The winter settlements are usually the places where permanent homes are constructed and the natives spend about seven months of the year.

8. Community School -- designates those schools which are used for community purposes over and above the daily academic instruction of children which play a decisive role in community development.

PART X

Review of the Literature:

A great deal has been written about the North. Although some of it has been factual, most of it has not. It seems that most authors feel they must over-dramatize the facts in order to make them impressive. Thus, many things become distorted. Coupled with this is often the

author's lack of work experiences and living experiences among the natives of Alaska and white citizens and subsequently a lack of comprehension of what has been done and what is being attempted by some of the organized agencies. Many times, in recognition of these limitations, the agencies often choose to disregard an author's work completely even though it may contain points that might well be considered worthwhile.

By and large, the general public has had to rely on the fiction writers for their information concerning the North Country. There has been relatively little research done in the area of Alaskan administration and specifically in native education. There are few comprehensive studies to refer to in dealing with the problems of the far North.

In Alaska, there are, at present, three studies covering some aspects of native education. In 1935 Anderson and Eells did a comprehensive study of Alaskan natives, a good part of which dealt with education and its effect on the native population. A more specific study appeared in 1941 by Charles F. Reid and another study was recently completed by Charles K. Ray which was a general survey of native education in Alaska. In Canada many studies have been undertaken by such organizations as the "Arctic Institute of North America", "The Indian and Eskimo Welfare Commission under the Oblate Fathers of Canada", and the "Canadian Social Science Research Council." These studies have dealt primarily with anthropological and sociological data and only slightly with education. At this writing there has been no government endorsed or government sponsored

study in the field of adult education in Alaska nor of native education such as those undertaken by Anderson and Eells and Ray. In both Alaska and in Canada, there have been a few theses dealing with some aspects of native education. The paucity of such research in this field is then self-evident. The need for constant re-evaluation and study in any educational system is generally acknowledged. Research in the field of native education is urgently needed because of the manifold problems of acculturation, a depleting economy linked with increasing material needs and the accelerated introduction of a different culture brought about by statehood.[12]

Of great concern is the evolution of an overall educational curriculum suitable to a group which must learn a new language, adapt to a changing culture and still maintain a self-identity. The native group has nothing at all to say about the management and development of the school program. The educational administration within the federal government and the state government should be made to recognize their responsibility and base their decisions upon factual and realistic knowledge rather than upon individual inspiration. Such factual knowledge accrues from continuous research and constant re-evaluation of the system in effect upon the people for whom it is intended.

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12. Ray, Charles K. A Program of Education for Alaskan Natives. College, Alaska: University of Alaska, 1958.

CHAPTER II

THE METHOD OF INVESTIGATION

The first problem considered was that of determining the number of adult education programs being offered and their location within the state of Alaska.

Due to the author's previous teaching experience in Alaska, he was aware that the number of programs being conducted would probably be small and their geographical distribution very diverse. In order to include as many institutions as possible that might be conducting adult education programs, it was decided that a letter (See Appendix I, Page 105) would be sent to all government agencies and services and all schools listed in the Alaskan Educational Directory to identify those adult education programs that were already in existence and to identify any institution that might be planning such a program.

Upon receipt of the replies from the first letter, a second letter (See Appendix II, Page 106) was sent to those conducting adult education programs asking for a description of their program, a statement of their philosophy and program goals. A third letter (See Appendix III, Page 107), in the form of a questionnaire was sent requesting information pertaining to duties, qualifications, administrative and social relationships

of the adult educator. In reviewing the material, it was felt that additional information was needed. The author taped questions that needed further clarification and the tapes were sent to those included in the study in order to search more deeply the reasons behind their answers. Since personal interviews were impossible it was the writer's opinion that a taped recording of the educator's opinion would be effective since this would reveal attitudes or information not otherwise obtainable.

Construction of the Instrument:

This study utilized four instruments:

1. A letter sent to all government departments including all agencies and services and all schools listed in the Alaskan Educational Directory.
2. A questionnaire of the modified structural type which was sent to all those educators conducting adult education programs.
3. A second questionnaire of the modified structural type pertaining to the duties and qualifications of the educators contacted.
4. Tape recordings pertaining to answers received from the first questionnaire.

The first questionnaire consisted of questions designed to determine whether any attempt was being made to preserve the present native culture and to determine whether the native was being indiscriminately enculturated. This questionnaire was not of the structural type since it did contain questions of the essay type. The second questionnaire was

concerned with the duties, qualifications, administrative and social interrelationships of the adult educators contacted in this study. It was felt by this writer that the answers to these questions had definite bearing on the adult educators' attitude toward the native and his culture.

The tape recordings were utilized to supplement information received and to clarify answers given in the questionnaires where such clarification seemed appropriate.

Sample:

Since no information was available as to education programs being conducted in Alaska, it was decided that all agencies, services, and schools be contacted. Three hundred fourteen letters were sent out. The number of schools and agencies conducting adult education classes, as determined by these letters, was found to be 23. These 23 educators were sent the first questionnaire pertaining to native enculturation and the second questionnaire more directed to them as individuals pertaining to the kinds of duties and the qualifications they have compatible to the performance of their duties.

Analysis of the Data:

The data gathered through questionnaires and taped interviews were systematically analysed by the author by means of tables and narration. Questions of the structural type were summarized by numbers and percentages.

Summary:

The method of investigation consisted of letters sent to 314 agencies in Alaska which were in a position to inform this writer of existing adult education programs. This letter was followed by two questionnaires and taped recordings to reveal information concerning the existing 23 programs of adult education. This information was tabulated and narrated in order that its interpretation would be more meaningful to the reader.

CHAPTER III

ALASKAN ADULT EDUCATION PROGRAMS

Following is a review and description of the adult education programs that are presently in operation together with background information of the communities in which the programs are operating.

Anchorage:

In 1954 a community college began operations in Anchorage. According to John Kolstoe, the Registrar, it is primarily concerned with adult education. Evening education is offered in the following areas: academic lower division courses in most areas of the arts and sciences leading to an Associate in Arts degree at the end of two years; vocational courses in bookkeeping, police training, clothing and tailoring, food service and handling, pilot ground school, instrument rating and link trainer courses; basic electricity and electronics; criminology; blueprint reading; automotive engineering; gasoline engine maintenance; aircraft and engine maintenance; apprinticeship training with cooperation of local contractors, unions, the Commissioner of Education for the State, and the United States Department of Labor; interest courses such as leather craft, copper craft, ceramics, sculpture, photography, ballroom dancing, woodworking, conversational Russian, interior design, upholstering, adult and recreational physical education, English for the foreign-born, citizenship for naturalization, financial problems in business management, stock markets and other investments,

home planning, speed reading, mining law, introduction to petroleum geology, outdoor techniques, general mathematics, slide rule, surveys of high school science and social sciences, gardening, and introduction to Alaska's history, geography and economics.

Alakanuk:

This is an Eskimo village with a population varying from 296 to 392 persons. There is a local cannery which employs a few people while the rest of the economy consists of hunting, fishing, reindeer herding and some construction. Ninety students attend the local elementary school while one student - as of 1959 - was enrolled in adult classes. The goals and costs of adult education here are not specified.

By November, 1960, the outlook is somewhat different. Forty-two adults are enrolled: sixteen in basic English, seventeen in reading and arithmetic; three in the seventh grade; three in the eigth grade; and three in intermediate reading and writing. The teacher has also held talks on voting information.

University of Alaska, College, Alaska:

There are five branches of the University besides the main one at College. They are at Eielson, Ladd and Elmendorf Air Bases, Fort Richardson, Fort Greely and Wildwood Station. These branches were set up for evening and off-campus instruction programs chiefly for the benefit of the military. In addition the University sponsors Anchorage Community College, Ketchikan Community College, Juneau-Douglas Community College

and Palmer Community College. Other extension programs offered by the University include the Cooperative Extension Service (agriculture and home demonstration), short Mining Extension courses, summer sessions in Education and Science Institutes.

There are current proposals to institute a general extension division and in line with these proposals, the University has sent quite a detailed questionnaire to many universities in the nation requesting advice on their practices in running correspondence and extension courses. The University director of evening and off-campus education, Harold R. Black, can be contacted for details when the proposals have been crystallized and adopted.

Beaver:

As of 1961 there were 117 persons, mostly Eskimos, in this village. In 1959 there were 28 children in elementary school and one person in the adult class. However, the adult education program seems to consist of little besides the advice and assistance on gardening given by the University of Alaska Extension Service.

The major sources of income are hunting, fishing and trapping. Some of the men do unskilled labor in Fairbanks during the summer. There is also some craft work done and the town supports two small stores, a hotel and an airfield.

Chevak:

In April, 1961 there were 125 school-age children in the village of whom 75 were enrolled in the elementary school. There were not adequate

facilities to enroll any more. The village, according to its teacher, T. C. Maloy, has no adult education program although adults are encouraged to participate in school activities.

Elim:

The population of this village consists of about 150 people. The natives - Eskimos - go to fishing camps on Norton Bay and on the rivers during the summer months. The area is fairly rich in foods which can be gathered by hunting and fishing. There is also an Eskimo owned reindeer herd about 40 miles away which provides employment for some of the men. Of the 26 houses in the village, only four have steadily employed heads of the household. Approximately six other homes have some earned cash income but welfare assistance ekes out the living standard of the rest. It is increasingly difficult to live off the land and the natives make little use of their handicraft opportunities.

One of the obvious needs of the village is some sort of employment which would enable the natives to be independent. Local initiative in caring for the village trails, drains, etc., and the development of trained leadership are other necessities. Basic education is a continuous need.

In the academic year 1960-61, courses were offered in arithmetic, sewing, cabinet making, baking, village medical work, and a reading group. The average number of monthly participants is 37 with the activities classes apparently more popular than the academic. The inclusion

of arithmetic is an improvement over the previous year but the resident teacher recommends more stress on the academic. Previously, barbering and first-aid were offered. The number of informal learning activities such as films, quilting bees, midwife counseling, etc., has shown quite an increase in 1960-61. There were, for example, nine such sessions in April, 1960 and 14 in April, 1961.

Elmendorf Air Base:

In the spring semester of 1961, the civilian education officer of the United States Air Force reported 311 enrolled in United States Air Force high school vocational courses and 814 in University of Alaska courses. These, of course, are military personnel engaged in the Off-Duty Education program. The college-level classes are chiefly lower division courses in a wide range of subjects including English, engineering and economics as well as languages and the social sciences. The cost of the courses is $10.00 per credit hour unless the student is a member of the military in which case the tuition assistance reduces the cost to $2.50 per credit hour.

The United States Air Force courses include typing, business courses, English, high school mathematics, social sciences, auto mechanics, radio and electronics courses. There are also non-USAF aircraft maintenance and ground school courses. There is no fee for these classes.

English Bay:

The population of this village is mixed Aleut and Russian and numbers about 85 people. There seems to be abundant sources of water power and lumber. The resident teacher suggests that a small saw mill and perhaps a small power plant to furnish electricity would sharply raise the living standards. Fishing for three months of the year is the major source in income, augmented in bad times by government welfare. There is no village government and the village is quite backward with no adequate disposal of rubbish, poor sanitation and consists of small, dirty and crowded houses.

The village needs are obvious. They include a year-round source of income, more formal schooling, the development of personal responsibility and leadership in the people who cling passively to old ways.

The adult education program has increased from one member in 1959 (with 28 children in elementary school) to an average of eight members per class in April, 1961. The subjects studied include arithmetic, reading, grammar and spelling, social studies, typing, crafts and home economy. There are between 12 and 17 class periods of approximately three hours in length each month.

There are other projects as well. A rural development group discussed taxes and cleared an approach for an air strip. Also several boats were built in the village with the help of the school shop, although they probably would have been built without it.

Haines:

Haines reports no program of adult education with the exception of a course in conversational French at the local high school.

Kaltag:

In 1961 the village consisted of about 155 Athapascan Indians. During the winters some of the inhabitants move out to their traplines and during the summers many move out to their fish camps. Most of the fish caught during this time is consumed by the natives during the course of the year. The economic situation is depressed and for three or four years prior to 1960, no employment was available. However in 1960, the canneries opened and the wages of the villagers increased by a total of $28,000. Cost of living is high due to the lack of transportation for foodstuffs, clothing, etc. Some crafts are followed, game animals and fur bearing animals are hunted and welfare makes up the rest of the village income (about $16,000 relief out of a total income of $73,000 approximately). Not all of this is cash. Much of it represents the estimated value of hunting and fishing products.

In 1961 there was only one student in an adult education class. His goals were not specified. There were 44 children in elementary school. The adult education classes could obviously be larger but, lest the population deceive, let it be noted that of the 155 natives, about 110 are children.

Lower Kalskag:

There are 108 Eskimos in this village who make their living on fur trapping, fishing and hunting and by seeking jobs cutting timber, on river boats or at the Red Devil Mine.

Thirty students attend the elementary school and since 1960, there have been 18 pupils in the adult education class. These 18 pupils were given Stanford Achievement tests and only three scored a sixth grade level; four didn't finish the test.

Since most of the adults involved expressed a desire to finish the eighth grade, a basic 3 R's program of studies was set up for the academic year. Two people were engaged in typing and about 14 women were engaged in sewing items for sale. Basic education here is a strong need but the moose hunting season which alleviates what the teacher calls the dire need for food will certainly interrupt the schedule. Again it appears that economic causes impede education which, in turn, completes the vicious circle by rendering the people less useful economically.

Kwigillingok:

No figures are reported for this village after 1959. At that time, 65 people were enrolled in the adult education program. They were divided into two groups, each meeting for two 1-hour periods per week. The studies consisted of the basic 3 R's conducted up to the fifth grade level. The people recognized the need for basic academic knowledge and wanted to finish their primary education.

The teacher ran into difficulties with the native language which has several structural peculiarities. She bought a native grammar to acquire a more practical grasp of the dialect. Apparently the natives have as much difficulty understanding the value of money as the teacher does with their dialect. Therefore, several practice "grocery stores" have been occupying some class periods. There is a necessity for the natives to understand money and measurements because a great deal of construction has been going on around the village. Possibly this might lead to employment opportunities.

Kodiak:

The only report on the education of adults comes from the publisher of The Kodiak Mirror. He indicated that the program had been intensive in previous years but that by 1961, the work was not carried on to the same extent. Nothing more specific was mentioned.

Ketchikan:

There is a community college here accredited by the University of Alaska. It is part of the Ketchikan School District and offers the standardized courses in Adult Education that one would find in any other city on the Mainland of its size.

Palmer:

There are 740 elementary students here and 264 high school students. In 1957, a community college was opened with 120 students.

However since the academic courses were not accredited by the University of Alaska, interest in these courses dropped after the first years. The population at Palmer is too small to recruit part-time faculty and students and since it is only 50 miles from a good community college at Anchorage, the Director of the Palmer Community College recommended that after April, 1961, no further efforts be wasted on the Palmer College until population and interest increased.

The students had enrolled for many reasons - from a desire to attain a college degree to learning a hobby. Their occupations ranged from the unemployed to local heads of various governmental agencies.

Shageluk:

There are 139 Athapascan Indians and seven non-natives in this village. They leave in the summer to work in canneries or to go to their fishing camps. Some handicraft work is done. Their diet is augmented by garden products. This is necessary because there are no other local industries and the importation of fresh food costs a great deal.

There are 38 children in the elementary school and there have been one or two in adult education since 1959. The goals of the adult education program are not stated.

Shungnak:

There are about 126 Eskimos and Indians in this village. Most of them go to fishing camps during the summer. The people fish, hunt, trap, do jade mining and lapidary work for a livelihood. There are 49 students

in the elementary school and one in the adult education program. The grade level of this program is not indicated nor are the goals of this adult improvement described.

Sitka-Sheldon-Jackson Junior College:

A very good selection of lower division arts and science courses is offered including a Japanese language course, a Russian course, and an English course for the Japanese who have recently constructed a pulp mill in Sitka.

There are also the usual interest courses such as weaving and ceramics and clothing construction. About 125 people are enrolled in the junior college. The courses of an academic nature cost $10.00 per credit hour. This program serves a population of 7000 in the community and very likely will expand.

Teller Mission:

There are 78 Eskimos in this village who make their living by fishing, hunting, trapping and some craft work. A reindeer herd winters about eight miles from the village but herding employs very few men.

The program of adult education since 1958 has concentrated on basic literacy and such useful skills as cooking, typing and sewing. There have been established such non-academic institutions as weekly entertainment nights consisting of games and movies. These weekly diversions are quite the rule in adult education programs.

The method of inculcating basic literacy and a grasp of Western culture has, perforce, been indirect. According to the teacher, many of

the natives despair at the prospect of attending classes in English since they use English so little in their everyday life. There are the usual interruptions in the class schedule caused by the hunting season. The problem consists of getting a regular attendance which the teacher has tried to alleviate by an informal policy of visits, square dances, and social outlets in general. The dancing has proved popular.

A health program and midwife training for about two hour per week has been another area of concentration presided over by the teacher's wife.

In 1958 there were 28 adults in the village. Of this number eleven signed up for some type of class. Two hour and a half periods each week were devoted to academic training in English and arithmetic which did not exceed the fifth grade level. There seems to be no particularly long-range scholastic goals to the program. Rather, it is devoted to the most practical pursuits and has been proceeding along those lines.

Tetlin:

About 93 Athapascan Indians reside in this village. Fishing, hunting and trapping are the major sources of livelihood for the natives. Summer jobs are often available in Fairbanks and there is a cooperative village store. There are about 27 enrolled in the elementary school and one person in the adult education class as of 1961. This enrollment has been about the same for the last two years. The goals of adult education here are not stated.

Wrangell:

Aside from those taking correspondence courses from the University of Alaska, there are no adult education programs in Wrangell.

The Bureau of Commercial Fisheries has the management of the Pribilof Islands and in pursuance of their duties, they operate two schools providing study courses from grades one through ten. There has been some on-the-job training but no adult education as such.

The United States Bureau of Land Management in Juneau also conducts on-the-job training for its employees in such things as minerals, forestry, fire control, etc.

The Matanuska Electric Association, St. Ann's Hospital in Juneau, and the Maynard-McDougall Memorial Hospital conduct similar on-the-job training for their personnel but other than this, there is no adult education offered.

CHAPTER IV

ANALYSIS OF THE DATA FROM THE QUESTIONNAIRES

A total of 314 letters were sent out to all governmental agencies and services and all schools listed in the Alaskan Educational Directory. Of this total, 125 responses were received. Of these 125 responses, 102 did not have adult education programs. Twenty-three educational institutions were conducting some kind of educational program for adults. Twelve were solely concerned with Indian education. It was found that four industries or hospitals and various branches of the government were conducting limited in-service adult education programs to meet their own staff needs.

A follow-up questionnaire was sent to the 23 institutions conducting adult education programs to determine, in detail, the nature of the programs, a history of their program and the philosophy of the organizations in regard to adult education plus any future plans for expansion.

Of the 113 schools directed by the Indian Department of Schools (See Appendix IV, Page 112), 12 were conducting adult education programs. (Table I.)

TABLE I. SCHOOLS CONDUCTING ADULT EDUCATION PROGRAMS

Name of School	Conducting Adult Education Programs
BIA School, Alakamuk, Alaska	Yes
BIA School, Beaver, Alaska	Yes
BIA School, Chevak, Alaska	Yes
BIA School, Elim, Alaska	Yes
BIA School, English Bay, Alaska	Yes
BIA School, Kaltag, Alaska	Yes
BIA School, Lower Kalskag, Alaska	Yes
BIA School, Shageluk, Alaska	Yes
BIA School, Shungnak, Alaska	Yes
BIA School, Tanacross, Alaska	Yes
BIA School, Teller Mission, Alaska	Yes
BIA School, Tetlin, Alaska	Yes

Responses to Question 1. Are there at present or has there ever been any attempts to teach native cultural heritage or customs in your particular school? (See Table II.)

TABLE II. SCHOOLS TEACHING OR ATTEMPTING TO TEACH NATIVE CULTURAL HERITAGE

Name of School	Teaching or Attempting to Teach
Alakanuk	No

TABLE II. (Continued)

Name of School	Teaching or Attempting to Teach
Beaver	No
Chevak	No
Elim	No
English Bay	No
Kaltag	No
Lower Kalskag	No
Shageluk	No
Shungnak	No
Tanacross	No
Teller Mission	No
Tetlin	No

Although all replies were negative to this question, many of the teachers felt the need to justify their answer by giving reasons for the lack of any program teaching cultural heritage. These reasons ranged from insufficient time available for such a program to lack of immediate need for such a program.

Responses to Question 2. Have you attempted to use the native language as a method of gaining interest in your program by means of an interpreter? (See Table III.)

TABLE III. USE OF NATIVE LANGUAGE TO STIMULATE PROGRAM INTEREST

Name of School	Use of Native Language
Alakanuk	No
Beaver	No
Chevak	Sometimes
Elim	No
English Bay	Sometimes
Kaltag	No
Lower Kalskag	No
Shageluk	No
Shungnak	No
Tanacross	No
Teller Mission	Yes
Tetlin	No

Those that answered "no" to this question invariably gave the same reasons. Many stated that the natives' level of understanding of English was sufficient to negate the need for an interpreter and some stated that interpreters had been used by previous teachers when the program was first set up. Those replying "yes" or "sometimes" stated that interpreters were used as a go-between among the village elders and the teacher in many situations other than educational. This is probably due to the nature of the teachers' role in Alaska. The teacher is quite often doctor,

nurse, dentist and public health worker in general. All those replying in the affirmative did state that the use of an interpreter was very cumbersome and quite often led to misunderstanding since many of our concepts do not have any equivalent in the native language.

Responses to Question 3. Can you speak any native language well enough to teach in Indian or Eskimo? (Table IV.)

TABLE IV. KNOWLEDGE OF NATIVE LANGUAGE

Name of School	Knowledge of Native Language
Alakanuk	No
Beaver	No
Chevak	No
Elim	No
English Bay	No
Kaltag	No
Lower Kalskag	No
Shageluk	No
Shungnak	No
Tanacross	No
Teller Mission	No
Tetlin	No

Responses to Question 4. Do you feel that one of the present aims of your educational program is to enculturate the native?

Seventy-five per cent answered that enculturation was definitely one of the objectives of their program. They felt that the primary purpose

of the educational system as set up for the Indians was enculturation - a teaching of the white man's ways, language, and the use of the white man's tools. The remaining 25 per cent stated that their aim was not that of enculturation and gave varying goals for their particular courses as follows:

1. to teach the native a trade,
2. to teach the native enough English to "get along with the white man",
3. to teach the native the value of money,
4. to teach the native the white man's method of government, (See Appendix V, Page 115).
5. to teach the native the rudiments of personal hygiene, and
6. to teach the native the rudiments of farming.

It is fairly obvious that a number of the above goals are definitely concerned with enculturation but perhaps unknowingly on the part of the teacher since objectivity in such a situation may be hard to attain. Much information concerning the teacher's attitude toward enculturation was obtained by means of tape recordings. These recordings averaged about one-half hour in length. This investigator felt that more information might be gathered by using this less impersonal means. Many of those who stated that they were not attempting to enculturate the native nonetheless felt that enculturation was inevitable and that the native should be taught as many of the white man's ways as possible and as quickly as possible in order that he might be able to cope with the situation.

According to the responses received, it became evident that the natives coming under the jurisdiction of the Bureau of Indian Affairs could

very readily be divided into three groups; (1) the conformist native or one who is willing and eager to learn the white man's ways, (2) the non-conformist or one who totally rejects anything connected with the white man's culture and (3) the undecided native or one who is not quite sure whether he is ready or able to accept the white man's culture.

The conformist native constitutes the greater number of those attending adult education courses. Many of these natives had been exposed to our culture previously when they were members of the Armed Forces and the National Guard. According to the educational leaders in the Bureau of Indian Affairs villages, the National Guard, when it first emerged in Alaska, had a great influence in enculturating the natives. The leaders of the village units were usually the older natives.

Equipment and clothing were freely distributed and the villagers used these things in their everyday activities. This, along with the small but regular pay, provided considerable incentive to become a member of the organization. At the end of the war, the United States National Guard took over the organization and made many drastic changes. Equipment could not be used so casually and unit leaders were changed. The older native was replaced by the younger, agressive, English speaking native. These natives became the non-commissioned officers in charge of the units and acquired a taste for military discipline. They soon became a disruptive force in the village social organization. These men are now the most

thoroughly disliked people in the native villages and many of the older natives are leaving the organization.

The non-conformist group of natives are, generally speaking, those in the upper ages and those who come from villages where there are strong cohesive social units. Examples have been given by the educational leaders in a number of Bureau of Indian Affairs schools where the books used in various courses were destroyed by members of the individual's family who was attending the course. Conflicts with the Fish and Wildlife Service and other Indian Agencies have caused many natives to turn their faces on the white man's culture. The parents of native children who had been scolded or disciplined in school for various reasons are indignant and frightened since the native does not discipline his child and many an educational leader has lost a prospective student because of ignorance of this fact. Most of the educators feel that this group is a "lost cause" and not much is done to entice them back to school.

The undecided group is one of the most interesting and the one offering the most potential. Many methods have been used by the adult education leaders to encourage this group to attend classes. One correspondent reports that weekly movies are held to bring the native into the school where it is hoped that his natural curiosity might be aroused by means of exhibits and pictures. Another correspondent reports that weekly dances are held to get the natives into the school. The average native has an innate love for dancing of any sort. These dances are all imports from the States. Tribal dances are not held.

These social events attract the natives for a number of reasons. Many come out of curiosity. Many come for the food offered and many come simply to get out of the cold. In any event, the educational leaders feel that regardless of the native's reasons for attending these social gatherings, they are definitely a means of exposing the native to the white man's culture.

Response to Question 5. How does the native's economic situation affect your adult education program?

Responses to this question were alike in that they emphasized the sporadic participation in educational programs due to the fact that the native was required to hunt and fish in order that he might provide himself and his family with food for the winter. Those who could not find enough food by hunting or fishing were receiving welfare checks and those who were receiving aid were ashamed and felt inferior because they could not make a living off the land either due to physical incapacity or due to the white man's conservation laws.

A reply received from Teller Mission says "The average adult over 65 years of age has attended school less than three years. Many lived in Shismaref or dwelt along the barren stretch of coast line from that village to Cape Prince of Wales in their childhood. Often the school was too far away. Many times they were disillusioned with the strange institution of the school by being scolded too much. The Indian and Eskimo do not scold or discipline their children in the same way as the white man

does. Many are the reasons but the results are the same in that they are being felt today in a sense of inadequacy and hopelessness which produces different reactions in different people. Some react by sinking to a distressingly low level of subsistence - dangerous to themselves and their children. Others adopt a pseudo-brusque attitude to all non-natives, which when penetrated, reveals an awesome fear of Western culture.

The introduction of a reindeer herd was hoped to be a means of keeping the natives who are essentially nomadic in one area, usually near a school or church. Though definitely a force of acculturation that extended to the area under study, the reindeer industry has not succeeded according to expectations. The natives are hunters not herders. At the present time there are several island herds and remnants of herds that are not attended. (See Appendix VI, Page 121). The old problems for the reindeer industry remain. With the advent of high contruction wages, it is even more difficult to find herders. The lack of young people who are interested in herding is the most serious problem of the reindeer industry. It is significant that older Eskimos lament the passing of the reindeer industry and would, were they given the opportunity, accumulate animals.

"The importation of reindeer from Siberia, which was begun in 1892, continued until 1902 with the exception of the years 1896 and 1897. A total of 1,280 deer were thus imported."[13] Between the time of the first

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13. Report of the Commissioner of Education, 1914, Vol. II, Page 2266. Washington, D. C.: Government Printing Office.

introduction of reindeer into Alaska and today, there have been radical changes in administrative policies. This and the lack of understanding of herding techniques on the native's part is largely the reason for the failure of the reindeer industry. In the period from 1892 to 1914, the deer were in the hands of the Eskimos, the Lapps and the government. From 1914 to 1940, reindeer were exploited as a commercial interest by the whites but after 1939, the ownership was again concentrated in government and Eskimo hands. In 1940 the government reorganized the reindeer industry and again introduced individual ownership of the animals by the Eskimos. Although information concerning the reindeer industry in the Teller Mission area is incomplete, it appears that after the initial period of introduction there were a few scattered government herds, many Lapp herds and later, herds owned by white men. In the late 1930's the animals began to disappear although the reason is uncertain. I have talked with old Eskimo herders in this area and they do not believe that the animals strayed nor that wolves killed them. The rapid and complete disappearance of the reindeer is regarded in a mystical context and supernatural explanations are the only ones that appear reasonable to many local Eskimos. The adult education leader in Teller Mission feels that an attempt to gain the native's interest in herding may be the means to lessen the economic poverty of the native. Introduction of herding techniques into the curriculum of the school, along with individual ownership of herds, may preserve them as a source of economic income. (See Appendix VII, Page 123).

Another disrupting factor in educational programs exists in Kalskag. Some Bureau of Indian Affairs' representatives regard certain villages as economically unsound and they have proposed that these villages be abandoned as soon as possible. They support the thesis that economic assistance from the Bureau of Indian Affairs and other governmental agencies is constantly required in certain villages. One of which is Kalskag. Since the people could not sustain themselves, it was thought it would be better for the government and the Eskimos concerned to move the entire population elsewhere. Although the program has not been initiated on a large scale, it has had a demoralizing effect on the village and also on the adult education leader who feels that it would be rather useless to introduce any new programs of adult education since he may lose his pupils at any time depending on the whimsy of the Bureau of Indian Affairs.

Another factor, which is almost universal in its effect on the economic situation of the natives, is the stringency of the regulations of the United States Fish and Wildlife Service. The natives of the lower Kusokwin and lower Yukon Rivers have traditionally hunted ducks and geese in the spring, gathered their eggs and in the early fall, drove the moulting birds into the surroundings where it was possible for them to be clubbed to death. Fresh fowl is an important dietary item in all the villages studied. Many arrests for this violation have been made and the natives are very hostile towards the Service.

Recently the Fish and Wildlife Service proposed the creation of a National Wildlife Management Area which included a large area south of Hooper Bay Village. Residents of the Bethel area petitioned for a hearing on the proposal. Prior to the hearing, local white administrators and traders told the natives that this area was being set up to prevent them from hunting and fishing or trapping in the region. By the time of the hearing, feeling ran high against the Fish and Wildlife Service. As it developed during the hearing, the Service proposal was not designed to prohibit the native now utilizing the area from doing so in the future but the natives still felt it was a real threat to their livelihood and a plan to grab more native land. As a result of this hostility, the proposal was dropped.

In the controversy over the killing of waterfowl, it has never been mentioned that the native idea of waterfowl breeding is totally different from those of the white man. The natives believe that the waterfowl breed in the summer and again when they reach their winter range in the South. This idea is sincerely believed and is held as one of the reasons for their egg collecting and wholesale drives of moulting birds. The Fish and Wildlife Service has not bothered to explain to the native the true nature of the waterfowl migration. Other resentment toward the agency has resulted from the illegal commercial fishing activities on the part of the fisheries owned by the non-native.

Most of the villages sent petitions to the Fish and Wildlife Service complaining that this illegal fishing drastically cut down their salmon

catch. The Service replied that they sympathized with the natives but that they could take no action that season since it was late and they required more information. In the meantime, the natives were required to stand by and watch a main source of their livelihood being illegally carried away without even a single law enforcement agency doing anything to help them.

Responses to Question 6. What are the present goals of your program?

In a panel discussion, Mrs. Gogan of Beaver, mentioned that she held classes in cooking, sewing and home decoration. Her approach consisted of an integration of the practical arts with the academic. The class members were required to learn to read and do simple arithmetic before they were permitted to handle a sewing pattern.

Mrs. Fossman believed her students' problems to be more academic except for the one group which was organized to make jackets. The purpose was to show them how industry works by making the jackets on a mass production basis.

Mr. Walker of Lower Kalskag has literacy and village improvement, including garbage disposal, as primary objectives of his program. Other goals indicated are:

1. to greet people in English in a friendly way,
2. to give his name when asked,
3. to give his residence when asked,

4. to identify, by name, other members of his group,

5. to tell names of his immediate family,

6. to use the clock to tell orally when children's classes begin,

7. to name the days of the week on which children go to school, day on which adults go to school, to work, to the clinic, or to the class,

8. to name current seasons and tell two or three of their characteristics,

9. to use a few short sentences,

10. to pronounce correctly, English words he has learned with attention to the sounds common and not common to the native tongue,

11. to discuss current events regularly, and

12. to read and write the date.

With the exception of the few above responses, most of the answers to this question coincide with those goals of adult education as set forth by the In-Service Training Session Booklet, Juneau Area Office, 1960. (See Appendix VIII, Page 125).

Analysis of Data from Questionnaire Number II:

Of the 23 adult educators covered by this study, it can be seen that 17 or 74 per cent have college degrees and six or 26 per cent do not have college degrees. (See Table V.) In order for teachers to obtain an

TABLE V. BACKGROUND AND TRAINING OF THE 23 ADULT EDUCATORS COVERED BY THIS STUDY.

Degree Held	Number Having College Degree
B. A. Degree	12
B. S. Degree	4
Ph. D. Degree	1
Does not have a college degree	6
TOTAL	23

appointment, the Bureau of Indian Affairs requires that they must show the successful completion of a four-year course with a degree from an accredited college including 24 semester hours of education. A critical problem discovered in this survey is the fact that over one-fourth of the adult educators do not have college degrees.

It is interesting to note that those having college degrees majored in such areas as Science, English, Geography, Social Studies and Philosophy and, from the information gathered, none have the required 24 hours in education. These teachers are "holdovers" from the time when requirements for appointments were not as rigid as they are now.

The problem is further complicated by the fact that many husband and wife teams teach. One being a teacher while the other acts in the capacity of an aide. Instructional aides are essentially unqualified teachers who nonetheless work in a classroom situation supposedly under

the supervision of a teacher or teaching principal. The mere fact that the average adult educator has been teaching classes all day and is usually overworked under a normal situation means that the aide invariably teaches the class alone or with very little supervision. Only eight or approximately 33.33 per cent of the teachers covered in this study are full-time adult educators. A total of 16 persons (eight instructional aides and eight training assistants) were employed in the Bureau of Indian Affairs during 1959-1960.[14] The problem of untrained teachers is further compounded by the fact that the teachers granted appointments have had very little teaching experience in rural schools and none have had any adult education training. (See Table VI) All of them have had some experience teaching in Indian schools but none of these teachers have lived in the North and it is quite apparent that most teachers will teach as they have been trained. Since they were taught in non-native cultures, they will have little knowledge or appreciation of the concerns of the native. Their lack of training in adult education gives them no perspective or understanding of the immediate needs of the native and their curriculum is invariably restricted to teaching the three "R's". In a bulletin describing "Positions Available", the following is found under DESCRIPTION OF WORK:

> Teachers associate constantly with natives and must have a full appreciation of the native viewpoint and culture,

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14. Ray, Charles K. A Program of Education for Alaskan Natives. University of Alaska, College, Alaska, 1959.

TABLE VI. NUMBER OF YEARS AND KINDS OF TEACHING EXPERIENCE

	Rural Area Experience	Adult Education Experience	Indian School Experience	Years Experience
1.	2	0	3	5
2.	0	0	3	3
3.	1	0	1	2
4.	1	0	1	2
5.	2	0	2	4
6.	1	0	3	4
7.	0	0	3	3
8.	3	0	2	5
9.	1	0	4	5
10.	2	0	2	4
11.	0	0	3	3
12.	3	0	3	6
13.	0	1	6	7
14.	1	0	3	4
15.	1	0	2	3
16.	0	0	4	4
17.	0	0	2	2
18.	1	0	4	5
19.	1	0	2	3
20.	1	0	3	3
21.	2	0	1	3

TABLE VI. (Continued)

	Rural Area Experience	Adult Education Experience	Indian School Experience	Years Experience
22.	0	0	5	6
23.	1	0	2	4

including native arts and crafts, music and religion. They must be conversant with the problems of rural economy and eager to elevate and dignify rural life.

The required teaching experience for all positions must have been obtained in a school which served as a community center and must show active participation in a program which has integrated school and community life.[15]

Apart from the 24 hours of education courses, there is no further requirement in regard to course content. It is obvious that these requirements are not enforced. If the Bureau of Indian Affairs were to emply only those teachers who have had experience in rural community schools and those who were familiar with native institutions, they would be unable to staff their schools.

The ideals expressed in the list of requirements - that teachers be familiar with native culture and rural schooling - are excellent but highly unrealistic. These ideals could, of course, be implemented by a good

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15. Announcement Number 11-102-5, (1959), February 9, United States Department of Interior.

in-service orientation program. Of the teachers included in this study, six or 26 per cent did not attend any in-service training programs. (Table VII.) The annual adult education in-service training session held in Anchorage, Alaska, in 1960 was devoted, in its entirety, to the discussion of means of educating the native to the white man's ways.[16] The discussions revolved around the making of posters, signs, graphs, and the techniques used to teach the native the white man's language and the monetary system.

Nothing was discussed concerning native culture, lore, or religion. A list of books and pamphlets which were available was passed out but there was not a single one concerned with the Alaskan native although there were a number dealing with various tribes of Indians located Stateside. With the exception of a few materials which have been developed in the Bureau of Indian Affairs In-Service Workshops and such isolated examples of textbook construction as the social studies book on Alaska recently adopted by the Territorial Textbook Commission, the materials used in the schools operated by both agencies in Alaska are the same as those used throughout the United States.[17]

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16. Adult In-Service Training Session booklet, Anchorage, Alaska, 1960. Published by the Bureau of Indian Affairs, Juneau, Alaska.

17. Peterson, Leah J. This is Alaska. Edited by Alice Heyden. Seattle: Cascade Pacific Books, 1958.

TABLE VII. ADULT EDUCATORS PARTICIPATING IN IN-SERVICE TRAINING PROGRAMS

Teacher	Time Spent Teaching Adults	Organized Own Program	Attend In-Service Training
1.	12 hours	No	Yes
2.	60 hours	Yes	No
3.	14 hours	No	Yes
4.	6 hours	No	Yes
5.	3 hours	No	Yes
6.	9 hours	No	Yes
7.	70 hours	Yes	Yes
8.	20 hours	No	Yes
9.	6 hours	No	No
10.	50 hours	Yes	Yes
11.	40 hours	No	No
12.	68 hours	No	Yes
13.	8 hours	No	Yes
14.	72 hours	Yes	Yes
15.	10 hours	No	Yes
16.	66 hours	No	Yes
17.	3 hours	No	No
18.	54 hours	Yes	Yes
19.	12 hours	No	No
20.	11 hours	No	No

TABLE VII. (Continued)

Teacher	Time Spent Teaching Adults	Organized Own Program	Attend In-Service Training
21.	6 hours	No	Yes
22.	10 hours	No	Yes
23.	4 hours	No	Yes

The Bureau of Indian Affairs is in the process of making available numerous books written about Alaska and the Arctic regions and are preparing special instructional books. The prohibitive cost of publishing these books in small quantities, together with the fact that the material which would present familiar concepts to the Eskimos of the Arctic regions would not be appropriate for the Indians of Southeastern Alaska, make this task most difficult. The scarcity of textbooks dealing with Alaskan Indian culture is indicated in Table VIII.

Of 18 teachers reporting libraries containing a total of 2,555 books, there was not a single book concerned with native culture. Five had no library facilities at all. It would seem that the Bureau of Indian Affairs has taken the easy way out and is bringing Indian education closer to the practices and philosophy of the white public schools. Howard had made a detailed comparison of the methods and objectives of government Indian schools with the public schools in states where the Bureau of Indian Affairs also operates schools. He considers Alaska in this comparison and concludes:

> "The differences between the philosophy and procedures of territorial school education and those of federal schools for

TABLE VIII. AVAILABILITY OF LIBRARY FACILITIES TO ADULT STUDENTS

Teacher	Do your adult students have ready access to a library?*		Number of Books
	Yes	No	
1.		X	0
2.		X	0
3.		X	0
4.		X	0
5.		X	0
6.	X		50
7.	X		100
8.	X		900
9.	X		60
10.	X		120
11.	X		300
12.	X		100
13.	X		50
14.	X		60
15.	X		75
16.	X		20
17.	X		100
18.	X		150
19.	X		60

*All those reporting library facilities stated that they have no book concerning Alaskan Native Culture.

TABLE VIII. (Continued)

Teacher	Do your adult students have ready access to a library? Yes	No	Number of Books
20.	X		30
21.	X		30
22.	X		250
23.	X		100
TOTAL	18		2,555

the natives of Alaska are fewer than is generally believed to be the case. The differences which do exist are differences in degree rather than in kind."

Promotion of Adult Education Classes:

The promotion, organization and utilization of adult education classes is left entirely in the hands of the instructor in the community. The Bureau of Indian Affairs has no responsibility for classes in this regard.

New classes are not required to be approved. The instructor is required to submit monthly reports to the Juneau Area Office. The monthly report consists of the following forms:

1. Form 5-259 Monthly Report of the Adult Education Program.
2. Form JAO Juneau Office Monthly Report Form.
3. Form 5-256 Record of Participation.
4. Form JO-E-7 Individual Information.

The formation of a new class in adult education is brought about by requests from the community or by the instructor when he sees a need for it. The success of the program is dependent upon the rapport established by the teacher. This, in turn, depends upon the personality, training and background of the instructor. In some settlements, the instructor accomplishes a great deal in the way of community improvement but contributes little to the self-sufficiency of the natives. Most of the instructors contacted replied that their courses consisted mainly of the basic arithmetic and reading skills in English. The Bureau of Indian Affairs encourages its personnel to develop community programs but primarily it emphasizes basic school work.[18] Each adult program must be formulated in the light of the unique and particular community status and resources. Literacy for the adult native may not be too important for the present adult generation while other things such as subsistence gardening may be more urgent and have more practical value.

None of the instructors contacted has had any training in adult education and the programs they are undertaking show the lack of this training. The concept of an adult education program implies the need for a well-trained, specially oriented teacher. The education of adults should be held to provide training in those skills and areas of knowledge in which the mature person feels inadequate.

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18. Form Letter JO-PER-2 (Revised 2-3-59), United States Department of the Interior. (Bureau of Indian Affairs, Juneau: 1959) Page 4.

The adult education program has not been in operation long enough for an entirely accurate evaluation. The Bureau of Indian Affairs instigated the program in 1957-1958 in a small number of villages. Many instances of non-attandance and apathy on the part of the natives have been reported by the educators contacted in this study. Some of this was due to the hunting season and partly due to the curiosity of natives toward the program wearing off. Also reported was lack of direction from the Bureau of Indian Affairs. However, from the information returned, it could not be accurately determined whether the cause lies in the nature of the programs, ineffective leadership by the instructors or insufficient interest on the part of the natives involved. It is, in this investigator's opinion, a combination of these factors.

Program Objectives:

Natives, personally interviewed, have welcomed the idea of adult education, particularly in the vocational fields such as carpentry, mechanics and homemaking. The present emphasis, as previously stated in this paper, is on the three "R's". Vocational subjects, as discovered in this study, are very limited and these subjects are limited as to the ability of the instructor to teach them. It is difficult to accurately assess to what degree the cultural aspect of the native society could influence the adult education program. It does have an intrinsic value in that it could command the attention of the teacher and commit him to develop and encourage the community to retain its native culture. Unfortunately, many teachers

are not aware of the potential use of cultural factors or they decide that their way is the better one for the native. Subjective decisions play a big part in the educational program and what one teacher considers excellent, another condemns. The need for culturally oriented in-service training and a staff well trained in sociology and anthropology becomes manifest. Teachers lacking such orientation should be encouraged to withhold judgment and action from the standpoint of non-native values and thus allow the native community to perpetuate its own culture as it sees fit. Only when the native acquires and retains a sense of his own course of action in a non-white situation can success be achieved. Such a process requires the help of a sensitive and understanding teacher.

If the native is to become a self-sufficient, self-respecting citizen he must be helped and the help does not lie in the immediate acquisition of reading and writing skills. He must be taught a vocation wherein he can realize his capabilities, acquire self-respect and then be left with the choice of the white man's culture or his own.

Through personal communication, it was discovered that there are few facilities maintained within Alaska which require the student to have a knowledge of English. Industries in Alaska would prefer to hire local natives since they have a large turnover of non-native personnel who have no ties with Alaska. The education of the native must be life centered and functional. A native trapper does not need to know English nor does he need to know square roots but he can profit by knowing better trapping

techniques. The educational objectives of the Bureau of Indian Affairs are certainly fully implemented but the results are deplorable when one looks at the holding power of the adult education courses. All of the educators contacted indicate a high "death rate" in their classes mainly because of the obvious fact that the native must first find food for himself and his family. This knowledge is seldom considered when these classes are set up. During the hunting season, education classes are completely empty because the native, quite understandably, must fill his stomach before he can afford the luxury of filling his mind. He cannot be concerned with instruction on how to make change for a dollar when he must, first of all, have the dollar in his hand. Adult education instructors must be aware of cultural differences between native and non-native societies and the curricula must reflect these differences. An adjustment must be made which recognizes both socio-cultural and socio-economic factors. Any curricula divorced from the cultural aspects of the community is artificial.

> "A desirable curriculum is one that reflects a consistent point of view and attempts to achieve a mutual adjustment of cultural elements in terms of a common orientation."[19]

In order to provide equal education for all there has been a distinct tendency to interpret "equal" as meaning "identical". "Equal" can also

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19. Cumming, John Ross. A Study of the Elementary Curriculum of the Eskimo School and the Implications of the Cultural Approach to that Curriculum. Thesis, University of Washington, 1952. (On microfilm)

mean "different" and the Alaskan native community has a definite need for an educational process of its own. It is a foregone conclusion that the long range objectives of the school must be pointed toward an eventual common education for all regardless of race. However, immediate programs must be planned to account for the enormous differences in the backgrounds, values, economy and orientation of the native. Recent economic surveys present rather disturbing statistics pertaining to the lack of marketable skills possessed by the majority of the adult natives and the low income received. The Alaskan Rural Development Board published the results of an economic survey conducted in the Noatak-Kobuk and Kotzebue region in which it was stated that the annual unearned income (aid to dependent children, old age pensions, etc.) amounted to $791.58 per family in the nine villages included in this study.[20.] An important vehicle, therefore, for raising the present economic level for Alaskan natives exists in increased educational opportunities which take into consideration the cultural factors involved. The present emphasis would seem best to be placed on vocational education.

The function of guidance is to help the individual understand himself and the environment in which he lives. He should also understand his personal, social and economic relationships in terms of this environment. With this understanding, he should be better able to select goals

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20. Hawkins, James E. The Kotzebue, Noatak-Kobuk Region: A Preliminary Economic Study. Juneau Alaska Rural Development Board, December, 1956.

and aspirations in harmony with his achievement potential. This is particularly true for the native where his social and economic abilities are in marked variance from that of the non-native population. The native must have a greater and more accurate concept of his potential abilities, strengths and limitations. All of the educators contacted did their own counseling including those without college degrees. The major problems encountered in the guidance and counseling of the native were reported as follows:

1. Inadequate knowledge of English on the part of the native.
2. Antagonism toward the white teacher.
3. Outright refusal to seek assistance.
4. Lack of trained guidance personnel.
5. Resentment on the part of the instructor who feels his duties are already heavy enough.

Educators exhibited a defeatist attitude toward the possibility of providing a workable guidance and counseling program in their communities. They focused their attention on the weaknessess of their situations. It cannot be denied that factors such as those mentioned above make the offering of guidance services more difficult. On the other hand, it should not be forgotten that many native schools, in common with rural schools, have certain assets. Froehlich, in his study of guidance services in rural schools, describes assets which are equally applicable to native schools. According to him, these assets are:

1. In small schools, faculty members have greater opportunities to know their pupils well and to develop that real understanding of individuals which is invaluable in counseling with them.

2. Pupils in rural schools usually know their teachers well. The latter, therefore, have an excellent opportunity to set examples of personal behavior and adjustment. Furthermore, rapport can be more easily established if the hurdle of strangeness does not need to be jumped.

3. The functioning of a guidance program may be facilitated by the close ties which often exist between rural schools and the communities in which they are located.

It is sometimes assumed that the needs of the natives are adequately met by incidental guidance services but unplanned and uncoordinated activities are ordinarily not as effective as they are believed to be. They seldom reach all the natives and they overlap or duplicate one another.

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The purpose of this study was to survey the extent of the programs in Adult Education directed toward assimilating the native into the white man's culture and to determine to what extent natives participated in such programs. There appears to be a significant need for such an emphasis in adult education because of the admission of Alaska to statehood. Too, there appears to be little communication between the native and the white man which was greatly compounded by the lack of understanding of the various dialects used by the natives. The economic needs of the native are few and crude while those of a great land, which is assuming statehood, are complex and many. This implies a need for evaluation, and better use of, the tremendeous resources of this great state. There seems to be an underlying native suspicion that any attempt to educate him is more a means of exploitation rather than a vehicle for bettering his economic and social life.

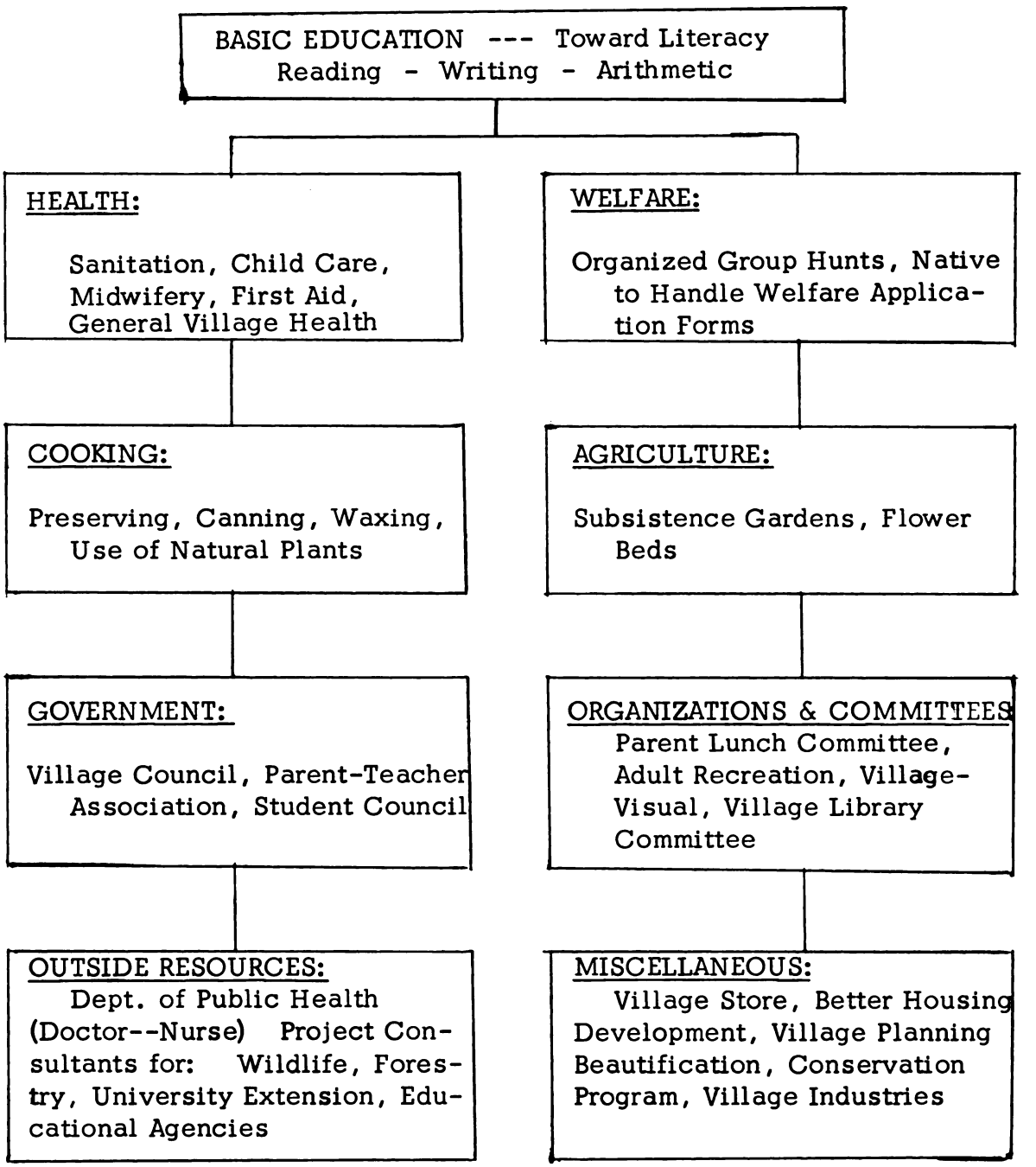
In order to accomplish the objectives indicated in the study and to make for a more amicable understanding on the part of all those concerned, there is need for curriculum research by the Bureau of Indian Affairs with special attention given to the teaching of English. Related research data

from studies of other countries might be considered as potentially applicable to the native situation. The Bureau of Indian Affairs encourages its personnel to develop community programs but primary emphasis is on the regular school work. The Bureau of Indian Affairs stresses that 30 hours of schooling must not be disrupted. On the other hand, the adult education program takes the direction which the teacher gives it. Some teachers offer English instruction. Some offer simple vocational courses and others develop health programs, clean-up days, etc. At present, the Bureau of Indian Affairs is withdrawing some of the adult education activities from the regular teaching staff and appointing adult education leaders to direct these activities. There are now twelve such personnel currently involved in such activities although the leaders do not have training in community organization or adult education. The programs they are developing vary from a strict literacy program to an action program involving vocational subjects.

Table IX represents a proposed design for an adult education program. The crucial question is whether the program must start at the "hub" or whether action can come from the outside to the center. Every adult program must be formulated in the light of the unique and particular community status and resources. Some have indicated literacy may not be too important for the present adult generation while such things as subsistence gardening may be more urgent and have more practical value. Geographic, ecological, and human factors must be assessed before any plan is put into action. The

TABLE IX

BUREAU OF INDIAN AFFAIRS PROPOSAL*
(Suggested Development for Native Villages in Alaska)



* Summary Report; Mt. Edgecumbe In-Service Workshop. United States Bureau of Indian Affairs: Juneau: Branch of Education, 1958.

community itself must be aware of the problems and be convinced that a change should occur.

To accomplish this, if the Bureau of Indian Affairs were to employ only teachers who had experience in rural community schools and who were familiar with the various native institutions, they would be able to staff very few schools. More than 75 per cent of the educational leaders interviewed in this study have no comprehension of the natives they are attempting to enculturate and even less desire to acquaint them with his own cultural contributions to the world. The ideology expressed in listing as a requirement that teachers be familiar with native culture is highly commendable. Such an ideal might be implemented however by in-service orientation. A professional library including books on native culture should be circulated regularly to all teachers. The annual in-service sessions should devote some time to these matters. If at all possible, some arrangements might be made with the University of Alaska to provide the course on Alaska Natives at a special in-service session.

With the complexity of problems implicit in native education, highly skilled teachers are needed. It is pointless to require that candidates have full knowledge of native cultures if the universities do not provide such courses and no one really expects the applicants to meet this requirement. To meet the need for specialized training, the following possibilities might be considered.

1. A joint Alaskan session at a centrally located school which would cover broad areas of native anthropology and general community

programs. This could be followed by a breakdown into regional groups to cover administrative matters, area curriculum and techniques and related materials.

2. Separate in-service sessions similar to ones currently held but covering more material directly related to the regions in which the teacher will be working and broken down into levels of teaching. For example, all teachers from the same region should meet as a group to discuss their particular problems. Such in-service sessions should have a different focus for new in-coming staff compared with those who have already been in the field.

3. Consideration might be given to sending some of the key staff people to the CREFAL School in Mexico. Much material from the CREFAL training sessions appears to have great value for native schools and might be integrated into the in-service sessions. Bureau of Indian Affairs teachers, as well as teachers in the entire State system, need more specialized training in the areas of adult education, community development and especially cultural orientation to native groups. Different cultures imply different perceptual responses, interpretations of behavior and values. The native, since he is obviously being made to function in a non-native society, must be reconditioned if he is to function adequately.

Educational opportunity for all can mean different education for some. Adult education has a divided emphasis. The project type emphasis helps

the adult learner acquire new skills in various aspects of homemaking and related activities for the improvement of community life. The vocational emphasis gives particular skills which may be utilized in gainful employment. Adult education activities must be based on an accurate assessment of the community's needs and resources. The participants must recognize and be willing to improve the situation themselves.

The problem of providing a workable education program for natives has been greatly over-simplified in an attempt to enculturate the native. The myriad and dynamic factors incolved are innumerable. There is still a tremendous disparity between the educational achievement and socio-economic status of the natives. When the natives themselves initiate change, such changes become a part of the society. When such changes are enforced, there is not much hope that they will be assimilated permanently. The natives have indicated that they will adopt the parts of non-native culture for which they can see a use and which they feel will be of benefit to them. Since enculturation is the policy of the Bureau of Indian Affairs and the State and local school systems, it remains for them to provide the motivation for learning by convincing the native that education is functional. This cannot be done by ignoring the existing native culture. The native must be proud of his heritage, his cultural contribution. Only then can he be assimilated with a minimum of trauma.

At the present time, the goals of Adult Education are in conflict with the cultural values of the native community and teaching is not effective. English is a foreign language to the native and there is the inherent danger

that understanding of concepts will be lacking. More emphasis should be placed on native adult education. There are now only 12 full-time adult education teachers with little or no understanding of the natives they attempt to teach. The use of bi-lingual methods should be seriously investigated and greater cooperation between schools and various governmental agencies should be effected. In view of the fact that rapid enculturation is the aim of the schools, the focus of any long range plan should aim at having the native group assume responsibility for community development within the framework of the cultural group retaining as many cultural characteristics as possible.

Adult education is a continuing process. Each day we learn new things. Not necessarily those which are taught in an adult education class. Many things we learn outside the formal classroom but these things are nevertheless educational. It is inherent in any educational program to develop the intellect and to instill the desire for knowledge in order that the highest state of culture might be developed and the highest state of development might be attained.

Many factors have been found to be involved in the adult Alaskan's decision to enroll in an educational program. Some of these are in the realm of motivation which can be divided into three areas: (1) Social conformity, (2) social class mobility, and (3) vertical and horizontal job mobility. All these factors apply to adults in this culture and to the natives who have a desire to be enculturated at the expense of ostracism from their tribe.

These native people may be divided into three groups: (1) The conformist native who wants to conform to the white man's culture, (2) the nonconformist group which wants nothing to do with the white man's culture, and (3) the gray groups who are undecided. Father Schroeder, Reverend Peck and Father Thibert have worked on attempts to phoneticize and construct an orthography for the purpose of winning over the Eskimo to their particular religious beliefs and they have been moderately successful which should indicate the possibilities of using this method to teach other subjects as well.

A more complete knowledge in this area can be of tremendous help in analyzing existing adult education programs with a view toward increasing participation of the natives by use of bi-lingual methods, assurance of recognition of the value of existing cultures, and attempts to utilize and preserve cultural traits in combination with the white man's tools and methods. Other factors influencing the decision to participate in adult education programs are weather, poor hunting, desire to be entertained, warmth, shelter, food, curiosity, fear of white man's encroachment, spiritual and religious factors, contempt and distrust of white man's culture.

A search of the literature available has revealed that no study has been attempted to relate the preservation of native culture to adult education programs in Alaska. Gagne has attempted to preserve native culture and language in his standard orthography for Canadian Eskimos but no effort has been made to use this work in any educational program. Ostermann, in his "Introduction to Alaskan Eskimo Words", has also worked on Eskimo orthography

but no attempt has been made to use this material in adult education. None of the questionnaires returned indicated that any attempt had been made to acquaint the native with the possibility of a written language or that any attempt had been made to give the native an insight into his own culture. All reports indicated that the native was primarily being exposed to a program of enculturation.

The purpose of an adult education program is to make the man a whole man, to give him varying degrees of knowledge and to relate this knowledge to the various institutions, customs, and mores of his particular culture. In short, to make him and his culture more compatible. It is not only presumptious but contemptible for any one culture to force its way of life on another culture without making allowances for those cultural factors which form the basic core of a man's existance within his culture.

It is not injurious to teach the native the white man's language if, at the same time, his language is not disregarded or subordinated or if his religion is not disregarded or subordinated. It is not injurious if he is taught that in order to better himself economically, he must learn the white man's language if, at the same time, he is taught that his language is a cultural heritage and just as important to him as learning the white man's language. It is not impossible for one culture to exist within another, to retain their identity and still compete economically and soundly.

We can be of great assistance to the native if the problem is correctly approached. We have much to offer culturally in the way of sanitation, health, economics, and in the well-being of the native in general. Our present Peace Corp program has proven this. We must meet the native on his own level, give him the wherewithal to better himself but we should always keep in mind that he is a cultural entity who we are trying to assist. There is a definite need for more educators who understand the natives and their problems and who are willing to meet them at their own level.

The Indian has been exploited and will continue to be exploited until he is taught the basic tools of our technology. Instead of being taught simple principles of conservation, he encounters laws which deprive him of his only means of livelihood which forces him into the non-native way of life. Instead of being educated to the fact that simple conservation must be so because the white man dictates it so, we attempt to force on him in a decade, a culture which took us 300 years to acquire. We laugh at his religion and call it pagan while we expose him to the myriad sects of Christianity which cause even a Christian's mind to reel. His only justification for living is that he is a cheap source of labor.

All cultures have something to offer. Culture is an accumulation of beliefs, customs, mores, institutions and traditions but even more so, it is an accumulation of the work of man. The work of any man or

group of men, regardless of ethnic group, is not to be lightly disregarded. This land will be harsh and unforgiving to those who find themselves unable to compete in the rigorous development of the future. There is the problem of merging the Western, capitalistic, sophisticated culture with a primitive native culture. The native culture may be destroyed through exploitation by the Western culture.

In the light of the material presented in this document the author suggests that consideration be given the implementation of the following recommendations:

1. Research should be undertaken in curriculum development, methods of teaching native students and teaching of English as a second language.
2. A college degree with a minor in Sociology and Anthropology and courses in Adult Education and Community Development should be a minimum requirement.
3. In-service meetings should be held where problems of teaching adults may be discussed.
4. Progress reports should be circulated to staff members for securing suggestions and recommendations.
5. The public should be kept informed as to problems, goals and objectives.
6. Where adult education programs are being initiated, skilled and resourceful personnel should be employed along with trained interpreters to assist them.

7. There should be specific common goals for all adult programs which are in agreement with the natives and the teachers.

8. No teacher should be allowed to move into an area and attempt to replace all value systems, mores and cultural traditions with his own.

9. The adult education program is too vague to make a fair contribution to either the native and his culture, the white man and his culture or a compromise between the two.

10. Well-trained, single teachers would make a greater contribution than a married teacher with an unqualified spouse.

11. Interpreters should be used from kindergarten through Adult Education.

12. Villages should have adult education "teaching teams" for those who are interested in taking part in accelerated vocational programs.

13. The adult education program director should work closely with the elementary program director to relate the goals and progress of the school program to adults.

14. Experimentation with ungraded schools, kindergarten through Adult Education should be attempted.

15. Provisions should be made to relate the cultural background and history of the native people and every effort should be made to teach respect for, and admiration of, variant cultural characteristics.

16. Special instructional materials should be prepared with the native in mind which relate to his culture and way of life. Texts should

be specially written for reading in the elementary school as well as for the adult students.

17. Teachers should have special training in teaching English as a foreign language. These need not be English teachers as we know them in our schools.

18. Pre-vocational and vocational courses should be offered to any adult so desiring to avail themselves of such courses and should be geared to the employment demands of the area.

19. Teachers not meeting minimum standard requirements should be replaced and schools closed, if necessary, rather than have them taught by those whose preparation is inadequate.

20. A recruitment program should be started in which the truth of conditions is made known and competent young people given an opportunity to meet the challenge.

21. Many adult students and whole families should be given the opportunity to travel in other parts of the United States to see what we call civilized living so they can decide if this is what they really want.

22. The problems of the Alaskan natives are cultural problems and should be dealt with through careful research in Anthropology, Education, and Sociology to point the way toward intelligent solutions to their problems.

APPENDICES

APPENDIX I

LETTER TO IDENTIFY AREAS HAVING PROGRAMS

Dear _____:

In cooperation with Michigan State University, I am conducting a project study on adult education in Alaska and need your assistance.

I am particularly interested in adult education programs which are now in existence. I would also appreciate answers to the following questions: (1) What has your organization done in this field? (2) What is your present attitude toward adult education and what plans, if any, do you have for the formation of an adult education program? (3) Do you have any programs for the natives?

I am also interested in the reasons why individuals participated in these programs if this information is available.

All information and any literature explaining your program would be appreciated. Complete descriptions of your programs and courses, pamphlets and leaflets will be gratefully accepted.

Respectfully,

James D. Milne
Assistant Professor of Education
University of Detroit
Detroit 21, Michigan

APPENDIX II

QUESTIONNAIRE SENT TO THOSE OPERATING PROGRAMS

Dear _____:

In cooperation with the College of Education, Michigan State University, I am conducting a survey of the developmental adult education programs such as the type you now have. It would be most helpful if you would answer the following questions:

1. Are there at present, or has there ever been, an attempt to teach native cultural heritage or customs in your particular school?

2. Have you attempted to use the native language as a method of gaining interest in your program by means of an interpreter?

3. Can you speak any native language well enough to teach in Indian or Eskimo?

4. Do you feel that one of the present aims of your educational program is to enculturate the native?

5. How does the native's economic situation affect your adult education program?

6. What are the present goals of your program?

It would be of great assistance if you would send copies of the monthly type village report, similar to your Form 5-259, with particular emphasis on the running commentary or narrative portion of the report. Receipt of any pamphlets, descriptive literature or posters used in the community to convey your program to the adult population would be appreciated.

In view of the fact that your schools close a month earlier than those in this section, it would be helpful if you would furnish me with your summer address should I have further need for your assistance.

I would appreciate hearing from you at your earliest convenience.

Respectfully,

James D. Milne
Associate Professor of Education
University of Detroit
Detroit 21, Michigan

APPENDIX III

QUESTIONNAIRE PERTAINING TO DUTIES, QUALIFICATIONS, ADMINISTRATIVE AND SOCIAL INTER-RELATIONSHIPS OF THE ADULT EDUCATOR

Background and Training:

1. Do you hold a college degree? Yes ( ) No ( )

   If so, please state kind of degree.

2. If you have a college degree, please state your major field.

   _____

3. How long have you been teaching? _____

4. Have you ever practiced in the field of adult education before you came to Alaska? Yes ( ) No ( )

   If so, please state the number of years. _____

5. Have you ever taught school in a rural area? Yes ( ) No ( )

   If so, please state the length of time. _____

6. Have you ever taught in an Indian school prior to your teaching in Alaska? Yes ( ) No ( )

   If so, please state the length of time. _____

Information Concerning Current Status as Adult Educator:

1. Do you devote full time duty in your role as adult education leader? Yes ( ) No ( )

   If only part-time, please state approximate number of hours spent in adult education and also list other duties.

   _____

2. Did you organize your present adult education program? Yes ( ) No ( )

3. Please state the present geographical area in which you teach and the length of time you have been teaching there.

_____

_____

4. Do you attend the in-service training sessions held in Juneau? Yes ( ) No ( )

5. Do you conduct any in-service training programs as part of your duties? Yes ( ) No ( )

Please explain. _____

_____

6. Do you make your own teaching aids (i.e., visual aids, etc.)? Yes ( ) No ( )

7. Do your adult students have ready access to a library? Yes ( ) No ( )

Please give the approximate number of books. _____

8. In your own opinion, what do you consider to be the purpose of the adult education program for the Alaskan natives?

_____

_____

Adult Educators' Relationship to Administration:

1. What is your position in relation to the administration staff of your school (i.e., are you regarded as part of the administration)? Yes ( ) No ( )

2. Do you have any supervisory duties in relation to the adult education program in your area? Yes ( ) No ( )

3. What criterion is used as justification for organizing new adult education classes?

_____

Do you organize the classes? Yes ( ) No ( )

If not, who does? _____

Must these classes be approved by the Bureau of Indian Affairs? Yes ( ) No ( )

4. What degree of responsibility does the Bureau of Indian Affairs have in regard to the following aspects of your program:

A. Promotion

Not at all _____

A little _____

Quite a bit _____

Complete _____

B. Organization

Not at all _____

A little _____

Quite a bit _____

Complete _____

C. Utilization

Not at all _____

A little _____

Quite a bit _____

Complete _____

5. When a new class is being formulated, how do you go about registration of new students?

_____

_____

Adult Education Leaders' Role in Regard to Community:

1. Are there any community clubs or organizations existing in your area? Yes ( ) No ( )

   If so, please list them. _____

   _____

   To which of those listed above, do you belong? _____

   _____

2. Do you find any of these clubs or organizations to be of assistance in conducting your adult education program? Yes ( ) No ( )

3. What is your position in relationship to the teaching staff and the community?

   _____

   _____

   Are you considered to be an "organizer or coordinator?" _____

   _____

4. Do you have a counselor for your adult students? Yes ( ) No ( )

   Do you counsel them yourself? Yes ( ) No ( )

5. What major problems have you encountered in the counseling and guidance of the native?

   _____

   _____

6. Are any of your classes co-sponsored with other agencies or organizations? Yes ( ) No ( )

Do you find this desirable? Yes ( ) No ( )

Please explain. _____

_____

7. What is your relationship with other agencies or organizations that have adult education programs in your area?

_____

_____

8. Do you advertise the formulation of new adult education classes in any way by means of pamphlets, etc? Yes ( ) No ( )

If not, how do you inform the native of the formulation of these new classes?

_____

_____

9. Do you find most of your adult education classes to be vocational in nature? Yes ( ) No ( )

Please explain the nature of the classes you offer. _____

_____

10. Do you have a high "death rate" in your classes (i.e., do you have many drop-outs causing the elimination of the particular class?

Yes ( ) No ( )

Please explain. _____

_____

APPENDIX IV

INDIAN DEPARTMENT SCHOOLS

1. Afognak
2. Akiachak
3. Akiak
4. Akutan
5. Alakanuk
6. Alaska Native Health Service
7. Alitak
8. Anchorage Bay
9. Anchorage Independent School District
10. Angoon
11. Arctic Village
12. Atka
13. Barrow
14. Barter Island
15. Beaver
16. Belkofski
17. Bethel
18. Buckland
19. Chalkyitsik
20. Chaneliak
21. Chenega
22. Chevak
23. Chifornak
24. Chignik Lake
25. Circle
26. Deering
27. Diomede
28. Eagle
29. Eek
30. Egegik
31. Ekwok
32. Elim
33. English Bay
34. Galena
35. Gambell
36. Glovin
37. Goodnews Bay

38. Holikachuk
39. Hoonah
40. Hooper Bay
41. Hydaburg
42. Kake
43. Kalskag
44. Kaltag
45. Karluk
46. Kasigluk
47. Ketchikan
48. Kiana
49. Kipnuk
50. Kivalina
51. Klawock
52. Klukwan
53. Koliganek
54. Kotlik
55. Kotzebue
56. Koyuk
57. Kwethluk
58. Kwigillingok
59. Kwiguk
60. Levelock
61. Lower Kalskag
62. Manokotak
63. Mekoryuk
64. Minto
65. Mt. Edgecumbe
66. Mountain Village
67. Napakiak
68. Napaskiak
69. Newhalen
70. Newktok
71. New Stuyahok
72. Nightmute
73. Nikolski
74. Noatak
75. Nome
76. Nondalton
77. Northway
78. Noorvik
79. Nunapitchuk
80. Old Harbor
81. Ouzinkie
82. Pilot Point
83. Pilot Station

84. Point Hope
85. Port Graham
86. Quinhagak
87. Rampart
88. Savoonga
89. Scammon Bay
90. Selawik
91. Shageluk
92. Shaktoolik
93. Shishmaref
94. Shungnak
95. Sleetmute
96. Stebbins
97. Stevens Village
98. St. Michael
99. Tanacross
100. Tatitlek
101. Teller Mission
102. Tetlin
103. Togiak
104. Tuluksak
105. Tuntutuliak
106. Tununak
107. Tyonek
108. Unalakleet
109. Venetie
110. Wainwright
111. Wales
112. White Mountain
113. Wrangell

APPENDIX V

VILLAGE OF KALTAG CONSTITUTION AND LAWS
(As established by the non-natives)

SECTION ONE

Part I

We, the residents of Kaltag, recognize the Law of God and the Law of our country to be the Law of our village.

In order to better observe these laws and make our village a happy place for ourselves and our children, we pledge:

1. Our mutual cooperation among all who live here.

2. Our respect and submission to our elected leaders and their decisions.

Part II

We further establish the following Constitution and laws to be observed by all who live or visit in this village.

Criticism of these articles or opposition to the Village Council may be freely voiced by anyone at a meeting called for the purpose but shall not be tolerated at any other time.

VILLAGE GOVERNMENT

We delegate to our Council the authority they need to be our effective leaders.

Part III

VILLAGE COUNCIL - is composed of eight members, elected for one year. In the absence of some members of the Council, those in the village at the time assume all the powers and duties of the Council.

Part IV

ELECTIONS - shall take place once a year at the beginning of the school term as soon as everyone is back in the village.

Part V

CANDIDATES - Men or women are eligible.

The candidate for office shall volunteer to serve on the Council. They will give their names to the Secretary at least 48 hours before the date set for elections and these names shall be posted in public places at the same time.

Part VI

RIGHT TO VOTE -- All residents of the village who have reached the age of 19 have a right to cast a ballot.

Part VII

ELECTIONS - They shall take place at a public meeting called for the purpose and are decided by the majority of the ballots cast.

Part VIII

Once the Council members have been elected, successive ballots shall be cast to select among them the President, Vice-President, Secretary and Treasurer.

Part IX

All balloting shall be by secret ballot. They are counted by the President and verified by the Secretary and other Councilmen.

Part X

If two candidates receive the same number of votes, a new ballot shall be taken to break the tie. If this is not successful, the two candidates shall draw for the winner (flip a coin, or draw names on slip of paper).

Part XI

Immediately upon being elected, the new officers assume their positions and take the following oath of office:

Part XII

"I, _____, conscious of my responsibility toward God and my fellow citizens, solemnly promise to fulfill to the best of my abilities all the obligations of my office to which I have been elected, so help me God."

SECTION TWO

Part I

DUTIES OF THE COUNCIL - The Councilmen shall take their office and its responsibilities very seriously and at all times give good examples and work for the good of all those who live in the village.

Part II

It is their responsibility to take initiatives necessary for the welfare and happiness of the village and the development of our resources.

Part III

If any councilman is guilty of public drunkeness, disorderly conduct or other serious offense, the Council shall meet to require his resignation and provide for a partial election to replace him.

Part IV

THE PRESIDENT - shall be chairman of all meetings. He shall represent the village interests in dealing with outsiders. He shall consider himself more personally responsible for the execution of the laws and the village welfare.

In his absence, the Vice-President, then the Secretary and the Treasurer shall assume his duties.

Part V

THE SECRETARY - shall keep a written record of all the meetings, shall be responsible for the safe-keeping of all correspondence and other documents pertaining to village affairs.

Part VI

THE TREASURER - shall keep an exact record of all monies received or spent. A majority decision of the Council is necessary to spend money for minor expenses, but larger amounts can be spent only after they have been approved by a village meeting.

Part VII

POWER OF THE COUNCIL - To make any ordinance they judge necessary for the common good. An ordinance is a temporary order issued by the Council. It may become a permanent law if it is ratified by a village vote.

Part VIII

To impose fines or public work if it becomes necessary to enforce this Constitution and Laws.

Part IX

To act as judges of minor offenses or small differences among village residents. These small matters, we should always try to settle among ourselves.

Part X

HOWEVER, everyone conserves his right to take up these matters with any proper authority.

The Council shall not act in serious matters but has the duty to report them to proper authorities.

Part XI

MEETINGS - Council Meetings - shall meet regularly at least twice a month during the first and third week.

Part XII

Anyone can request to appear before the Council at these meetings or the Councilmen can request anyone to be present if they judge it necessary.

In urgent matters, anyone can request a special meeting to be held if this request is backed by at least fifteen signatures.

SECTION THREE

Part I

VILLAGE MEETINGS - shall be announced with their subject matter and notices posted to that effect at least 24 hours in advance.

Part II

All meetings are to open at the exact time regardless of the number of people present or absent and the decisions approved by the majority of those present are binding on all. However, in very important matters, such as elections, a minimum of 25 people present shall be required to constitute a quorum.

Part III

MEETINGS' PROCEDURE - All meetings are presided over by a chairman and current parliamentary procedure is to be followed; motions and standing votes, unless the Chairman or a single motion from the floor requests a secret ballot.

Part IV

PERSONAL RESPONSIBILITY - All village residents shall consider it their business to promote happiness, peace and order in the village. They must assist their Council in every possible way to make their work and responsibility as light as possible.

Part V

Anyone knowing any serious abuse or evil shall report it to the Council or to proper authorities. He shall be ready to prove his charges and to be confronted with the defendant. No one shall ever speak of such matters with those who have not the power to stop them. Malicious gossip and calumny shall never be tolerated.

Part VI

CHANGES IN CONSTITUTION AND LAWS - They can be made if two-thirds of the qualified voters have favored a Constitution change. A simple majority of the voters is sufficient to change existing laws or to introduce new ones.

LAWS

Children - The parents are responsible for the conduct of their children and for any damage they may cause. Unless accompanied by their parents, all school children shall be home by 9:00 p.m. Parents shall be fined 50¢ any time they fail to make their children follow this order.

Dogs - To safeguard children and property, all dogs four months or older shall be securely tied at all times. Any dog habitually loose may be destroyed by anyone.

Peace and Order - Drunkeness or disorderly conduct shall be punished by fines from five to ten dollars, the fine shall be doubled if the guilty party refuses to obey peacefully when ordered to go home.

Protection of Property - Anyone who witnesses stealing or damaging property must do everything in his power to stop it and has a duty to report it to the Council especially when it is a question of locked houses or boats on the beach.

Health and Safety - The Council shall appoint one of his members to be Health and Safety Officer. His duties are:

1. Safe disposal of garbage at designated places.

2. Removal of fire or accident hazards in the village (dry grass, snow drifts, or ice on sidewalks, etc.).

APPENDIX VI

REINDEER HERDS

Location	Date Established	Size of Present Herd
Barrow	1898	
Buckland		1,800
Council	1907	
Deering	1905	2,000
(2 herds)		800
Egavik		
Golovin	1896	3,000
Icy Cape	1906	
Igloo	1907	
Kotzebue	1901	2,500
Noatak	1910	1,000
Nome	1913	
Noorvik		800
Nunivak Island		
Point Hope	1908	
Selawik		1,500
(2 herds)		900
Shaktoolik	1907	
Shismaref	1905	

Location	Date Established	Size of Present Herd
Shungnak	1907	
Sinuk	1907	
Stebbins		4,000
Teller	1892	2,000
Unalakleet	1897	1,000
Wales	1894	

The information regarding the reindeer herds of Alaska was obtained from "The Acculturation of Alaskan Natives in the Public School at Nome, Alaska" by Alice S. Wilson.

APPENDIX VII

EXCERPTS OF LETTERS REGARDING PRESENT REINDEER HERDS

"At present, there are an estimated 39,000 reindeer in all of Alaska. The herds in custody would include those on Nunivak Island, the Stebbins Native Village Herd, John Kotongan's herd at Egavik and eight herds in the Kotzebue and Seward Peninsula area. There are possibly twice as many deer as could have been counted twelve years ago. Approximately 250 families are receiving all or a portion of their livelihood from reindeer.

Winter and summer range for reindeer is plentiful though there is no great surplus in the immediate areas where the people prefer to herd reindeer.

The Government, in cooperation with the Nunivak Island Natives, operates a meat processing and cold storage plant at Nekoryuk, on Nunivak Island. The plant usually kills approximately 1100 reindeer during a short fall season and markets approximately 115,000 pounds of carcass meat. The meat is sold at Nome and in coastal villages, the most of it being delivered by the North Star motor vessel. A new DC airfield was recently completed on the Island and some meat was taken off this year by airplane.

The value of meat and skins used in Alaska will approximate 125,000 dollars most years. About 6,000 dollars worth of live reindeer were exported this year for exhibition purposes in the States. The most of these will be used in Santa Claus villages that operate all of the year."

Letter written by Mr. Vern V. Hirsch, Area Land Operation Officer for the Bureau of Indian Affairs, Juneau, Alaska.

Second Letter:

"There are eight established reindeer herds within about a hundred fifty mile radius of Kotzebue. Four additional herds are found on the mainland and one on Nunivak Island. These are all established herds; i.e., herds that are worked and under control of the herders. There are several island herds and remnants of herds that are not herded at all. These include the St. Matthew deer, St. Lawrence Island, Kodiak Island and several of the islands in the Aleutian chain. Several of these island deer populations have been turned over to the jurisdiction of the Fish and Wildlife Service to be managed as wild animal populations. All of the other herds come under the jurisdiction of the Bureau of Indian Affairs.

I will not attempt to outline the locations and approximate size of the mainland reindeer herds. The village locations that I give for the herds indicate only the closest village to the reindeer range in use and does not mean that the village lies in the common property of all the villagers."

Kotzebue Area:

Village	Estimated Size of Herd
Hoatak	1,000
Noorvik	800
Selawik (2 herds)	1,500
	900
Kotzebue	2,500
Buckland	1,800
Deering (2 herds)	2,000
	800

Other Areas:

Teller	2,000
Golovin	3,000
Unalakleet	1,000
Stebbins	4,000

Letter written by Mr. Salvators DeLeonardi, Range Conservationist for the Bureau of Indian Affairs, Kotzebue, Alaska.

APPENDIX VIII

SUGGESTED GOALS TO MEET LOCAL NEEDS BY ADULT EDUCATION

1. Add to suggested sight vocabulary: Medical terms -- pills, drugs, medicine, bandage, T.B., adhesive tape.

2. Goal: Greets people in English in a friendly manner.

   Add to suggested oral vocabulary: goodbye. The suggested greetings were considered appropriate. However, it was felt that, as a corollary to this goal, "goodbye" should be taught as a farewell.

3. Goal: Says his English name.

   Add to suggested oral vocabulary: what, your

   Add to suggested procedures and activities: Teach this as a listening goal; that is, as the appropriate response to the question, "What is your name? The response would be "My name is _____."

   Stress the permanent adoption of one name and the consistent use of it.

   Suggested additional goals: Understands, "Where do you live?" Response: "I live in _____." Also, "My teacher's name is _____."

4. Goal: Identifies by name some other members of the group.

   Add to goal: Learns to address the teacher by appropriate title -- Mr. - Mrs. - Miss.

5. Goal: Tells the names of members of his immediate family.

   Add to suggested oral vocabulary: and, home, brother, baby.

   Add to suggested procedures and activities: Encourage learners to use names and relationships in short, simple sentences. For example, "This is my son, John." Or, "Mary is my daughter."

6. Goal: Recognizes by the clock and can tell orally what time adult classes begin and end and what time children's school begins and ends.

7. Add to suggested oral vocabulary: bell and rings because of the importance of the school bell in some villages. For example, "The school bell rings at _____ o'clock." Also add after to vocabulary.

8. Goal: Names the days of the week that children go to school and days on which adults do such things as going to work, to the clinic, and to class.

   Add to suggested oral vocabulary words of special local significance such as mail-plane, water, trap. Suggest that words calendar, yesterday and tomorrow may be introduced incidentally but not be made the subject of drill at this point. Their meanings should be explained and they should be written on the chalkboard.

9. Goal: Names the current season and tells in short sentences two or three of its characteristics.

   Add to suggested oral vocabulary: camp, freeze-up, break-up.

10. Goal: Can use a few short, complete statements and questions.

    Add to suggested procedures and activities: Encourage adult learner to answer questions with a complete statement beginning with yes or no, such as, "Yes, I go to the clinic."

11. Goal: Begins to ask for things courteously in English in the adult class and in the stores.

    Add to suggested oral vocabulary: help, as in "May I help you?"

    Add to suggested procedures and activities: Enlist storekeeper in the teaching of "shopping vocabulary."

12. Goal: Pronounces correctly the English words he has learned with special attention to the sounds not common to the Native tongue.

    Add to suggested procedures and activities: Give special attention to "l" and "r" sounds.

13. Goal: Discusses a few current events regularly.

Add to suggested oral vocabulary: show, movie.

Add to suggested procedures and activities: weekly readers. Utilize the village news releases which are prepared by the village reporters for the city newspapers.

Suggested additional goal: Becomes acquainted with the structure of the new State Government.

14. Goal: Discusses (in native language when necessary) and understands the importance of seeking prompt medical attention.

Add to suggested oral vocabulary: clinic, X-ray

Add to suggested procedures and activities: Along with teaching the importance of prompt medical attention, help the adults to distinguish between serious and trivial medical needs and be able to tell simple symptoms of illnesses.

15. Goal: Reads and writes the date in manuscript with help.

Add to goal: "This would include the numerals for the day of the month and for the year as well as the names of the months."

16. Goal: Reads, understands and observes the traffic signs in his locality.

Suggest that this goal be adapted to travel typical of the area. For example, "No Smoking", "Fasten Seat Belts."

17. Goal: Writes his name in manuscript.

Suggest expansion of goal: While it is preferable that adults first learn to write their names in manuscript, if they express strong preference for learning to write it in cursive immediately, this should be permitted.

18. Goal: Forms correctly the manuscript letters and numbers needed in the writing he is doing.

Add to suggested procedures and activities: Teach correct spacing of letters and words.

19. Goal: Reads and writes numbers up to 100 in and out of sequence.

Add to suggested procedures and activities: Use of the hundred board.

20. Goal: Uses English terms for coins and common currency.

Add to suggested oral vocabulary: Money.

21. Goal: Understands the numerical value of the English terms for coins and common currency.

Add to suggested vocabulary: two bits.

22. Goal: Makes and counts change accurately in very simple transactions.

Add to suggested procedures and activities: Teach record keeping of sales slips or a simple record of spending.

23. Goal: Uses a few simple measurement terms involving whole numbers.

Add to suggested oral vocabulary: acre.

Add to suggested procedures and activities: Teach can sizes; e.g., No. 2 can, etc.

Study measurement of land allotments, building boats, dog sleds, etc.

Suggested reference: adult education booklets, Measurement, Measurement Terms and Tools for Measurement.

24. Goal: Begins to identify and remove some of the accident hazards in the home.

Add to suggested oral vocabulary: guns, dogs, medicine, etc.

25. Goal: Decides on some good, basic health practices to follow in the home, such as: sufficient rest for children, keeping food covered and improved dishwashing habits.

Suggested additional goal: Recognizes and practices good habits of obtaining and storing a pure supply of water and the sanitary disposal of waste.

Add to suggested oral vocabulary: waste, boil, barrel, clorox, clorinate.

Suggested resource person: The Sanitation Aide.

Suggested additional goal (probably to be taught later on): Understands the proper time and way to terminate a business or social call in the major culture.

26. Goal: Introduces himself.

Add to suggested procedures and activities: Teach acceptable form of introduction, "Good morning. My name is _____", or "Good morning. I am _____."

27. Goal: Introduces others.

Add to suggested procedures and activities: Use a standard form of introduction such as "This is Sally Jones."

28. Goal: Responds correctly to introductions.

Add to suggested procedures and activities: Teach a standard response, such as "How do you do, _____." Encourage a gentle, but firm, handclasp.

29. Goal: Uses the calendar to plan for a few important dates.

Add to suggested procedures and activities: Stress important dates, such as local and state holidays, election day, date of arrival of the doctor, X-ray technician, etc.

30. Goal: Recognizes and gives close attention to the correct pronunciation of English words.

Add to suggested procedures and activities: Give special attention to "p", "b" and "e" sounds.

31. Goal: Begins to distinguish the different voice tones and inflections and to understand their use in clarifying meaning.

Add to suggested procedures and activities: Use tape recorder. Let the learner record his voice and listen to it. Provide a basis of comparison between his voice and speech and that of the teacher.

32. Goal: Understands and uses correctly the singular and plural forms of English words as they are used in his oral and written work.

Add to suggested procedures and activities: Limit plurals to those which can be formed by the addition of the letter "s".

33. Goal: Joins the school in teaching children the proper use and care of community property, such as churches, schools and the community centers.

Add to suggested procedures and activities: Involve adult learners in "fixing up" the community property so that they will have more pride in it and a greater proprietary interest.

34. Goal: Carries out some simple directions given either orally or in writing.

Add to suggested procedures and activities: Set up oral "say and do" activities; e.g., "Please close the door." Also, use simple written tests involving the filling in of blanks.

35. Goal: Reads many special charts and booklets developed around his interests.

Add to suggested procedures and activities: Have adult learners plan and maintain a bulletin board.

36. Goal: Reads many experience charts.

Comment: A highly important goal because of the lack of basal readers and the scarcity of simple prepared materials at an adult level of interest.

37. Goal: Makes simple grocery lists including prices by items.

Suggested rewording of goal: Makes simple grocer or catalog lists including prices by items.

38. Goal: Writes the names of his immediate family.

Suggested rewording of goal: Writes the full names of his immediate family.

39. Goal: Helps the group compose short letters - copies these letters for personal guidance in letter writing.

Add to suggested procedures and activities: Prepare letters to family, friends, newspaper and radio station.

40. Goal: Locates on a map his reservation, county and state.

Suggested rewording of goal: Locates on map his town or village, borough, judicial district and state.

Suggestion: At about this point a goal is needed to start developing some basic understandings of local government. (The exact wording to be worked out later.)

41. Goal: Visits children's classrooms and other school activities to learn about the school program.

Add to suggested procedures and activities: Individual and small group conferences between parent and teacher.

"Go to school night" - parents go to school and follow through the school day as their child would. Teacher explains the school program.

42. Goal: Understands the need for and cooperates with school and health authorities in carrying out an immunization program.

Add to suggested procedures and activities: Stories of health heroes, e.g., Louis Pasteur.

Health films.

43. Goal: Summarizes and evaluates at frequent intervals how he uses what he has learned.

Suggested rewording of goal: Summarizes and evaluates formally and informally at frequent intervals how he uses what he has learned.

44. Goal: Uses the English names of some of the animals common to his locality.

Add to suggested vocabulary: mink, moose, beaver, reindeer.

45. Goal: Locates and tells in English four directions: North, south, east and west.

Add to suggested vocabulary: big dipper

Add to suggested procedures and activities: Use compass, wind, vane, and location of the North Star.

46. Goal: Studies the globe and locates a few places where major events are occurring which are discussed in class.

Add to suggested procedures and activities: On an Alaskan map, locate Mt. Edgecumbe, Anchorage, and other places of interest.

Use United States and world maps and globe in locating places mentioned in news stories.

47. Goal: Discusses and understands some of the common causes of fire.

Add to suggested procedures and activities: Starting fire with gasoline, oil stove.

Use posters for fire prevention.

Demonstrate putting out fires.

48. Goal: Knows and uses the English names for the foods he eats.

Add to suggested procedures and activities: Use store or trading post for resource material.

49. Goal: Reads and understands signs identifying available facilities, such as public rest rooms, public telephone, community center, churches, cafes, bus station.

Add to goal: Reads plane schedules in air terminal.

Add to suggested procedures and activities: Posters of various buildings of town - photographs, when available.

50. Goal: Writes a few simple statements about his experiences.

Add to suggested procedures and activities: Teach through experience charts.

51. Goal: Understands and practices acceptable standards of behavior in public.

Add to suggested procedures and activities: Use role playing.

52. Goal: Understands the importance of safe driving.

Add to suggested procedures and activities: Discussion of trails and roads to use.

53. Goal: Begins to understand the role of school personnel in the community.

Add to suggested procedures and activities: Parent and community organizations meet to discuss role of school and school problems.

54. Goal: Summarizes and evaluates at frequent intervals how he uses what he has learned.

Add to suggested procedures and activities: Discussion of progress.

Informal performance tests - written, taped.

Anecdotal records.

Folders of student work.

55. Goal: Knows and uses the names and titles of tribal officers.

Suggested rewording of goal: Knows and uses names of village, borough and state elected officers.

56. Goal: Begins to recognize some word beginnings and endings.

Add to suggested procedures and activities: Follow Scott-Foresman Method for developing word recognition skills.

57. Goal: Names some common household pests. Understands and uses some control measures.

Add to suggested vocabulary: fly, shrew, mosquitoes, mice.

Add to suggested procedures and activities: Use booklet published by Alaska Department of Health, "Health and First Aid Guide for Home and Village."

58. Goal: Knows the name and function of such body organs as heart, lungs, and stomach.

Suggested expansion of the goal: Because of the high incidence of eye and ear infections in the region, add eye and ear to the list of organs to be studied.

59. Goal: Discusses and understands the importance of meeting time schedules, such as school schedules, work schedules, bus schedules.

Suggested expansion of goal: Add appointments.

Add to suggested procedures and activities: Post time chart, listing planned events with dates, hours, etc., for frequent reference.

60. Goal: Recognizes and discusses a few community problems, such as juvenile delinquency, children's school attendance, need for outdoor privies.

It is recommended that: (a) problems be mutually identified by adult learners and teacher and (b) adult learners and teacher determine through what group or authority desired results can be accomplished.

61. Goal: Spells correctly most of the words he needs in classroom writing activities.

Add to suggested procedures and activities: Have each learner develop and use a personal dictionary.

62. Goal: Knows some simple voting procedures.

Add to suggested procedures and activities: Introduce learners to the principle of the secret ballot.

63. Goal: Knows and uses some foods which a family should eat regularly.

Add to suggested procedures and activities: Write to the University of Alaska, Department of Health, Education and Welfare, and to the Arctic Research for instructional literature; e.g., "Wild Edible and Poisonous Plants of Alaska" by Christine A. Heller, University of Alaska Agricultural Extension Service.

64. Goal: Knows that domestic animals need proper care.

Add to suggested procedures and activities: Obtain the booklet dealing with the care of sled dogs developed by the University of Alaska Extension Service, College, Alaska.

65. Goal: Recognizes the symptoms of such illnesses as diarrhea, impetigo and colds.

Suggested expansion of goal: Include "and can tell the early symptoms."

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