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Revision Date: \_\_\_\_\_ Department Affected: EDUCATION  
 Title: A CURRICULUM FOR NATIVE LANGUAGE EDUCATION BRU: K - 12 SUPPORT  
 Component: DATA MANAGEMENT  
 Sponsor: REPRESENTATIVE LINCOLN  
 Requestor: HOUSE FINANCE COMMITTEE COMPONENT SERIAL NO. 

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EXPENDITURES/REVENUES: (Thousands of Dollars)

OPERATING	FY 93	FY 94	FY 95	FY 96	FY 97	FY 98
PERSONAL SERVICES						
TRAVEL						
CONTRACTUAL						
SUPPLIES						
EQUIPMENT						
LAND & STRUCTURES						
GRANTS, CLAIMS						
MISCELLANEOUS						
TOTAL OPERATING	0	0	0	0	0	0

CAPITAL	0	0	0	0	0	0
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REVENUE FUND SOURCE:	0	0	0	0	0	0
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FUNDING: (Thousands of Dollars)

GENERAL FUND	0	0	0	0	0	0
FEDERAL FUNDS						
OTHER FUND SOURCE:						
TOTAL	0	0	0	0	0	0

POSITIONS:

FULL-TIME	0	0	0	0	0	0
PART-TIME	0	0	0	0	0	0
TEMPORARY	0	0	0	0	0	0

Estimate of current year impact: \_\_\_\_\_

ANALYSIS: (Attach a separate page if necessary.)

Prepared By: Co-Chair Eileen MacLean *Eileen MacLean* Phone: 465-4833  
Co-Chair Mike Navarro *Mike Navarro* Phone: 465-3779  
 Division: House Finance Committee Date: 4/22/92

Approved by Commissioner: \_\_\_\_\_  
 Agency: \_\_\_\_\_ Date: \_\_\_\_\_

Need  
back-up?  
Pat. Jones  
3738

FISCAL NOTE

No. 2

STATE OF ALASKA  
1992 LEGISLATIVE SESSION

Bill Version: CSSSHB 352(FIN)  
(H) Publish Date: 4-23-92

Revision Date: \_\_\_\_\_ Department Affected: EDUCATION  
 Title: A CURRICULUM FOR NATIVE LANGUAGE BRU: K - 12 SUPPORT  
EDUCATION Component: DATA MANAGEMENT  
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GRANTS, CLAIMS						
MISCELLANEOUS						
TOTAL OPERATING	0	0	0	0	0	0
CAPITAL	0	0	0	0	0	0
REVENUE FUND SOURCE:	0	0	0	0	0	0

FUNDING: (Thousands of Dollars)

GENERAL FUND	0	0	0	0	0	0
FEDERAL FUNDS						
OTHER FUND SOURCE:						
TOTAL	0	0	0	0	0	0

POSITIONS:

FULL-TIME	0	0	0	0	0	0
PART-TIME	0	0	0	0	0	0
TEMPORARY	0	0	0	0	0	0

Estimate of current year impact: \_\_\_\_\_

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Co-Chair Mike Navarro *Mike Navarro* Phone: 465-3779  
 Division: House Finance Committee Date: 4/22/92

Approved by Commissioner: \_\_\_\_\_  
 Agency: \_\_\_\_\_ Dste: \_\_\_\_\_

ALASKA STATE LEGISLATURE

*Representative Georgianna Lincoln*

HESS Committee, Co-Chair  
Resources Committee, Vice-Chair

Budget Subcommittees  
Health and Social Services  
Revenue

P.O. Box V  
Juneau, Alaska 99811

Phone: (907) 465-3732  
FAX: (907) 465-2652

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MEMORANDUM

Alatna  
Allakaket  
Aniak  
Anvik  
Arctic Village  
Beaver  
Bettles  
Birch Creek  
Chalkyitsik  
Chuathbaluk  
Crooked Creek  
Evansville  
Fort Yukon  
Galena  
Grayling  
Holy Cross  
Hughes  
Huslia  
Kalskag  
Kaltag  
Koyukuk  
Lake Minchumna  
Lime Village  
Lower Kalskag  
Manley Hot Springs  
Marshall  
McGrath  
Minto  
Mountain Village  
Nikolai  
Nulato  
Pilot Station  
Pitkas Point  
Rampart  
Red Devil  
Ruby  
Russian Mission  
Shageluk  
Sleetmute  
St. Mary's  
Stevens Village  
Stony River  
Takotna  
Tanana  
Telida  
Tuluksak  
Tyonek  
Venetie  
Wiseman

TO: Senator Arliss Sturgulewski, Chair  
Senate Health, education and Social Services Committee

FROM: Representative Georgianna Lincoln *Georg*

DATE: April 27, 1992

RE: CSSSHB 352 (FIN) AM  
Native Language Education Act

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CSSSHB 352 (FIN) AM provides that schools where a majority of the students are Alaska Natives may teach the language that is traditional within the community. A local Native curriculum advisory committee would be established to review and make recommendations about the teaching of the Native language. It further provides that the Native language may be incorporated into the school curriculum and taught by certified or trained instructors. The bill allows for the delivery of language instruction by existing satellite instruction or other distance delivery technology, including computer programs and audio distance delivery. The effective date of this legislation is July 1, 1993.

Many of Alaska's Native languages are on the brink of extinction. Linguists tell us that unless corrective action is taken soon, by the year 2055--not very long from now--at least 15, and possibly 18, Native languages will be lost. Eyak, the Athabascan language of a people who thrived for 3,500 years along the Gulf of Alaska, has one remaining Native speaker; she is 73 years old. Dr. Michael Krauss, professor of linguistics at the University of Alaska Fairbanks predicts that "short of a miracle or radical social change" we will lose 15, and possibly 18, of our 20 Native languages by the year 2055.

Sadly, the loss of Alaska Native languages is rooted in anti-Native language educational policies promoted by American missionaries and educators around the turn of the century. Schools played a critical role in efforts to assimilate Alaska Natives into the Western/Anglo religion, language and culture; in fact, children were punished for speaking their Native language.

April 27, 1992  
Page 2

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Schools cannot, nor should they, carry the burden of Native language preservation alone. Parents, extended family members, and communities have important roles as well. In many villages, however, many of those tools are lost. We must have our schools involved and committed to teaching and preserving our Native languages. Presently, our schools are teaching Spanish, Russian, and Japanese to our children. Many who have the capability to extend their programs to include Native languages have not.

As a complement to this bill, Senator Murkowski is working with Congress to secure federal funding to help preserve Alaska's Native languages. S. 1595, the "Alaska Native Languages Preservation and Enhancement Act of 1991" has passed the Senate and is awaiting House action. It will provide \$2.5 million per year for five years, to assist in Native language preservation and education efforts in Alaska.

HB 352 has received strong support from the Alaska Federation of Natives, the White House Conference on Indian Education, the Denakkanaaga Elders Conference, the Tanana Chiefs Conference, Bristol Bay Area Health Corporation, and the Association of Village Council Presidents, the Interior Education Council, the Village Participation Conference, the Rural Alaska Community Action Program, and by numerous village corporations and associations.

## Sectional Analysis

### CSSSHB 352 (FIN) AM

- Sec. 1. Short Title: Native Language Education Act
- Sec. 2. Findings.
- Sec. 3. Amends School District Report Card statute to include summary and evaluation of Native language education, if provided by the district.
- Sec. 4 (a). Adds a new section to Educational Programs statute related to Native Language Education.

A local Native language curriculum advisory board would be established for each school where a majority of the students are Alaska Native.

A school board in a municipality may also establish a local Native language curriculum advisory committee.

Upon recommendation of the local Native language curriculum advisory board, the district **may** teach Native language in the schools, grades K-12.

Directs school boards to utilize certified instructors or individuals with knowledge and training in teaching the language, and to the extent possible, instructors and materials available through the University and satellite technologies when Native language education program is implemented.

- Sec. 4(b). Defines "Native" Alaskan for the purposes of this bill, to be a person with one-fourth degree or more Alaska Indian, Eskimo or Aleut blood.
- Sec. 5. Effective date: July 1, 1993.

Yuna  
Lopez  
Sponsor

CS FOR SPONSOR SUBSTITUTE FOR HOUSE BILL NO. 352 (FINANCE) am  
IN THE LEGISLATURE OF THE STATE OF ALASKA  
SEVENTEENTH LEGISLATURE - SECOND SESSION

BY THE HOUSE FINANCE COMMITTEE

Amended: 4/24/92  
Offered: 4/23/92

Sponsor(s): REPRESENTATIVES LINCOLN, Ellis, B.Davis, Mackie, Koponen, Kubina, Ivan, Gruenberg, Leman, Donley, Finkelstein, Ulmer, Bruckman

A BILL

FOR AN ACT ENTITLED

1 "An Act relating to a curriculum for Native language education; and providing for an  
2 effective date."

3 BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF ALASKA:

4 \* Section 1. SHORT TITLE. This Act may be known as the Native Language Education Act.

5 \* Sec. 2. FINDINGS. The legislature finds that

6 (1) Alaska's indigenous Native cultures and languages are unique, essential elements of  
7 Alaska's heritage;

8 (2) Alaska's indigenous Native languages are an integral part of Alaska Native people's  
9 culture and well-being;

10 (3) knowledge of one's indigenous language is important for the development of social  
11 skills and self-esteem; it further contributes to the development of the individual, and the ability to  
12 communicate;

13 (4) translations from a Native language into English result in the loss of context and  
14 deprivation of the full range of social and cultural understanding necessary to function in the individual's

1 environment;

2 (5) when Native children are proficient in their primary indigenous language, they are  
3 more likely to do better in school; they also develop a higher degree of proficiency in English;

4 (6) historically, Alaska Native children first learned their Native language in their homes  
5 and communities but with the passing of Native elders and with a current generation of parents who are  
6 not fluent in their Native language, younger generations are less knowledgeable about their language and  
7 culture;

8 (7) the loss of indigenous Native languages dates back to the late 1800's when  
9 mainstream American missionaries enforced federal policies that forbade the use of Native languages,  
10 punished children for speaking their own language, and urged parents to speak only English to their  
11 children;

12 (8) the continuation of "no Native language" policies in federal, territorial, and state  
13 school systems between 1910 and 1970 resulted in the loss of many Native languages;

14 (9) the fact that only two of the 20 Alaska Native languages are fluently spoken by  
15 children today is an indicator of the impending extinction of Native languages;

16 (10) unless action is taken, by the year 2055 only five of the 20 Alaska Native languages  
17 will be spoken by anyone, and soon thereafter the Native languages of Alaska may vanish.

18 \* Sec. 3. AS 14.03.120(e) is amended to read:

19 (e) A district shall, by October 31 of each year, provide to the state board, and make  
20 available to the public, a report on the performance of each public school and public school  
21 students in the district. The report must be entitled "School District Report Card To The Public"  
22 and must be prepared on a form prescribed by the department. The report must include

23 (1) the percent of district students in the top and bottom quarter of standardized  
24 national achievement examinations; results under this paragraph shall be disclosed in a manner  
25 that does not reveal the individual identities of students;

26 (2) the percent of students who are not promoted to the next grade;

27 (3) student, parent, and community member comments on the school's  
28 performance;

29 (4) the annual percent change in enrollment and the percent of enrollment change  
30 due to student transfers into and out of the district;

31 (5) attendance, retention, and graduation rates;

1 (6) the ways in which meaningful parent involvement in school performance was  
2 achieved;

3 (7) if Native language education is provided, a summary and evaluation of  
4 the curriculum described in AS 14.30.420;

5 (8) other indicators of school performance required by the state board; and

6 (9) [(8)] other indicators of school performance selected by the district.

7 \* Sec. 4. AS 14.30 is amended by adding a new section to read:

8 Sec. 14.30.420. NATIVE LANGUAGE EDUCATION. (a) A school board in a district  
9 in which a majority of the students are Alaska Natives shall establish a local Native language  
10 curriculum advisory board for each school in the district in which a majority of the students are  
11 Alaska Natives. A school board in a municipality may also establish a local Native language  
12 curriculum advisory committee. If the local Native language curriculum advisory board  
13 recommends the establishment of a Native language education curriculum for a school, the school  
14 board may initiate and conduct a Native language education curriculum for grades K through 12  
15 at that school. The program must include Native languages traditionally spoken in the  
16 community in which the school is located. Each school board conducting a program of Native  
17 language education may implement the program as a part of regular classroom studies and shall  
18 utilize

19 (1) certified instructors or instructors who have knowledge and adequate training  
20 in teaching the Native language of the community in which the school is located;

21 (2) to the extent possible

22 (A) instructors and instructional materials available through the University  
23 of Alaska; and

24 (B) audio-visual, computer and satellite technology.

25 (b) In this section,

26 (1) "district" has the meaning given in AS 14.17.250;

27 (2) "Native" means a person of one-fourth degree or more Alaskan Indian,  
28 Eskimo, or Aleut blood

29 \* Sec. 5. This Act takes effect July 1, 1993.

CS FOR SPONSOR SUBSTITUTE FOR HOUSE BILL NO. 352 (FINANCE) am  
IN THE LEGISLATURE OF THE STATE OF ALASKA  
SEVENTEENTH LEGISLATURE - SECOND SESSION

BY THE HOUSE FINANCE COMMITTEE

Amended: 4/24/92

Offered: 4/23/92

Sponsor(s): REPRESENTATIVES LINCOLN, Ellis, B.Davis, Mackie, Koponen, Kubina, Ivan, Gruenberg, Leman, Donley, Finkelstein, Ulmer, Bruckman

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11 skills and self-esteem; it further contributes to the development of the individual, and the ability to  
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CS FOR SPONSOR SUBSTITUTE FOR HOUSE BILL NO. 352 (FINANCE)

IN THE LEGISLATURE OF THE STATE OF ALASKA

SEVENTEENTH LEGISLATURE - SECOND SESSION

BY THE HOUSE FINANCE COMMITTEE

Offered: 4/23/92

Referred: Rules

Sponsor(s): REPRESENTATIVES LINCOLN, Ellis, B.Davis, Mackie, Koponen, Kubina, Ivan, Gruenberg, Leman, Donley, Finkelstein, Ulmer, Bruckman

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**CS FOR SPONSOR SUBSTITUTE FOR HOUSE BILL NO. 352 (HES)**

**IN THE LEGISLATURE OF THE STATE OF ALASKA**

**SEVENTEENTH LEGISLATURE - SECOND SESSION**

**BY THE HOUSE HEALTH, EDUCATION AND SOCIAL SERVICES COMMITTEE**

Offered: 2/14/92

Referred: Finance

Sponsor(s): REPRESENTATIVES LINCOLN, Ellis, B.Davis, Mackie, Koponen, Kubina, Ivan, Gruenberg, Leman, Donley, Finkelstein, Ulmer, Bruckman

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24 (b) In this section,

25 (1) "district" has the meaning given in AS 14.17.250;

26 (2) "Native" means a person of one-fourth degree or more Alaskan Indian,  
27 Eskimo, or Aleut blood.

28 \* Sec. 5. This Act takes effect July 1, 1993.

# Alaska State Legislature

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Legislative Research Agency



Phone: (907) 465-3991  
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January 22, 1992

## MEMORANDUM

TO: Representative Georgianna Lincoln

FROM: Carol R. Vandor *CRV*  
Legislative Analyst

RE: Languages Taught in Alaska's Schools  
Research Request 92.060

You asked about the purpose of the state bilingual education program. You also asked about the number of schools that provide Native language instruction and those that teach foreign languages. This information is presented below. It is followed by a discussion of the Indian Studies program and the Johnson O'Malley program which may also offer some Native language instruction.

## STATE BILINGUAL EDUCATION

Alaska has a responsibility to ensure that the education programs offered in all school districts meet common standards. School districts retain the flexibility to design education programs that meet local needs but students' rights for equitable opportunities to learn are protected by the state. Within the Department of Education is the bilingual-bicultural education office. It is the responsibility of this office to promote effective education for bilingual and multicultural students.

### Purpose of Bilingual Education

Under 4 AAC 34.010, the purpose of the bilingual-bicultural education program is to encourage and assist school districts, in cooperation with local communities, to meet the special needs of children of limited English-speaking ability. The Department of Education believes that providing equal educational opportunity to these children through the establishment of bilingual-bicultural programs of education will provide more effective use of both English and the student's language; foster more successful secondary and higher education careers; facilitate the obtaining of employment; tend to bring about an end to the depreciation of local culture elements and values by the schools; stimulate better communication between the community and the schools in solving educational problems; effect a positive student self-image; allow genuine options for all students in choosing a way of life; and facilitate more harmonious relationships between the student's culture and the mainstream of society.

*Legislative Research*

### Native Languages

Mike Travis, program manager for bilingual-bicultural education/foreign languages in the Department of Education provided attachments A through C. Attachment A lists schools providing Native language instruction. According to this information, there are currently a minimum of 115 schools in 23 school districts providing Native language instruction. There are a minimum of 16 Native languages taught which range from Inupiaq and Yup'ik in the northern regions of Alaska to Tlingit in southeast Alaska.

### Foreign Languages

Attachment B lists the foreign languages taught in each school district, by school and grade level. According to this information, during the 1989/1990 school year, 1,726 elementary students, 1,382 junior high students, and 7,980 high school students were studying a foreign language. The number of students who received instruction in a foreign language is as follows: 74 received instruction in Chinese; 2,944 in French; 1,165 in German; 994 in Japanese; 76 in Latin; 4,612 in Spanish; 420 in Russian; and 803 participated in a FLEX program where they received instruction in Japanese language and culture.

Attachment C lists the school districts which participate in the STEP (Satellite Telecommunications Educational Programming) and the Distance Learning Program. During the 1990-1991 school year there were 239 students in 14 school districts participating in the STEP Program. The number of students who received instruction in a foreign language is as follows: 107 in Japanese; 67 in Spanish; and 65 in Russian.

In the fall of 1991 there were 458 students in 20 school districts participating in the Distance Learning Program. The number of students who received instruction in a foreign language is as follows: 206 in Japanese; 73 in Spanish; and 179 in Russian.

### OTHER PROGRAMS

In addition to the bilingual instruction programs discussed above, Alaska Native/American Indian students may participate in two other programs which provide services to meet their education needs: the Indian Studies program and the Johnson O'Malley program.

### Indian Studies Program

Title V part A Indian Education funds are applied for yearly through the United State Department of Education by school districts to provide Indian Studies services. According to an administrator with the Juneau office of Indian

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Studies, there is no office in Alaska which compiles information from all schools participating in this program.

The primary goals of the Indian Studies programs are to: increase pride in culture, heritage and self among Native students; provide middle school and high school students with academic success by providing tutoring and counseling; teach awareness of education and vocation opportunities; promote respect and understanding of Native culture by non-Native students; and teach knowledge and appreciation of their Alaska Native cultures for all district students both Native and non-Native. While the administrator in Juneau is not aware of any Indian Studies programs that formally teach a Native language, there may be some Indian Studies programs which assist students in their Native tongue on a needs basis.

Following is a brief discussion of the Indian studies program in Juneau which may help in understanding the goals of the program. Instructors at the elementary level provide all students with cultural-relevant curriculum which aids students to fully understand, respect and appreciate cultural differences and similarities. Middle school and high school students are assisted by instructors who provide academic tutoring and counseling. Students who are having a difficult time academically are assisted during regular class time. The instructors also provide culturally appropriate curriculum upon request. The high school instructor provides each student with an academic credit plan, homework assistance and assists students on post high school goals. The Indian Studies high school teacher teaches three classes of Alaska Studies and one course on Native American Literature.

#### Johnson O'Malley Program

Federal funds, under Title V, are also available for the Johnson O'Malley program. The objective of the Johnson O'Malley program is to provide supplemental programs for eligible Indian and Native students. Supplemental programs are those programs designed to meet the specialized and unique educational needs of eligible Indian students which may have resulted from socio-economic conditions of the parents or from cultural or language differences.

Following are some of the types of supplemental programs offered by the Johnson O'Malley program: native culture; pre-school classroom instruction and/or supplies, equipment, nutrition, facilities rental, tuition and transportation; athletics and recreation/survival skills which may be offered in the evenings or during the summer; educational field trips to explore career possibilities; tutoring offered during or after school or in the summer; education aides for the classroom, bilingual, library or evening study; counseling for career exploration, college orientation and for drug and alcohol abuse; leadership skills; collecting and taping legends, history and stories and compiling new letters, annuals and biographies and videotaping village events and conferences for use in schools; and assistance with music, reading and computers.

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An administrator with the Johnson O'Malley program in Anchorage identified five communities in which Native language instruction is offered. They are as follows:

Hydaburg: Haida language  
Kotzebue: Inupiaq language  
Klawock: Tlingit language  
Kodiak Native Association: Alutiiq language  
Ketchikan Indian Corporation: Tlingit language

I hope this information is useful to you. If we may be of further assistance, please contact this office.

Attachments

ATTACHMENT A

Schools Providing Native Language Instruction  
1991 - 1992

State of Alaska  
 Bilingual-Bicultural Education Programs  
 Schools Providing Native Language Instruction  
 1991-1992

DISTRICT	SCHOOL	LANGUAGE
Alaska Gateway S.D.	Northway	Upper Tanana
	Tetlin	Upper Tanana
Aleutian Region S.D.	Atka	Aleut
Anchorage S.D.	Not Available	Not Available
Annette Island S.D.	Metlakatla	Tsimshian
Bering Strait S.D.	Bervig Mission	Inupiaq
	Diomede	Inupiaq
	Elim	Yup'ik
	Gambell	St. Lawrence Is. Yupik
	Golovin	Inupiaq
	Koyuk	Inupiaq
	Savoonga	St. Lawrence Is. Yupik
	Shaktoolik	Inupiaq
	Shishmaref	Inupiaq
	St Michael	Yup'ik
	Stebbins	Yup'ik
	Teller	Inupiaq
	Unalakleet	Inupiaq
	Wales	Inupiaq
White Mountain	Inupiaq	
Chugach S.D.	Chenega Bay	Alutiiq
	Tatitlek	Alutiiq
Galena City Schools	Galena	Koyukon
Iditarod Area S.D.	Anvik	Deg Hit'an
	Grayling	Holikachuk
	Holy Cross	Yup'ik
	Lime Village	Dena'ina
	Nikoli	Upper Kuskokwim
	Shageluk	Deg Hit'an
Kashunmiut S.D.	Telida	Upper Kuskokwim
	Chevak	Cup'ik
Kenai Pen. Bor. S.D.	English Bay	Sugcestun (Alutiiq)
	Port Graham	Sugcestun (Alutiiq)
	Tyonek	Dena'ina

DISTRICT	SCHOOL	LANGUAGE
Kuspuk S.D.	Lower Kalskag	Yup'ik
	Upper Kalskag	Yup'ik
	Aniak	Yup'ik
	Sleetmute	Yup'ik
Lower Kuskokwim S.D.	Atmautluak	Yup'ik
	Bethel	Yup'ik
	Chefornak	Yup'ik
	Eek	Yup'ik
	Goodnews Bay	Yup'ik
	Kasigluk	Yup'ik
	Kipnuk	Yup'ik
	Kongiganak	Yup'ik
	Kwethluk	Yup'ik
	Kwigillingok	Yup'ik
	Mekoryuk	Yup'ik
	Napakiak	Yup'ik
	Napaskiak	Yup'ik
	Newtok	Yup'ik
	Nightmute	Yup'ik
	Nunapitchuk	Yup'ik
	Oscarville	Yup'ik
	Platinum	Yup'ik
	Quinhagak	Yup'ik
	Tuntutuliak	Yup'ik
Toksook Bay	Yup'ik	
Tununak	Yup'ik	
Lower Yukon S.D.	Alakanak	Yup'ik
	Emmonak	Yup'ik
	Hooper Bay	Yup'ik
	Kotlik	Yup'ik
	Marshall	Yup'ik
	Mt. Village	Yup'ik
	Pilot Station	Yup'ik
	Pitka's Point	Yup'ik
	Russian Mission	Yup'ik
	Scammon Bay	Yup'ik
	Sheldon Point	Yup'ik
Nome City Schools	Nome	ˆnupiaq
		St. Lawrence Is. Yupik

DISTRICT	SCHOOL	LANGUAGE
North Slope Bor. S.D.	Barrow	Inupiaq
	Anaktuvuk Pass	Inupiaq
	Atkasuk	Inupiaq
	Kaktovik	Inupiaq
	Nuiqsut	Inupaiq
	Point Hope	Inupiaq
	Point Lay	Inupiaq
	Wainwright	Inupaiq
Northwest Arctic Bor.	Ambler	Inupiaq
	Buckland	Inupiaq
	Deering	Inupiaq
	Kiana	Inupaiq
	Kivalina	Inupiaq
	Kotzebue	Inupiaq
	Kobuk	Inupiaq
	Noatak	Inupiaq
	Noorvik	Inupiaq
	Selawik	Inupiaq
	Shungnak	Inupiaq
Pribilof Islands	St. George	Aleut
	St. Paul	Aleut
Southwest Region S.D.	Aleknagik N. Shore	Yup'ik
	Aleknagik S. Shore	Yup'ik
	Clark's Point	Yup'ik
	Koliganek	Yup'ik
	Manokotak	Yup'ik
	New Stuyahok	Yup'ik
	Togiak	Yup'ik
Twin Hills	Yup'ik	
St. Mary's S.D.	St. Mary's	Yup'ik
Tanana City Schools	Tanana	Koyukon (Tanana?)
Yakutat City Schools	Yakutat	Tlingit

DISTRICT	SCHOOL	LANGUAGE
Yukon Flats S.D	Arctic Village	Gwich'in
	Beaver	Gwich'in
	Birch Creek	Gwich'in
	Chalkyitsik	Gwich'in
	Circle	Gwich'in
	Ft. Yukon	Gwich'in
	Stevens Village	Koyukon
	Venetie	Gwich'in
Yupiit S.D.	Akiachak	Yup'ik
	Akiak	Yup'ik
	Tuluksak	Yup'ik

## Elementary School Foreign Language Enrollments 1989-90

STRICT/SCHOOL	FRENCH						JAPANESE						SPANISH						RUSSIAN						FLEX
	1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6	
<b>CECILIANS EAST BOROUGH</b> Sand Point	18	12	15	16	8	7																			
<b>ANCHORAGE</b> Sand Lake							57																		
Steller													18	21	13	18	2								
<b>FAIRBANKS</b> Nordale Elementary																								60	
North Pole Elem.															10	3	3								
Pearl Creek Elem.													3	12	12	11	5								
Weller Elementary										107															
Woodriver Elementary													22	22	22	22	22								
<b>IDITAROD AREA SCHOOL</b> Blackwell School																								5	
<b>JUNEAU</b> Gastineau Elementary							71	71	60	61	42														
Harborview Elem.																								585*	
<b>KENAI</b> Mt. View Elementary			3	5	6															5	5	5	3		
Nikiski Elementary											17														
Nikolaevsk Elem.													19	12	14	12	11	11							
Razdolna Elementary													7		3	3	6	4							
<b>KODIAK</b> Chiniak Elementary																									
<b>KUSPUK</b> Aniak Elementary																									
<b>LAKE &amp; PENINSULA</b> Newhalen School													2												

**\*\*\*STATE OF ALASKA\*\*\***  
**FOREIGN LANGUAGE ENROLLMENTS**  
**1989-90**

Level	Chinese	French	German	Japanese	Latin	Russian	Spanish	FLEX	TOTAL
Elementary	0	92	0	486			480	650	1726
Jr. High	16	371	66	69		55	652	153	1382
H.S. I	44	1279	501	260	59	244	1824		4211
H.S. II	14	795	377	131	14	59	1228		2618
H.S. III		262	132	48	3	28	302		775
H.S. IV & V		145	89	0		16	126		376
TOTAL	74	2944	1165	994	76	420	4612	803	11088

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## Elementary School Foreign Language Enrollments 1989-90

DISTRICT/SCHOOL	FRENCH						JAPANESE						SPANISH						RUSSIAN						FLEX
	1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6	
MAI-SU Finger Lake														25		30	5	51							
SIIKA Verstovia Elementary				2																					
TANANA Tanana City													6	6	6	6									
<b>TOTALS</b>	18	12	18	23	14	7	128	71	60	168	42	17	77	98	80	105	54	66			5	5	5	3	650

\*Students in this FLEX program study Japanese language & culture

### Elementary School Enrollments:

French = 92  
 Japanese = 486  
 Spanish = 480  
 Russian = 18  
 FLEX = 650  
 Total = 1,726

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## Junior High School Foreign Language Enrollments 1989-90

DISTRICT/SCHOOL	CHINESE		FRENCH				GERMAN				JAPANESE			SPANISH				RUSSIAN				FLEX	
	I	II	I	II	III	IV/V	I	II	III	IV/V	I	II	III	I	II	III	IV/V	I	II	III	IV		
<b>KAILBELT</b> Anderson																							13
<b>SIIKA</b> Blatchley Jr. High				8							37			20									
<b>SOUTHEAST ISLAND</b> Port Alexander														5									
<b>VALDEZ</b> Gilson Jr. High							10							10									
<b>YUKON FLATS</b> Northern Lights							NA							NA									
<b>TOTALS</b>	16		256	115			55	11			69			513	139			41	14			153	

**Junior High Enrollments:**

Chinese = 16  
 French = 371  
 German = 66  
 Japanese = 69  
 Spanish = 652  
 Russian = 55  
 FLEX = 153  
 Total = 1,382

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## High School Foreign Language Enrollments 1989-90

DISTRICT/SCHOOL	CHINESE		FRENCH				GERMAN				JAPANESE			SPANISH				RUSSIAN				LATIN			
	I	II	I	II	III	IV/V	I	II	III	IV/V	I	II	III	I	II	III	IV/V	I	II	III	IV	I	II	III	
YAKUTIA CITY Yakutat High																									
YUKON FLATS Fort Yukon High																									
Northern Lights High															2										
Private School: Monroe Catholic Sch.			14								2			18	27			8							
TOTALS	44	14	1279	795	262	145	501	377	132	89	260	131	48	1824	1228	302	126	244	59	28	16	59	14	3	

High School Totals:

Chinese = 58  
 French = 2,481  
 German = 1,099  
 Japanese = 439  
 Spanish = 3,480  
 Russian = 347  
 Latin = 76  
 Total = ~~7,098~~  
 7,980

K-12 Totals:

Chinese = 74  
 French = 2,944  
 German = 1,165  
 Japanese = 994  
 Spanish = 4,612  
 Russian = 420  
 Latin = 76  
 FLEX = 803  
 Total = 11,016

ATTACHMENT C

STEP Program  
1990 - 1991

Distance Learning Program  
Fall 1991

## DISTANCE LEARNING A NEW APPROACH IN FOREIGN LANGUAGE LEARNING IN ALASKA

Educational Service District 101 of Spokane, Washington, has been offering Japanese, Spanish and Russian language classes for two years in the Pacific Northwest, including Alaska. STEP (Satellite Telecommunications Educational Programming) classes are broadcast live with one-way video and two-way audio hookups. Telephones allow students to communicate during the class with the teacher. Students enrolled in each class may be from very small schools in Alaska, Washington, Oregon, Idaho or Montana.

Tests, quizzes and homework are sent to the students through the mail. These materials are returned to STEP for grading, but school districts assign a final letter grade and credit for the classes. The use of FAXes for sending and receiving homework will be used next school year.

Tutors are available at night, via phone (800) numbers, for students to practice their oral language skills and to get help with homework.

A classroom monitor is an important part of the management of these classes. The monitor ideally is a language instructor who not only serves as the classroom facilitator but also learns the language with the students. However, most monitors do not have these specific skills. It is important for the monitor to be a motivator, someone who can spend time trying to locate native speakers or cultural presenters and one who can find additional materials to help maintain interest.

After school contact by the students with STEP tutors is important. Many schools and monitors make this contact a requirement of the course.

In 1990 - 1991 districts offered Japanese I & II, Spanish I & II and Russian I. Enrollments for these classes are on the following page.

In the fall of 1991 districts offered Japanese I & II, Spanish I & II and Russian I & II. Enrollments for these classes also follow.

**STEP Programs**  
**1990-1991**  
**Foreign Language Enrollments**

District/School	Japanese			Spanish			Russian			Total
	I	II	III	I	II	III	I	II	III	
<u>Alaska Gateway:</u>										
Eagle							2			2
<u>Aleutians East Bor.</u>										
False Pass				7						7
Sand Point				1						1
<u>Copper River</u>										
Glennallen High	1			1						2
Kenny Lake High				8						8
<u>Fairbanks North Star</u>										
Ben Eielson High	6									6
<u>Galena City Schools</u>	4			2			2			8
<u>Iditarod Area</u>										
Blackwell							4			4
<u>Juneau Borough</u>										
Juneau High							7			7
<u>Kenai Pen Bor</u>										
Homer High	5	3								8
Kenai Central High					1		1			2
Nikiski High										
Ninilchik							1			1
Seward High	10	5					6			21
Skyview High	8									8
Soldotna High ?										
Susan B. English	1						4			5
<u>Klawock City Schools</u>				5	4					9
<u>Kodiak Port Lions</u>	14									14
<u>Lake &amp; Peninsula</u>										
Port Heiden				2						2
Port Alsworth				4						4
<u>Mat-Su Borough SD</u>										
Colony Middle	14						15			29
Palmer Middle	8									8
Palmer High	4									4
Wasilla Middle	14						14			28
<u>Nenana City High</u>	6			5	8		8			27
<u>Skagway High</u>				6	6					12
<u>Southeast Island</u>										
Hobart Bay				7						7
Thorne Bay	4									4
<u>Unalaska High</u>							1			1
<b>TOTALS</b>	<b>99</b>	<b>8</b>	<b>0</b>	<b>48</b>	<b>19</b>	<b>0</b>	<b>65</b>	<b>0</b>	<b>0</b>	<b>239</b>

Distance Learning Program  
Fall '91  
Foreign Language Enrollment

DISTRICT/SCHOOL	SPANISH		JAPANESE		RUSSIAN		TOTAL
	I	II	I	II	I	II	
<b>Alaska Gateway</b>							
Eagle Community School	1					1	2
Tok					1		1
<b>Aleutians East</b>							
Cold Bay	7						7
Fase Pass (STEP)	2	3					5
King Cove					5		5
Sand Point (STEP)		1	3				4
<b>Copper River</b>							
Chisochina			5	2			7
Glennallen	3	1	3				7
Kennv Lake (STEP)	2	7			5		14
<b>Dillingham Schools</b>							
Dillingham			4		7		11
<b>Fairbanks North Star Borough</b>							
Ben Eielson (CCS STEP)				2			2
<b>Galena Schools</b>							
Galena (STEP)			4	1			5
<b>Hoonah Schools</b>							
Hoonah Secondary	1						1
<b>Kake City Schools</b>							
Kake High School	2				5		7
<b>Kenai</b>							
Skvview High School			15	4			19
Soldotna High School			11	1			12
Susan B. English (STEP)	5		3			2	10
<b>Kodiak</b>							
Ouzinkie			1		1		2
Port Lions (STEP)						7	7
<b>Kuspuk</b>							
Aniak High School					2		2
George Willis		1					1
<b>Lake and Peninsula</b>							
Levelock					6		6
Newhalen			6				6
Pilot Point	1						1
Port Heiden (STEP)					2		2
<b>Lower Kuskokwim</b>							
Akula Eliinaurvik			1	1			2
Bethel High School			8				8

DISTRICT/SCHOOL	SPANISH	JAPANESE	RUSSIAN	TOTAL			
<b>Mat-Su</b>							
Colony High School		21	7	17	7	52	
Colony Middle		8		11		19	
Glacier View		19	13			32	
Houston (Big Lake)	16	2	10	3		31	
Palmer High (STEP)			38			38	
Palmer Junior Middle				10		10	
Susitna Valley		6				6	
Wasilla High (STEP)				64		64	
Wasilla Middle (STEP)			3	10		13	
<b>Nenana City Schools</b>							
Nenana High School	2	2	1		1	6	
<b>Northwest Arctic</b>							
McQueen (Kivalina)				3		3	
<b>Southeast Island</b>							
Howard Valentine				3		3	
Port Alexander			3			3	
<b>Unalaska Schools</b>							
Unalaska			5		1	6	
<b>Wrangell</b>							
Wrangell Middle/High	8				7	15	
<b>Yakutat</b>							
Yakutat Jr/Sr High School					1	1	
<b>TOTALS</b>	<b>50</b>	<b>23</b>	<b>172</b>	<b>34</b>	<b>161</b>	<b>18</b>	<b>448</b>

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During a panel discussion at the 1991 AFLA Conference in Anchorage, a four person panel composed of Akira Yoshida, Japanese language instructor from STEP, Annette MacDonald, STEP project facilitator from Nenana City Schools, Yasuko Lehtinen, Japanese language facilitator from Soldotna High School and Linda Soriano, director of curriculum, Mat-Su Borough Schools, gave personal testimony about distance learning in their schools.

Annette MacDonald of Nenana spoke highly of the program. She indicated that Spanish and Russian classes would not be available at her school if it were not for STEP. As a facilitator, she stressed the importance of making a contract with the students, providing motivation and requiring students to contact the tutors after hours. She indicated that the STEP program provided unique opportunities for the students as they are able to meet other students from the Pacific Northwest. In addition, the program provides access to cultural activities that even a regular classroom teacher seldom has time to develop.

Yasuko Lehtinen tutors her students each day. She also provides an additional thirty minutes of activities each week. She is beginning a sister-city program with Japan in November.

Linda Soriano has found the STEP program to fill an important need for foreign language classes in her district. Facilitators in the Japanese and Russian classes speak the language. Classes are offered at both the middle school and high school levels. Although the classes are college level work, most of the students handle the classes well, especially with supportive facilitators.

Dr. Soriano is considering distance learning for elementary classes as the ideal way to have language programs at this level, provide a way for the classroom teacher to learn the target language, and deliver a good program for about 65% of the cost of regular foreign language classes.

During a visit to both middle school and high school Japanese language programs in the Mat-Su Borough School District in February, 1991, I found students to be highly motivated and able to understand and use Japanese to an extent I didn't think possible after such a short time of instruction.

In 1991 the National Council of State Supervisors of Foreign Languages developed a position paper with guidelines for Distance Learning in Foreign Languages. Following is a Position Statement, guidelines for programs and characteristics of effective programs.

## NCSSFL

### POSITION STATEMENT ON DISTANCE LEARNING IN FOREIGN LANGUAGES

Foreign language educators recognize the rapid growth and contributions of foreign language distance learning programs. Their concerns are:

- \* *The need for distance learning*
- \* *Involvement of foreign language specialists in program design and implementation*
- \* *Qualifications of the distance learning teachers and on-site facilitators*
- \* *Appropriate use of technology*

In this position statement, distance learning refers to instruction that relies on the use of telecommunications, rather than an on-site teacher, as the major delivery system for foreign language instruction.

This statement briefly outlines guidelines from specialists in foreign language education who work for state education agencies in the United States. The accompanying documents (*Guidelines for Foreign Language Distance Learning Programs* and *Characteristics of Effective Foreign Language Distance Learning Programs*) may be useful to anyone responsible for selecting and implementing distance learning programs.

- \* *The need for distance learning*

Distance learning classes should be used only when qualified teachers who are proficient in the target language(s) are not available or when qualified teachers want to enrich their programs. For example, distance learning might be a way to offer foreign language instruction in areas of population sparsity or when there are small numbers of potential students.

- \* *Involvement of foreign language specialists in program design and implementation*

The expertise of the specialist is needed when considering curriculum, methodology, policies, and mandates. For distance learning to be a viable alternative to conventional classroom instruction, it must be consistent with current research and practice which focuses on developing the learner's language proficiency. Proficiency, what the learner can do with the language rather than what he or she knows about it, is the major principle around which today's foreign language teaching and curricula are organized. Distance learning programs must, therefore, provide a mechanism for a major portion of class time to be devoted to meaningful language use and practice and to authentic communication.

\* *Qualifications of the distance learning teachers and on-site facilitators*

The distance learning teacher should be an experienced master teacher with proven proficiency in the target language. The classroom facilitator should participate in appropriate in-service and should have a working knowledge of the target language or should be committed to learning the language.

\* *Appropriate use of technology*

It is essential that technology be at the service of communication (i.e., acquisition of skills) and not an end in itself. The electronic technology in foreign language distance learning programs should allow for interactive instructional activities (i.e., one-way video and two-way audio or two-way audio-video). Live interaction is essential to quality foreign language teaching and learning.

The National Council of State Supervisors of Foreign Languages (NCSSFL) recognizes the potential of distance learning to overcome obstacles of distance, time, and human and material resources that limit access to foreign language learning opportunities. However, if the purpose of a distance learning program is to teach foreign language, then the program must provide instruction that fosters creative interaction both among and between learners and with a native or near-native speaker of the language. This interaction should occur in a range of contexts likely to be encountered in the target culture. In summary, when school districts choose distance learning programs due to the limited resources as described above, NCSSFL encourages selection of materials and opportunities which are designed to meet the goals of quality foreign language education.

## NCSSFL GUIDELINES FOR FOREIGN LANGUAGE DISTANCE LEARNING PROGRAMS

1. Foreign language distance learning programs shall be approved by and under the supervision of the state education agency (instruction and curriculum section) or other program-approval authority.
2. The state education agency foreign language specialist (or designated foreign language educator, if there is no state agency specialist) shall be involved in the approval process.
3. An annual approved application will be required of all elementary schools with mandated foreign language programs and secondary schools that utilize foreign language distance learning programs as part of the course offering for which students may earn high school credits.
4. Application forms must include attachments documenting the need for a foreign language distance learning program.
5. Application forms must include a local education agency plan for use of available resource persons (native speakers and others proficient in the target language and/or knowledgeable of target cultures) and a local education agency plan for involving students in extracurricular foreign language festivals, competitions, cultural events, and other activities.
6. All foreign language distance learning program sources must provide to the state education agency foreign language specialist the following:
  - \* program schedule
  - \* program goals and objectives
  - \* curriculum guide
  - \* samples of daily lesson plans
  - \* sample copies of tests, quizzes, instructional games, drill and practice sheets, and other printed materials
  - \* list of textbooks and supplementary materials to be used by classroom facilitator and students
  - \* newsletter
7. See list of *Characteristics of Effective Foreign Language Distance Learning Programs* for additional recommended guidelines.

## CHARACTERISTICS OF EFFECTIVE FOREIGN LANGUAGE DISTANCE LEARNING PROGRAMS

1. Foreign language distance learning programs offer at least two levels of each foreign language.
2. Foreign language distance learning programs are interactive (two-way audio and video or two-way audio and fax or computer terminal for interactivity) in the foreign language.
3. Foreign language distance learning classes are limited to no more than 10-15 students or interaction with groups of students is with groups of 12 or fewer students.
4. The program offers a variety of instructional activities to include listening, speaking, reading, and writing skills, as well as social and cultural information.
5. The program provides frequent (daily, if possible, but at least 2-3 times each week) oral interactions between each student and an adult proficient in the target language (i.e., a certified foreign language teacher, a native speaker, or other individual with training in interactive teaching/learning techniques).
6. There is immediate feedback on student oral performance. Program source grades and returns student work (tests, assignments, projects, etc.) within 7-10 school days.
7. Program source is extremely well-organized so that classroom facilitators and students are informed of scheduled activities well in advance. A calendar of lesson objectives, test dates, activities, etc., is printed prior to each semester.
8. Text and printed materials correlated with the distance learning class are used for review, drill, practice, and homework to strengthen the concepts being taught.
9. In addition to all program printed materials, program source provides classroom facilitators recent research on foreign language learning and foreign language teaching methodology.
10. Program source directly involves all schools and students by providing a vehicle for networking with each other and with program source.
11. Each distance learning class is formally evaluated each year. Program source provides data on program effectiveness.
12. The distance learning teacher is an experienced master teacher with proven proficiency in the target language.
13. The program source provides in-service training in course organization, classroom management, and technical aspects of the program for classroom facilitators.
14. Each distance learning class has a classroom facilitator who is a certified teacher (preferably in another foreign language or a related field).
15. Classroom facilitators have a working knowledge of the foreign language or are committed to learning the language (with students and/or through college/university classes).
16. School schedule coincides with program schedule.
17. Local education agencies have the facility and permission to tape programs for repetition and reinforcement of instruction.

## ISSUES FACING DISTANCE LEARNING:

Although many schools are finding this delivery system for foreign language teaching to be very beneficial, there are some major issues facing the field. These include:

**Teacher certification across state boundaries** is a problem that can be complex. For example, does the Japanese I language teacher for the ED101 STEP program need to be certified in Alaska? If so, how can he or she become certified? How can we assure that teachers have the skills and proficiency to be language teachers and be able to use this medium well?

**Program facilitators** are a critical part of the delivery system. Should the facilitators be certified teachers or can any adult school employee be used as the facilitator?

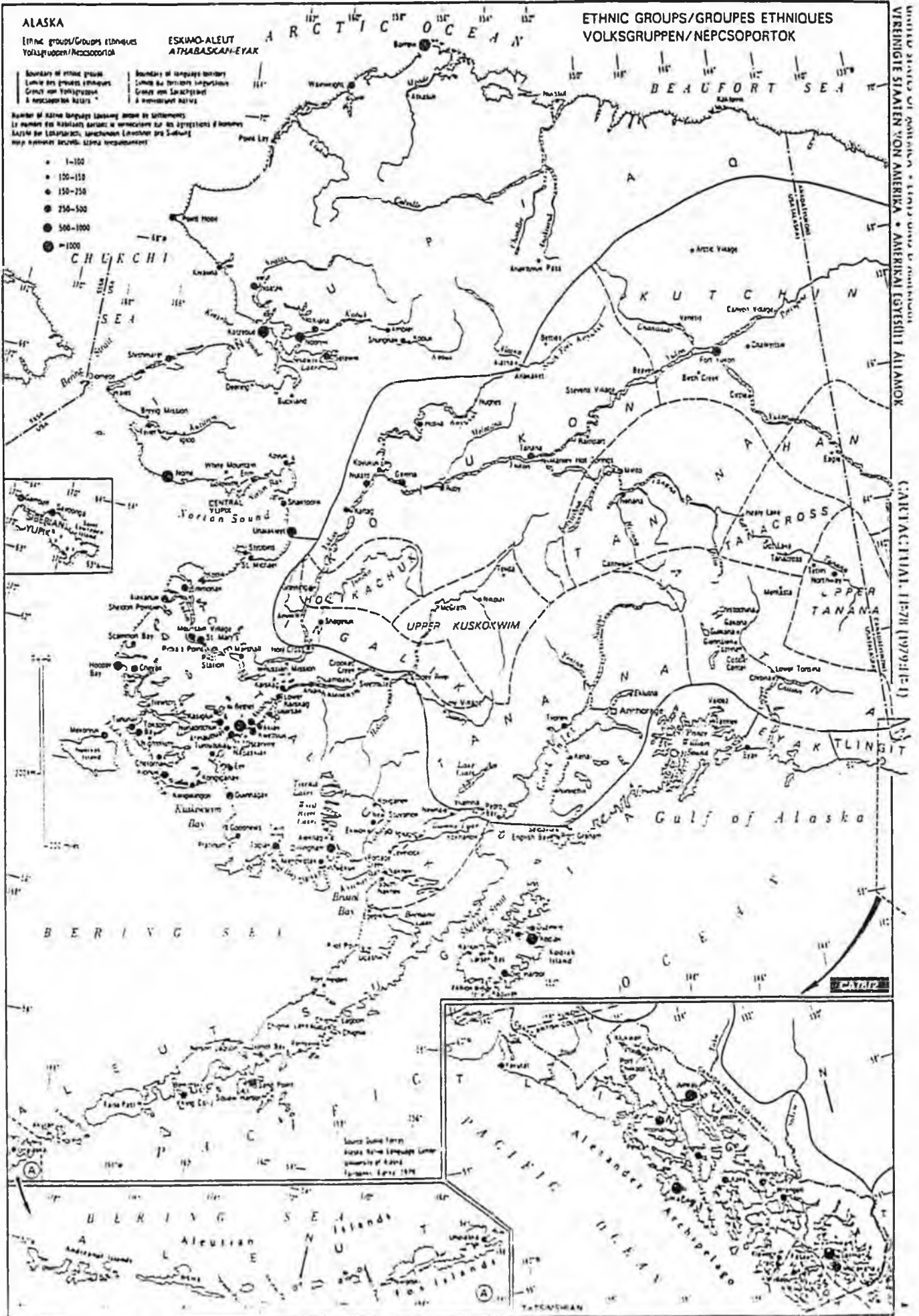
**Will school districts utilize this delivery system in the long-run?** Presently, many school use the STEP program because they receive funds from the STAR SCHOOLS project or have gotten up-front money from other state grant programs. Will districts allocate general fund resources to continue these programs?

**Procedures to accredit distance-learning programs need to be developed and adopted.** Small rural schools in Alaska are using STEP language programs to fulfill a accreditation requirements. Can these programs be approved by the Northwest Association for Accreditation of High Schools?

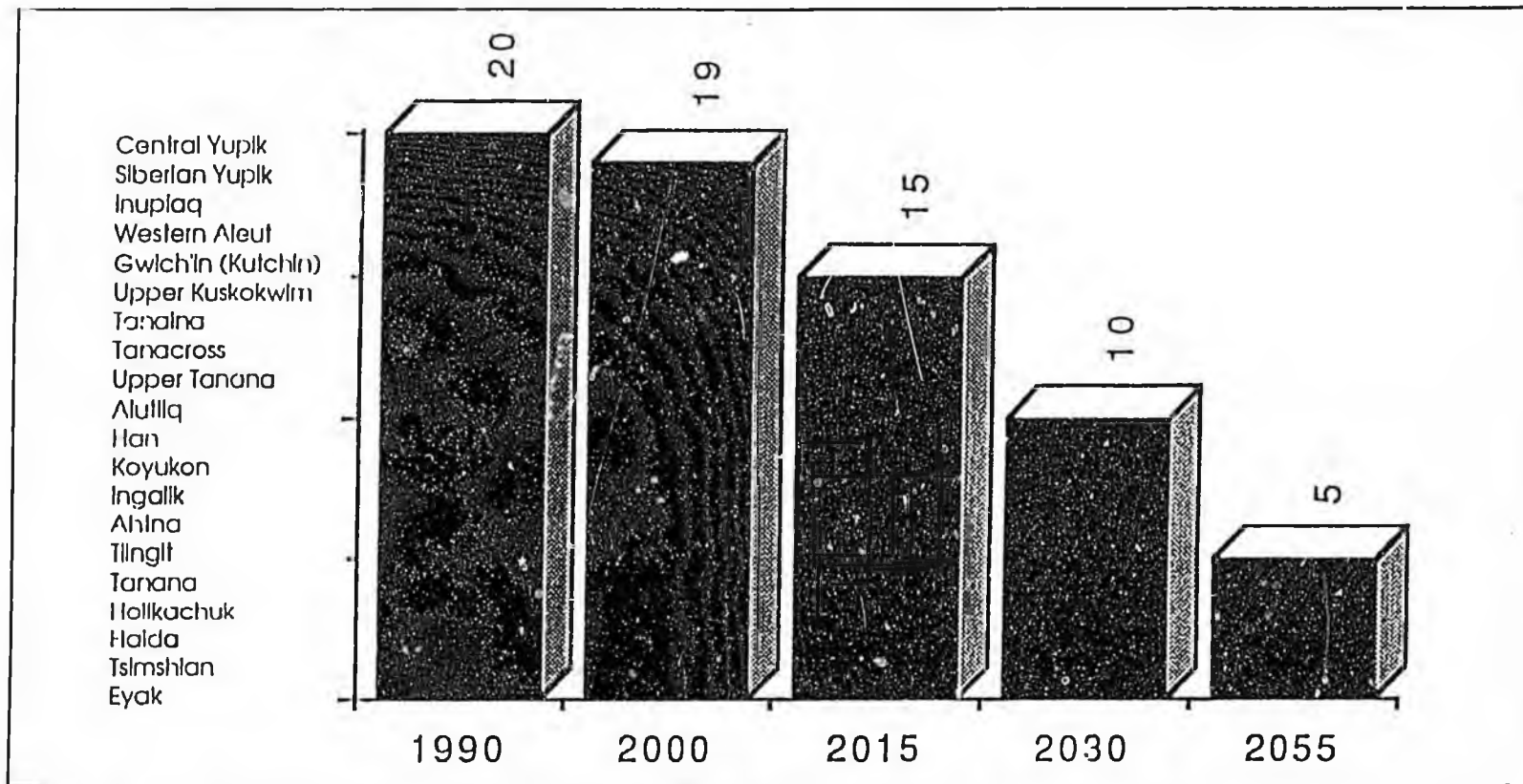
Although the **costs of the programs** may decrease over the next several years because of increased student enrollments, districts must also pick up the costs of programs from general fund money. Will they opt to do so?

**Scheduling** is also an issue as there are two time zones in the area served by ED 101, STEP programs. Schedules are most often made for the convenience of large groups of students in Washington, Oregon or Idaho or Montana rather than Alaska. Alaskan schools must often attempt "to fit" the live classes into their schedules or use tapes of the broadcasts.

For additional information regarding distance learning in foreign languages, please contact Mike Travis at 465-2970.



## Languages in Peril



Not allowing for miracles, Eyak will probably not survive this century; Alaska Tsimshian, Alaska Haida, Hollkachuk, and Tanana will probably be extinct by 2015; and Tlingit, Ahtna, Ingallk, Koyukon and Han will probably be extinct by 2030. Furthermore, Alutliq, Upper Tanana, Tanacross, Tanalna and Upper Kuskokwim have an extremely doubtful future . . . not allowing for miracles or other radical changes, they will probably be extinct within a lifetime, by about 2055. By that year, then, probably only five of the twenty Alaska languages will still be spoken . . . Western Aleut . . . Kutchin . . . Inupiaq . . . Central Alaska Yupik and Siberian Yupik . . .

Dr. Michael Krauss  
 Alaska Native Languages: Past, Present and Future  
 Alaska Native Language Center Research Papers - 1980  
 University of Alaska Fairbanks

## Last Eyak understands true meaning of eulogy

By CHARLES WOHLFORTH  
Daily News reporter

Only one person at Sophie Borodkin's funeral potlatch could understand the eulogy that was spoken in her native language. That was Borodkin's 73-year-old sister, Marie Smith, the only full-blooded Eyak left living, and the last Native speaker of the unique Eyak language since her sister died a week ago in Cordova.

Smith asked Michael Krauss, the University of Alaska linguist who has learned her language and read the Eyak eulogy, to translate for the rest of the people at the potlatch Thursday.

"There is one other person who speaks Eyak, but he is not an Eyak," Smith said Sunday. "It was a wonderful eulogy."

Borodkin, 80, died after a long illness, leaving a sense of disappearing history along with the grief felt by

her friends. She was one of the last links remaining to a culture that was already dying when she was a little girl.

"She was always talking about the way things used to be," said Agnes Nichols, an old friend. "She made the best seal oil I ever tasted."

"I can tell you she was a very wonderful person, and whenever we wanted to find out what we had to do for a special occasion in the church, or even cooking something, she would always tell you," said Barbara Olsen. "She wanted to pass on the traditional ways."

"We lost a lot of history when she died. A lot. She sure had a lot of stories to tell."

The Eyaks, people of the Gulf of Alaska coast from Prince William Sound east to Yakutat, apparently broke from the Interior's Athabascans around 1500 B.C., the Alaska Native Lan-



AP Wire photo

Sophie Borodkin

guage Center's Krauss has written. They may never have numbered more than hundreds, but the Eyaks' language and culture evolved in isolation for thousands of years until it became sharply different from Athabaskan, Tlingit and Aleut — the more numerous peoples living on

PK 500 Back Page, EYAK

## EYAK LANGUAGE: Lone Native speaker works to keep tongue from disappearing

Continued from Page A-1

each side.

But with the arrival of Russian invaders in the 18th century, and possibly with incursions by Aleuts and Tlingits before that, the Eyaks went into decline, said James Kari, also of the language center. Disease and alcohol brought by whites at the end of the 19th century killed off many more Eyaks, and intermarriage with other peoples diluted their culture further.

By 1905, only 50 Eyaks remained, according to a reference. And their children

went to white schools where speaking the language was forbidden, Nichols said.

"They were punished if they did," she said. "So when they came home they weren't interested in it anymore."

But Borodkin and Smith grew up in a family where the language never died.

"She only went to school three years, and then she said she was too busy for it and she came home and married young and raised her family," Nichols said. "The race was diluted, and the language wasn't spoken anymore. But these two kept it

alive."

"We weren't allowed to speak it in school, or near school," Smith said. "My mother and dad were alive, and we always spoke it at home."

Smith has lived in Anchorage the last 19 years, but she didn't stop speaking her native tongue.

"We talked on the phone a lot together," she said.

In recent years, interest in the disappearing language and culture renewed, partly owing to Borodkin's warm and expansive personality. Friends said she was so popular in Cordova that when

her age and illness with cancer made it too difficult for her to gather subsistence foods, her freezer always stayed full with gifts from others.

"She always had a pot of tea. Her home was always warm and welcoming," Nichols said. "She was almost blind — she could just see shadows — but she loved to go to rummage sales. Somebody would go and pick her up and describe what was on the table, and she'd buy."

Krauss wrote a typescript Eyak dictionary, which Borodkin kept by her

side, and he learned to speak the language fluently, although at the potlatch last week he was occasionally corrected by Smith. His work is part of the center's efforts to record Alaska's disappearing languages.

"Right there in Anchorage, the upper Cook Inlet Dena'ina is in the same shape," Kari said.

"It's just like Aleut," said Olsen. "If people don't start to speak it, it's going to die out, too, even though there are a lot of Aleuts around here. I understand it but I don't speak it. My grandchild-

ren don't understand it." But the last full-blooded Eyak hasn't given up. Smith said she recently started teaching Eyak to her granddaughter.

"It's going good," she said. "We only had a two-day session. I'm going work for word now. I had her write the words she wanted to learn. Simple things, like 'fire.' And she learned 20 words in just two days. It's a wonderful thing."

"I'm trying my darnedest not to let it die. My granddaughter is going to carry it on."

# Indian Nations at Risk: An educational strategy for action

BY WILLIAM DEMMERT

Indian nations are considered to be at risk for the following reasons: schools have failed to educate large numbers of Indian students and adults; the language and cultural base of American Natives are rapidly eroding; the diminished lands and natural resources of the American Native are constantly under siege; and Indian self-determination and governance rights are challenged by the changing policies of the administration, Congress, and the justice system.

These are Americans with a language and cultural base found in no other part of the world. They cannot go to Europe, Asia, Africa, or other old world nations to recapture the essence of their history. Their past is here, their languages are here, their ancestors are here, their cultural roots are here.

During the past 20 years, Indian educators have had a unique opportunity to demonstrate a wide variety of educational programs for Indian and Alaska Native children. They have had resources to plan, implement, and sometimes evaluate the kinds of programs that they thought would work with Native children. They have organized schools around more traditional guidelines by bringing in parents, elders, and the arts (dancing, music, and visual arts). They have developed and tried curriculum and teaching strategies that focused on Native perspectives and experimented with different learning and teaching styles. They have even tried to modify the physical and intellectual environment of the schools, educating Native students so that the educational experience became more comfortable (environmentally and academically more challenging).

Community ownership and control became a reality in some communities. The idea of parental participation was implemented, and its importance later reinforced by research. Indian communities and educators learned what it would take to turn the educational levels of Indian children around so that they could develop the intellectual skills that traditional public schools would not or could not promote. The Indian Education Act of 1972 (as amended) and other additions to education legislation, specifically for the Indian community, have been instrumental in providing this opportunity.

The practical experiences of the Native community has meshed well with the research findings on effective schools. Experience has identified practice and theory that works. The Native community has even demonstrated that some of their traditional ideas work in the modern setting. (When I was about 10 and my sister was about 8 our grandmother stopped us at play one day and asked whether we had eaten lunch yet. We replied that we had not. In her broken English she told my sister that she needed to take time to build a strong body while she was young for it would influence how strong her own children were when they were born.)

We are entering a new era in the process of education for the American Indian and Alaska Native. We have had the opportunity to try

program options we believe in—some have succeeded, other ideas have been abandoned. We are ready to implement what we have learned on a broad scale. The numbers of Indian teachers and administrators has increased to the point that they will influence what a school does to and for Native students. Where the Native administrators or teachers have developed a majority or strong minority they have caused change that has improved the academic performance of Indian children. The Indian Nations At Risk Task Force, which presented its findings this past summer, believed that schools serving Native children have a responsibility to make changes to allow those students to develop their academic skills.

## National Education Goals

Our task force devised 10 national education goals for American Indians and Alaska Natives that mesh with the President's six national education goals. That is politically important if they are to be supported by this administration. The goals are the following:

- Better early childhood education;
- \* • Respect for Native languages and cultures;
- Improved literacy;
- Higher student academic achievement;
- Increased high school graduation;
- Culturally aware school personnel;
- Safe, alcohol-free, and drug-free schools;
- Improved access to adult education and lifelong learning;
- Restructured schools to meet students' needs;
- Opportunity for parental, community, and tribal partnerships;

In addition, the task force developed a set of strategies for reaching the 10 national goals and for implementing the recommendations. The strategies include the following:

1. Develop comprehensive education plans that bring together federal, state, local, and tribal resources.
2. Develop partnerships among schools and parents, tribes, universities, business and industry, and health and social services agencies.
3. Develop parent-based, early childhood education programs that are culturally, linguistically, and developmentally appropriate.
4. Require schools to promote students' tribal language and culture.
5. Increase the number of trained Indian educators and other professionals, and improve the quality of instruction.
6. Strengthen tribal and Bureau of Indian Affairs colleges to prepare students for higher levels of academic success.
7. Create mechanisms that will hold local, tribal, state, and national officials accountable for achieving the goals.
8. Foster understanding of the relationships between tribes and all levels of government.

*William Demmert, C.A.S. 71, Ed.D. 73, co-chaired the Indian Nations At Risk task force, and was an official delegate to the recent White House Conference on Indian Education. He has served as deputy U.S. commissioner of education, director of education for the Bureau of Indian Affairs, and commissioner of education for Alaska. He is currently a visiting professor of education at Stanford University.*

## Recommendations for Partners

Parents are asked to take responsibility for being their children's most important teacher, for becoming active in school and political activities to ensure that schools meet expectations and that proper attention is paid to improving schools and schooling, and for developing parenting skills that promote success in schooling.

School officials and educators are asked to promote and maintain high expectations for all students to make the curriculum challenging, make schools safe and comfortable places to be, and to incorporate other findings from the research base on school improvement.

Tribal governments and Native communities are asked to pursue intellectual, cultural, social, spiritual, and physical development of all children and adults as tribal priorities. They are asked to participate in the development of educational plans in partnership with schools and other agencies, and promote tribal and community responsibility and accountability for the education of all students.

Local governments and schools are asked to remove social and political barriers that prevent Natives from full participation in the educational process. They are also asked to use textbooks and other library and learning resources that provide contemporary and historical information on American Natives from a variety of perspectives (including the Indian perspective).

State governments are asked to help local districts, tribal governments, and parents develop comprehensive educational plans to meet the educational needs and to improve the academic achievement of Native students. They are asked to provide funding and technical assistance to local schools for incorporating early childhood education principles in the primary grades and for programs that focus on linguistically, culturally, and developmentally appropriate curricula. They are also asked to support Native languages and language teachers with legislation.

The federal government is asked to do various things that focus on systematic educational reforms; priorities for additional funding; and priorities for research, statistics, and evaluation.

Among the most important recommendations are those that focus on comprehensive educational planning from schools and state departments of education; funding for school facilities; additional funding for early childhood education, Indian community colleges, and undergraduate and university students; and changes in federal legislation that would allow permanent funding of programs that work—an opportunity to institutionalize those things that have proven to be successful over the past 20 years.

Continued on page 12

# Kodiak offers Native course as foreign language study

KODIAK (AP)—The Kodiak Island Borough School District is experimenting this semester with teaching Alutiiq, approaching it as a foreign language.

Kodiak High School and village schools in Akhiok and Old Harbor have added pilot social studies courses called "Alutiiq Studies," which organizers hope will become a curriculum fixture.

The program is funded by an \$80,000 federal grant obtained by the Kodiak Area Native Association.

"Ironically, even the Native kids would have to learn their Native language as a foreign language," said Philomena Knecht, Alutiiq curriculum specialist for KANA.

"I found out that they couldn't fund a language program here through the usual grants, which are bilingual grants, because these kids' first language is English."

Knecht said bilingual education programs don't aim to teach a second language, but to bring speakers of those languages up to speed in English.

She began looking for grant money at the request of former KANA President Gary Arenson.

"He couldn't understand why it wasn't being taught in the schools," Knecht said.

In November, KANA was awarded a grant from the Office of Indian Education, a division of the U.S. Education Department.

Only then did Knecht discover what a long shot her proposal had been, she said. "I didn't realize it at the time that they only award two of them in the country," said Knecht.

KANA and the district moved to implement the course for this spring semester. The district hired teacher Judy Fulp to teach the social studies side of it and KANA hired Florence Pestrikoff to teach the language.

In the two villages, teachers simply adopted the course into the day's studies.

Fulp and Pestrikoff said they have much more material than time to teach it. In addition to language, they cover the history and culture of Native Alaskans.

"I think it's the first time Alutiiq language has been taught like this, along with the culture, ever in Kodiak," said Fulp. "They teach Native languages around the state, but this is more state of the art."

The course uses interactive video and computers to teach the language. Pestrikoff also uses a method called Total Physical Response, in which students are immersed in the language.

"I don't speak English when I'm teaching the class, just Aleut," she said. "I do motions, gestures—I think it's a good way to go."

Pestrikoff, whose first language also is English, said her Alutiiq was a little rusty.

"It takes a little while to arrange the sounds in my mind to be able to speak it," she said.

She picked up Alutiiq from her parents many years ago.

"The reason they didn't speak Aleut or have me learn Aleut was because they got punished in school," she said. "They couldn't speak Aleut in the school, but they

spoke Aleut in the home as children."

Knecht said the pilot program in the villages has had 100 percent student participation, but the Kodiak program got off to a shakier start. By the time KANA learned it had the grant, high-schoolers already had a course schedule for the semester.

The 13 students now enrolled moved recently to Kodiak or had dropped other courses.

That has made one of the pilot program's goals difficult to obtain: finding out how many students would be interested in such a class and seeing how they respond to the material.


There is enough grant money, however, to teach the course another semester, and Knecht hopes the district will agree to do that.

She says the class is nearly college level and is important in challenging students.

"Native kids in Alaska score on an average three points below other Native Americans in achievement tests," she said. "They're at a real disadvantage because non-Native Alaskans tend to have three to five years more education than the average adult in the Lower 48."

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**Lawrence Fanning, Editor and Publisher 1987 to 1971**  
 Founded in 1948 by Norman C. Brown

## Native languages

### *Schools can be part of solution*

Studying Aleut or Tsimshian in school is not the same as speaking Aleut or Tsimshian at home. We have only to look at Latin to know that teaching a language is not the same as keeping a language alive.

But not all Aleuts or Tsimshians still speak their language well enough to pass it on at home. Only two of Alaska's 20 Native languages are still spoken by children. The rest are dying.

That is why Republican Rep. Georgianna Lincoln's Native Language Education Act deserves support. The act would require school districts with majority-Native enrollments to teach the local language if the community wants it taught.

Can schools take the place of parents in preserving a language? No. But if Alaska Natives want to keep their languages from dying, schools can — and should — help.

It is only right that schools try to be part of the solution. After all, if many Natives now find their languages irrelevant, schools bear a good share of the blame. They taught previous generations of Natives not to speak their own language.

But the education bill could backfire if schools force language instruction on Natives, like outsiders forced English on them in the past. So Rep. Lincoln's bill rightly leaves the decision to the villages. It requires districts to set up language curriculum advisory boards to decide whether the local language should be taught.

Self-determination gives villagers a stake in the language program. It discourages the temptation to turn responsibility entirely over to schools. Enthusiasm at the local level is the most hopeful sign that — given enough support — Alaska's rich languages may yet survive.

Rep. Lincoln's bill is no panacea. Anyone who's taken French or Spanish in school knows the result is not always fluency. But, like a federal bill being shepherded by Sen. Frank Murkowski (which could provide welcome funding), the Native Language Education Act would do more than teach a language. It would send a message that Native languages are worth saving.

## The World's Languages in Crisis

Michael Krauss, University of Alaska Fairbanks  
for Symposium: Endangered Languages and their Preservation,  
Meeting of the Linguistic Society of America, Chicago, Jan. 3, 1991

The Eyak language of Alaska now has two aged speakers; Mandan has 6, Osage 5, Abenaki-Penobscot 20, and Iowa has 5 fluent speakers. According to counts in 1977, already 13 years ago, Coeur d'Alene had fewer than 20, Tuscarora fewer than 30, Menomini fewer than 50, Yokuts fewer than 10. On and on this sad litany goes, and by no means only for Native North America. Sireniki Eskimo has 2 speakers, Alnu is perhaps extinct. Ubykh, the Northwest Caucasian language with the most consonants, 80-some, might be considered extinct with the death of Mr. Tefvik Iesenç. Here we might be accused of jumping the gun again, prematurely announcing the extinction of a language, since -- as I heard somewhere -- two or three more speakers of Ubykh had reportedly been found.<sup>1</sup> But what difference does it make in human history that a language became extinct in 1999 instead of 1989? What difference does it make if the youngest speaker is 90 or in fact 97? Only 81 years in the date of the inevitable extinction of the language, a mere moment in human history (though a crucial moment for linguists today -- a subject to which I'll return).

Speaking of language endangerment properly calls for comparison with endangered or threatened species in biology -- to this I shall also return. For language we need our own definition of terms. Languages no longer being learned as a mother-tongue by children are beyond mere endangerment, for, unless the course is somehow dramatically reversed, they are already doomed to extinction; let us say technically to be defined as "moribund." (There is an important difference here from biological extinction, because language is potentially revivable, as shown by the case of Hebrew, under certain conditions, to which we shall return.) Not counting the languages already known to have become extinct -- that is yet another question, which we shall *not* get into -- the question for us here is how many languages still spoken today are no longer being learned by children, are no longer viable, so definable as moribund, thus to become extinct during the century nearly upon us?

<sup>1</sup>Except for the case of Eyak, which I can personally confirm, many of the statistics, large and small, in this presentation are but reports or estimates; I trust it will be obvious that any imprecision in the present figures should in no way detract from the basic point of their shocking significance.

Statistics on language viability are very hard to come by. This is partly because in some parts of the world we hardly know what languages are spoken, let alone how viable each is, and partly because governments generally favor one language over another and have reason not to provide figures for non-favored languages; or, if they do at all, for various reasons they may provide inaccurate or distorted figures. For some viability statistics I shall begin in the areas most familiar to me personally. In Alaska now only 2 of the 20 Native languages -- Central Yupik Eskimo and Siberian Yupik Eskimo of St. Lawrence Island -- are still being learned by children. For the languages of the small Soviet northern minorities it is much the same: only 3 of about 30 are generally being learned by children. Thus in Alaska and the Soviet North together, about 45 of the 50 indigenous languages, 90%, are moribund. For the whole USA and Canada together, a similar count is only a little less alarming: of 187 languages, I calculate that 149 are no longer being learned by children; that is, of the Native North American languages still spoken, 80% are moribund. These North American numbers are relatively well known to us.<sup>2</sup> The situation in Central and South America, though less well known, is apparently much better. It would seem, so far, that only about 50 of 300 or 17% of Central American indigenous languages (including Mexico) and 110 of 400 or 27% of South American languages are likely to be moribund. So for all the Americas the total is 300 of 900, or one-third.

For the rest of the world, the worst continent by far is Australia, with 90% of 250<sup>3</sup> aboriginal languages still spoken now moribund, most of those *very* near extinction. It would seem that English language dominance in the "English-speaking world" has achieved and continues to achieve the highest documented rate of destruction, approaching now 90%. In comparison, Russian domination has reached 90% only among the small peoples of the North; in the RSFSR, 45 of 65 indigenous languages, or 70%, are moribund, while for the USSR as a whole the total is more like 50%.

For the world as a whole it is, as implied above, much easier to estimate the number of languages still spoken than to estimate the number of those

<sup>2</sup>Note however that 187 languages is only a very small proportion of the world's languages, about 3%. For this and much of the following I am most indebted to Barbara and Joseph Grimes and their *Ethnologue*, SIL, 1988 edition, and some late 1990 updates, personal communication. This work provides by far the most detailed worldwide survey of languages yet available, and is also a project continuously being updated. In keeping with the estimated nature of the statistics, I have generally rounded the Grimeses' figures.

<sup>3</sup>The Grimeses' updated figures now include over 100 more very nearly extinct Australian languages listed in Wurm and Hattori 1981 but not in the 1988 *Ethnologue*.

still spoken by children. Voegelin and Voegelin 1977 were able to list 4,500 languages (living and dead), Ruhlen 1987 estimates 5,000 living languages for the world, while the Grimeses in 1988 list 6,000 and now have 6,500, a difference partly in language-vs.-dialect definition. Most linguists I have consulted who have contemplated this question on a worldwide scale have agreed that 6,000 is not an unreasonable round estimate, and that will do nicely as a base figure for our purposes.

The distribution though is very uneven. All the Americas together have only 900, as noted, or 15%. Europe and the Middle East together have only 275, or 4%. The other 81% of the world's languages are in Africa (1,900) and in Asia and the Pacific (3,000). For some figures from which we may derive some sense of their viability, we are again most indebted to the Grimeses, who provide relevant information largely in terms of Bible translation, already done, ongoing, or stated to be needed, altogether for a total of about 50% of the world's languages, implying for at least most of these sufficient viability to warrant the work. For the rest, the condition of about 40% is inadequately known, and 10% are classed as "nearly extinct" or "highly bilingual," not warranting translation work. Allowing that a good majority of the unknown 40% may still be viable, the Grimeses themselves might agree that as many as 20% of the world's languages are already moribund. However, other linguists with wide experience, such as Steve Wurm in Australia, E.M. Uhlenbeck in Holland, and our USA President Robert Austerlitz, all independently guessed, along with me, that the total may be more like 50%,<sup>4</sup> or at least that the number of languages which, at the rate things are going, will become extinct during the coming century is 3,000 of 6,000.

For us to guess whether the mortality is already more like 50% or more like 20%, it will help to consider the conditions under which these languages now exist, by country. The nine countries which each have over 200 languages account for 3,500 of the 6,000. The big two are Papua New Guinea with 850 and Indonesia with 670; then Nigeria with 410 and India with 380; then Cameroon 270, Australia 250, Mexico 240, Zaire 210, and Brazil 210. Another 13 countries have 160 to 100 languages each. In roughly descending order they are Philippines, USSR, USA, Malaysia, PRC, Sudan, Tanzania, Ethiopia, Chad, New Hebrides, Central African Republic, Burma, and Nepal. These top 22, including overlap, may account for 5,000 languages. If we consider what has led to the present mortality we know, ranging from outright genocide, social or economic or habitat destruction, displacement, demographic submersion, language suppression in forced assimilation or assimilatory education, to electronic media

bombardment, especially television, an incalculably lethal new weapon (which I have called "cultural nerve gas") -- if we consider what has gone on and is now going on in these 22 countries, we can more readily predict how many languages will die during the coming century. We need only to think of present conditions in Indonesia (reportedly genocidal in West Irian, 250 languages), Brazil, Chad, Ethiopia -- to mention only those I've heard a little something about -- to draw some grimly pessimistic conclusions about the number of languages which, if not already so, soon will be no longer learned by children.

Soon will be -- this brings us to the subject of those languages which, if present conditions continue, though now still being learned by children, will during the coming century cease to be learned by children. These are the languages that I term merely "endangered." The number of these is even more difficult to calculate, of course; let us instead take the approach of calculating the number of languages that are neither "moribund" nor "endangered" but "safe." For these we may identify two obvious positive factors: official state support and very large numbers of speakers. The first does not account for much, as there are only about 170 sovereign states, and the official language of the majority of these is either English (45 cases), French (30), Spanish or Arabic (20 each) or Portuguese (6), leaving only about 70 others. The total could be raised to something over 100 by including regional official languages of the USSR or India, for example. Considering now sheer numbers of speakers, there are 200 to 250 languages spoken by a million or more, but these of course greatly overlap with those of the official languages category. By including languages with down to half a million we might raise the total by 50, and by going down to 100,000 as a safety-in-numbers limit, we might perhaps double the total to 600 "safe" languages. Remember though the case of Breton, with perhaps a million speakers in living memory, now with very few children speakers, or Navajo with well over 100,000 speakers a generation ago, now also with a very uncertain future. Moreover, the recent decline of both of these has taken place under steady pressure, but not under genocidal or cataclysmic conditions. If this can happen in Europe and North America, then in Indonesia or Brazil or Africa -- with urbanization, deforestation, desertification, and AIDS, to mention only a few newer trends on top of those already mentioned -- will conditions be *better* for minority language survival? Bear in mind moreover that the *median* number of speakers for the languages of the world is nowhere near 100,000, but 5,000 or 6,000. Therefore I consider it a plausible calculation that -- at the rate things are going -- the coming century will see either the death or the doom of 90% of mankind's languages. What are we linguists doing to prepare for this or to prevent this catastrophic destruction of the linguistic world?

<sup>4</sup>Our organizer, Ken Hale, guesses more than 50%. Others, such as Joshua Fishman and Joseph Greenberg, also consulted, defer more to the Grimeses.

Now let us compare the biological world situation. For this we have nicely comparable numbers, also well known.<sup>5</sup> The most endangered category is mammals. Of 4,400 mammal species, 326 are currently on the "endangered" plus "threatened" list, "endangered" being "species that are in imminent danger of extinction" and "threatened" being "species that in the foreseeable future will be in imminent danger of extinction." The next most endangered category and also the next most visible to us is birds, with 231 of 8,600 species endangered or threatened. Thus 7.4% of mammals and 2.7% of birds are endangered or threatened. I should add that in both cases the majority are only "threatened," not "endangered." Interestingly, however, for political and economic reasons it is difficult to get an animal officially listed, and the biologists I've talked to concur that in view of this underlisting, especially for birds, the total of endangered or threatened mammals may be 10%, and birds 5%.

Why is there so much more concern over this relatively mild threat to the world's biological diversity than to the far worse threat to its linguistic diversity, and why are we linguists so much quieter about it than biologists? For the animals we have, at the international level, the UN's International Union for the Conservation of Nature, the private World Wildlife Fund, and about 40 others; nationally, we have federal agencies such as the US Fish and Wildlife Service, the National Parks Service, US Forest Service, the Environmental Protection Agency and the Bureau of Land Management, all of which have responsibilities for the protection of wildlife, and privately we have organizations such as the National Wildlife Fund, National Audubon Society, Sierra Club, Wilderness Society, Greenpeace, and at least 300 more, engaged in education, publicity, research, lobbying and monitoring, and in activism for the survival of animal species. What do we have for languages?

Surely, just as the extinction of any animal species diminishes our world, so does the extinction of any language. Surely we linguists know, and some of the general public can sense, that any language is a supreme achievement of a uniquely human collective genius, as divine and endless a mystery as a living organism. Should we mourn the loss of Eyak or Ubykh any less than the loss of the panda or California condor, or, for that matter, the demolition of the Parthenon? We could -- and should -- ponder this all night, but let me just cap this philosophical thought with one spiritual question, to those who would argue that mankind is better off with fewer languages: Is the diversification of our languages simply a punishment for

<sup>5</sup>For this information I am especially indebted to David R. Klein of the Biology and Wildlife Department of the University of Alaska Fairbanks, and Ronald Garrett, Endangered Species Coordinator, U.S. Fish and Wildlife Service, Anchorage.

the presumptuous Tower of Babel, for which penance has now been paid, or is it our Maker's design for how we should live?

I think that at the very least it behooves us as scientists and human beings, seeing the present situation, to work responsibly both for the future of our science and for the future of our languages, not so much for reward according to the fashion of the day, but for the sake of posterity. I think it hardly a feat of foresight, but rather it now stares us in the face, what we need to do. Else we should be cursed by future generations for Neronically fiddling while Rome burned.

We must obtain adequate information on the condition of the languages of the world, better than we have now, and use it to plan priorities for linguistic work in a rational and coordinated way. SIL (Summer Institute of Linguistics/Wycliffe Bible Translators), which has come closest to doing this, still has insufficient information even for its own purposes in 40% of the languages, as noted.

Obviously for scientific purposes it is most urgent to document languages before they disappear, the closer to extinction the more urgent, and, within that framework, the more isolated genetically or typologically, the more urgent yet. By documentation I mean grammar, lexicon, and corpus of texts, a traditional task well proven in the history of linguistics, to which we can now add documentation on audio- and videotape. There must also be a network of repositories and centers for safeguarding and using this documentation, of which our Alaska Native Language Center is an example.

This work is potentially of equal or even greater importance for social purposes; the documentation is not only valuable for science, but a national treasure for those peoples whose languages are thus preserved. The very existence of a book on a shelf or an archive of manuscripts can be of crucial symbolic value. Moreover, without such documentation the language must irrevocably disappear into oblivion, and very likely so also the national identity in the long run. With such documentation, however, it remains always possible to maintain or establish a limited but crucial role for the language institutionalized within the society, e.g. in schools, or ceremonial life. From that position, even after the last native speaker has died, it is possible -- as shown by the case of Hebrew, and perhaps others, such as Cornish -- for that limited role to expand back to first-language use, where the *will* of the people is strong enough. For this purpose, adequate documentation is most certainly feasible. For Hebrew we had no tapes, no grammar, no dictionary, not even most vowels, but just the consonants of one important text scratched on parchment!

For those languages still being learned by children, those merely "endangered," there is an equal need for us to support and promote their survival. Here, too, similar criteria would apply, the smaller the number,

or especially proportion, of speakers, and/or the more adverse the conditions, the more such involvement is needed. We should not only be documenting these languages, but also working educationally, culturally, and politically to increase their chances of survival, working with members of the communities in educational systems to help produce pedagogical materials, establish literature and language development in the necessary domains, including television, and working with communities, agencies, and, where possible, governments, for supportive language planning. Where necessary, and this may be most often the case, we must learn from biologists and conservationists the techniques of organization, monitoring and lobbying, publicity and activism. This we must do on local, regional, national, and international scales.

We have a number of terms, from language planning, support, and promotion for those merely endangered languages, to "revival" as in the case of Hebrew or Cornish for those extinct. Let this include also terms such as "revitalization" or "restoration," which remain to be defined, for the range of moribund and partly moribund languages in between. Here we should mention more complex cases like Maori and Hawaiian, and the encouraging development of "Language Nests" for these; or the Diwan schools for Breton, or the Irish situation. Assessment of such movements as a potential force in limiting the impending holocaust is an important priority, as well as the urgently needed documentation.

Who is going to do all this work and what is the role of linguistics and the LSA in it? Nowadays SIL is doing more of it than any other group. Their current capacity is 850 languages, cumulatively so far 1,200 -- within their own agenda. Besides SIL we have a few regional centers, such as our Alaskan one, or groups dedicated to specific languages such as Hualapai or Rama; or for Native American languages in educational or scientific roles, such as NALI (Native American Language Institute), or SSILA (Society for the Study of the Indigenous Languages of the Americas), and the plan for centers for speakers of Native American languages, which we are to hear about this evening.<sup>6</sup> Internationally we have the Permanent International Committee of Linguists and UNESCO; significantly, language endangerment has been chosen by that Committee as

<sup>6</sup>Politically we even have the 1990 Federal Native American Languages Act (Public Law 101-477, Oct. 30, 1990), which may help neutralize the U.S. English lobby in this regard, but appropriates no funds (and to which the BIA has responded, in true form, "any legislation of this kind must ensure that the Native American language does not supplant English as the main language. After they receive their education, these Indian students must be able to compete outside the reservation if economic development is to occur in Indian country. This bill should emphasize this priority." Calendar No. 476, 101st Congress, Second Session, U.S. Senate, Report 100-250, letter dated Nov. 8, 1989).

a main theme for the next International Congress, Quebec 1992. So a movement is finally beginning within linguistics itself.

To this forum, I end with the question what will be the role of the LSA? This organization may have more influence on the orientation, training, and priorities for linguistics than any other organization in the world. In American linguistics which languages of the world receive the most attention? Are graduate students encouraged to document moribund or endangered languages for their dissertations? How much encouragement is there to compile a dictionary of one? If these languages are studied at all, is theory used to enhance the quality and quantity of the coverage, or instead are the linguistic data mainly used for the testing and development of theory? How many academic departments encourage applied linguistics in communities for the support of endangered languages? How many departments provide appropriate training for speakers of these languages most ideally suited to do the most needed work? Obviously we must do some serious rethinking of our priorities, lest linguistics go down in history as the only science that presided obliviously over the disappearance of 90% of the very field to which it is dedicated.

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