

Leg. Finance - Finance Comte Files (1971-72) 8879

SB 421, 422, 423

44



RECORDS CERTIFICATION



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James D. Smith
Signature of Camera Operator

4/4/89
Date

Committee Report

HOUSE OF REPRESENTATIVES

5/27/72

_____ 7 _____ Date

Mr. Speaker

The Committee on FINANCE has had SB 421 under consideration. A majority of the members of the Committee

- recommends it do pass
- recommends it do not pass
- recommends it do pass with attached amendment(s)
- recommends it be replaced with CS for _____ and that CS for _____ do pass
- (and) recommends it be referred to the _____ committee
- reports it back without recommendation
- (other) _____

MEMBERS SIGNING THE MAJORITY REPORT:

MEMBERS NOT CONCURRING IN THE MAJORITY REPORT:

_____ recommends: all not passed

_____ recommends: _____

_____ recommends: _____

_____ recommends: _____

_____ recommends: _____

CHAIRMAN

LONG RANGE PLAN FOR BILINGUAL EDUCATION

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Bilingual education programs seek to address a variety of needs in rural schools in Alaska. . Those needs can be briefly summarized as follows:

1. Needs/Rationale

- 1a. 1) To enhance student self-image.
- 2) To recognize Alaska Native cultures as having viable characteristics and values with a legitimate place in the school system.
- 3) To reestablish coordinate language systems and eliminate "mixing" languages.
- 4) To involve parents in school activities, planning and development of goals for their children, and to develop their understanding of and cooperation with an educational effort which is not culture destructive.
- 5) To utilize the language skills and innate cognitive strengths which Alaskan Native students already possess, such as perceptual skills involving image memory, visual discrimination, spatial ability, and object assembly. Similarly they often have communications skills, generally unrecognized, in two languages rather than one.
- 6) To develop materials which focus interest and information on local culture.
- 1b. These needs were arrived at from two sources; subjective information gathered from many conversations with village people about their schools, from talks with teachers and administrators, from a careful survey of the descriptive and prescriptive literature about Alaska Native education and American Indians generally, and from numerous discussions with linguists at the University of Alaska. The second category, and a much more difficult one to use because of the difficulties inherent in testing procedures in Alaska, is the result of objective testing. This includes the testing undertaken by A.S.O.S. through D. K. Thomas, tests administered in independent school dis-

tricts, and tests developed especially to measure vocabulary proficiency in Eskimo and English.

- 1c. Chart A, page 13, indicates the language spoken in each village having an A.S.O.S. school. Chart B, page 14, indicates the degree of language use in each school. It should be pointed out that the amount of language used is an estimate compiled from a variety of sources; teachers, village people, University of Alaska linguists, and A.S.O.S. personnel. Many villages should be placed in more than one category. For example, in some schools such as Bethel, students may range from near monolingual Eskimo to near monolingual English language ability. Most Native students of kindergarten age fit in category three, but about one third of them fit category four. These estimates are established on the basis of both English and Eskimo receptive and expressive vocabulary tests administered over a two year period, as well as the sources cited above.

Priorities for educators begin with 4 in Chart B as top priority, and move down the scale to the lowest priority of 0. Linguists, however, may see other priorities and might rank order priorities 3-2-4-1-0.

There is justification for both systems since we have somewhat different concerns and different constituencies. The critical areas for language study are those where the language is in danger or is being used in decreasing amounts. The critical areas for students are those where essentially monolingual Native speaking pre-schoolers or first graders must come to a school where the teacher is English speaking. The second most critical area for students is the village listed as 3 on the rating scale, in which the mixed language situation often results in poor quality, non-standard usage in both languages. In many such

places elders lament the poor quality native language usage of young people, while teachers bemoan the non-standard English. Occasionally the language difference between elders and children in the village results in little direct communication or understanding between grandparents and their grandchildren. At the same time teachers see the non-standard English usage as a detriment in class, and failure to achieve grade level at established norms is the result. In the villages of category three on the scale, students may frequently appear to understand what the teacher says, but in reality will not. Further, the student will find it necessary to translate from one language to another in order to understand what has been said and formulate a response, and then to translate back so that he can answer, a process which often makes him appear slow.

1d. 1) Village people have expressed great interest in bilingual education, and the A.F.N. has called for its implementation for the following reasons:

- a. We have a right to our own language.
- b. Our children need it to live in the village.
- c. Our children need it to talk to their elders.
- d. Our children need it to maintain their identity as members of our particular culture.

2) Schools need the community involvement it provides. They cannot function well without community interest and support. Such support has been notoriously lacking in rural villages, partly because school has always been conducted in a language no one understands. ~~and as a result~~ ~~Experiences in rural areas~~ ~~and~~ ~~bilingual~~ ~~education~~ gets people involved:

- a. In class activities as instructors/participants.
- b. In conversations with teachers.
- c. In observation of classes, programs.
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- e. In assisting their children with school work.

Because village people can talk to school teachers who speak their language, the purposes of school are more readily understood and support for its aims is more readily given. Especially since those aims seem less destructive than in the past.

- 3) Children need recognition of the value of local culture. Bilingual programs are not only involved as an aspect of local culture, but provide natural opportunities to discuss other aspects of local culture as well - such as kinship patterns, material culture, religion, values, economic patterns and practices.
- 4) Village people, teachers, and the general literature about Indians and education all decry the lack of local cultural content in the school curriculum - in social studies and language particularly. The consensus of all these sources is that such content will have multiple values. It will provide information necessary for transmission of culture; end the denigration of local culture and values by schools and affect positively student self-image thereby; provide the vehicle for communication with other members of the culture; provide the means to end the loss of valued aspects of cultural history, legends and folklore through the creation not just of writing systems and literacy, but through the creation of literature itself. Thus education will provide for the continuation of culture and create genuine options for choosing to live and participate meaningfully in either the local culture or the

dominant culture - and allow the student to make the choice. Bilingual education thus provides a natural vehicle for true bi-cultural education.

The extensive literature on language acquisition and the information available from the experience of other bilingual programs, not only in the United States but around the world, is very positive about the idea that children learn to speak and read a second language more easily if they have already achieved literacy in their own language. This would indicate that in those villages where children come to school with Native language skills dominant, the first language of instruction and first literacy should be in their local tongue. Literacy in English should be achieved later through the techniques of "English as a Second Language" instruction with a heavy initial emphasis on oral skills. The above is sound strategy for the following reasons:

1. It eliminates much of the mystery, fear and trauma which surrounds the early days in school when a student cannot understand the language of instruction.
2. It makes the school seem a friendlier, less hostile place, and establishes a better learning environment.
3. It eliminates the double burden of learning both the language and academic concepts at the same time: The concepts are taught in the language which is already best understood.
4. It lessens the denigration of local culture and eliminates the condescending attitude so often exhibited by the school toward what happens in the village and the home. Thus it lessens the conflicts between what a student learns in the two most influential areas of early development - the home and the school.

2. Program Purposes

2a. There are some basic assumptions out of which the bilingual program has grown and certain goals which have been established as a result of those assumptions. Stated briefly, those assumptions are listed as follows:

- 1) Students in villages in Alaska are representatives of a viable, valuable culture which is in a continual process of change - as are all cultures - but which has a right to continue its existence as a unique culture whether Eskimo, Indian, or Aleut.
- 2) The schools have an obligation to provide education which is genuinely bicultural and is not designed to shift students unilaterally from one culture to another.
- 3) In those villages where children come to school using English as a second language, students are entitled to receive primary education in their first language and develop oral skills and literacy in English using ESL techniques.
- 4) That education must utilize the unique skills which Native children may bring to the classroom. These may include a variety of perceptual skills and communications skills in two languages.
- 5) That Alaska Native children have a right to attend schools which recognize their culture in the classroom as a legitimate source of study and interest. Local language, history, material culture and value systems all have a place in the curriculum of schools which have Alaskan Native students.
- 6) That one of the contributing causes to the below average achievement which characterizes many Alaskan Native students on standardized tests is the school's failure to teach in a language easily understood by the students. The language mixing which has resulted from past policies works a hardship on Native speakers and is detrimental to their achievement in school.
- 7) That one way to help reestablish coordinate language systems and assist in good language development in two languages is with bilingual instruction and ESL which helps eliminate mispatterning and establishes good usage in both the Native language and in English.
- 8) ~~That literacy in the dominant language is a major goal for Native~~ language speakers; that they have the same right to use and keep their language as English speakers to use and keep English. The fact that one language belongs to the dominant culture and the

other may be helpless in the face of it does not give the dominant culture license to continue to eradicate the local language. The pattern we have followed in the past is as brutal linguistically as the old gladiatorial combat. We have held in the education system that because the language is down or failing we should kill it in favor of English.

- 9) It is also assumed that since initial instruction may be in the local language those students in a genuine bilingual program will not do as well on standardized achievement tests as those who begin with English - until grade five. Because concepts are taught in the local language and English literacy is put off until a more logical time in the developmental skills sequence of children's learning, and because the achievement tests are in English, we assume that the present testing pattern will reverse itself. The present testing indicates that for a while both Native and English speakers test about the same. But as the years pass a gap in performance level begins to emerge with dominant culture children achieving at a higher rate on the tests. At exit from the public school system, Native children in Alaska average below grade level while their non-Native counterparts in the same village are at grade level or better. It is an assumption of this program, based on the experience of other bilingual efforts, that the achievement testing of children in the bilingual program will lag from the very beginning. But as children learn English more quickly and accurately in a bilingual system the gap will narrow instead of widen and at exit from public school Native speaking children will perform at grade level or better.

2b. Goals

- 1) To provide opportunity for literacy in two languages.
- 2) To provide genuine bicultural education for village students.
- 3) To provide for transmission and appreciation for local culture as well as the dominant culture.
- 4) To involve local people in the educational process.

2c. Objectives

When he graduates from grade eight a

- 1) Student will be able to converse in acceptable language patterns with both English speakers and speakers of the local language.
- 2) Student will be able to read material in both languages - at grade

level in English, and whatever materials are printed in his own language.

- 3) Student will be able to discuss salient aspects of both local culture and the dominant culture with his bilingual teachers.

After one year in the program,

- 1) Teachers, both English speakers and bilingual, will be able to discuss important elements of local culture with their students.
- 2) English speaking teachers will be able to use simple greetings and some conversational exchanges in the local language.
- 3) English speaking teachers will be able to discuss local cultural characteristics with residents.
- 4) English speaking teachers will be sensitive to village people and exhibit appreciation for local culture in their actions toward students and villagers.

3. Alternatives

- 3a. A broad range of bilingual programs is needed spanning a continuum from an intensive effort such is currently undertaken at Togiak, Manokotak, Twin Hills or Kongiganak to the other end of the continuum where the language might be taught using ESL techniques or simply is a major unit in a comprehensive social studies curriculum focused on local culture. The model in the first situation might be that adopted at Togiak. There first grade instruction is provided in Eskimo in all subject areas except English. English is learned during one half hour session each day in the morning and afternoon. Math, science, social studies, reading are all in Eskimo. English concentrates on pattern practice of oral skills.

~~The second year more of the instructional day will be in English and~~

the ESL program will focus on language games and activities all

directed toward reading readiness. Other instruction will continue in Eskimo. In third grade the proportion will shift to still more English, and the fourth grade will be almost the reverse of the first, with perhaps only an hour of Eskimo and the rest of the day in English. It is believed that by that time literacy will be well established in both languages and students can work in the regular curriculum without a language handicap.

A model more central on the spectrum is like the current effort at Nikolai. There the language will be taught for approximately an hour a day in all grades and the rest of the instruction will be in English.

The only known present attempts to teach a Native language as a second language are on the State's college campuses at the University of Alaska, Alaska Methodist University, and Sheldon Jackson.

Selection of alternatives should be done by village people, local school boards, teachers, and linguists. It is assumed that each village will determine the kind of program they want, the amounts of time allocated to each language, and the personnel to be involved. Goals and objectives for the program should be developed by the same group.

- 3b. Program activities include a variety of educational practices and techniques. It is believed that many village people should participate in class programs in an instructional capacity - telling stories, demonstrating techniques of the material culture, discussing village history, teaching songs and dances, describing and developing value systems and religious ideas of the local culture. Community involve-

ment is one of the goals of the program.

The use of ESL in the classroom has been described above.

Class activities could include field trips to old village sites, watching a sled maker, mapping trails, giving local names to mapped areas with game locations, fish spawning areas, berry grounds. Other in class activities should focus on current issues such as the land claims settlement, economics, health, and education. All such discussion should be in the local language.

3c. At present the only linguists capable of literacy training in Alaska are non-Native. These people should be used to train village people in literacy so that all classroom instructors in the local language are Native people. Training should be provided which would permit entry into teaching in the Native language at levels ranging from the basic training now offered to graduation with a degree and teaching certificate.

3d. Equipment in each bilingual school should include Language Masters, VTR, camera and monitors, as well as the currently standard 16 mm projector and phonograph. The TV equipment is necessary to record activities of students and village people engaged in cultural heritage programs, for the tape exchange of successful classroom projects of teaching techniques and for the development of visual and dramatic skills of the students.

~~3e. Materials should be developed through the establishment of an Alaska~~
Native Language Center whose purposes would be to study Alaskan

languages, develop literacy materials, assist in the translation of important documents, provide the vehicle necessary for development and dissemination of Alaska Native literature, and to train Alaska Native language speakers to work as teachers and aides in bilingual classrooms.

4. Evaluation

Evaluation of each project ought to be done according to the evaluation concepts important to each village, as well as important to the kinds of information sought by A.S.O.S. It may be that the village will judge the validity of the program by standards that may not occur to central office staff. On the other hand, the central office should feel free to gather the data necessary for research and program validation. Such information should include tests devised by linguists, the bilingual teachers and village people, and a research psychologist familiar with the technical aspects of evaluation. Such a person will be employed full time to work on evaluation designs and instruments appropriate to each bilingual site and to assist in the design and implementation of research projects important to understanding the learning processes of village children, their language acquisition, and developmental skills sequences, as well as the effectiveness of bilingual education.

BUDGET

| <u>Cost</u> | | | |
|-------------|---------|----------------|------------|
| | 1970-71 | \$ 200,000 | 7 classes |
| | 1972-73 | 440,900 | 16 classes |
| | 1973-74 | 480,000 | 32 classes |
| | 1974-75 | 600,000 | 40 classes |
| | 1975-76 | <u>660,000</u> | 40 classes |

Five year total \$2,380,900 for program implementation.

Five year total \$1,550,000 for materials development in Alaska Native Language Center (\$310,000 per year for five years).

LANGUAGE SPOKEN IN VILLAGES

| Place | Inupiat | Yupik | Upper Kuskokwim Athapascan | Koyukon Athapascan | Ingalik Athapascan | Tanana Athapascan | Upper Tanana Athapascan | |
|-------------------|------------------|--------------------|----------------------------|--------------------|--------------------|--------------------|-------------------------|-----|
| <u>Eastern</u> | | | | | | | | |
| Alutka | Arbjer | Aleknagik | McGrath | Allakaket | Anvik | Dot Lake | Northway | Esq |
| Belkofski | Angatuyuk | Aleknagik N. Shore | Nikolai | Bettles | | Manley Hot Springs | | |
| Cold Bay | Bugland | Aniak | | Galena | | Minto | | |
| Fossil Pass | Chasing | Atkasutluak | | Hughes | | | | |
| Ikroavik | Etah | Bethel | | Huslia | | | | |
| St. George Island | Kojuik | Chuatibaiuk | | Kallag | | | | |
| St. Paul Island | Koyuk | Clark's Point | | Koyukuk | | | | |
| Sand Point | Koyuk | Egegik | | Nulato | | | | |
| | Koyuk | Ekwok | | Rampart | | | | |
| <u>Western</u> | Polio Hope | Fortuna | | Ruby | | | | |
| Adak | Selkik | Fortuna Ledge | | Stevens Village | | | | |
| | Shimeref | Iguigig | | Tanana | | | | |
| | Siuiganak | Kocharok | | | | | | |
| | Tal'er | Koliganak | | | | | | |
| | Malis | Kongiganak | | | | | | |
| | White Mountain | Levelock | | | | | | |
| | William E. Deitz | Manokotak | | | | | | |
| | | Nelson Lagoon | | | | | | |
| | | Nowhalen | | | | | | |
| | | New Stuyahok | | | | | | |
| | | Ohgsanakale | | | | | | |
| | | Perryville | | | | | | |
| | | Pilot Point | | | | | | |
| | | Pitka's Point | | | | | | |
| | | Platinum | | | | | | |
| | | Port Heiden | | | | | | |
| | | Red Devil | | | | | | |
| | | Russian Mission | | | | | | |
| | | Tatitiok | | | | | | |
| | | Togiak | | | | | | |
| | | Twin Hills | | | | | | |
| | | <i>Unalaska</i> | | | | | | |
| | | <i>Unalaska</i> | | | | | | |

2. X. table

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LANGUAGE SPOKEN IN VILLAGES

| | Kutchin Athapascan | Ahtena Athapascan | Tlingit | Tsimshian | Kutchin Athapascan | Tanaina | Tanacross | Mixed |
|-------|-----------------------|---|---|-----------------------|--|------------------------|-----------|--|
| Eagle | | Cantwell Chistochina Copper Center Gakona Glennallen Kerry Lake Kantasta Lake | Angoon Coffman Cove El Capitan Gustavus Port Alice St. John's Harbor Siakan Bay Tenakee Tuxekan Wale Pass | Annette Metlakatla | Arctic Village Birch Creek Chalkyitsik Circle Fort Yukon | Nondalton Pedro Bay | Tanacross | Chignik Chignik Lagoon Chignik Lake Crooked Creek Delta Junction Holy Cross Ivanoff Bay *Sicemute Stony River Thomas Bay Thomas Island Tok *Essentially Yupik |

SB 421

The Legislature of the State of Alaska
FISCAL NOTE
Second Session - Seventh State Legislature

I. REQUEST

Bill Identification: SB 422
 Title: S.O.S. Bilingual Education
 Requested by: Senate Finance Date: 4/27/72
 Return Date Requested: 5/8/72
 Agency: State-Operated Schools Program: _____

II. FISCAL DETAIL

Budget Request Unit(s) Affected: _____
 A. EXPENDITURES: (Thousands of dollars)

| OBJECT | FY 72 | FY 73 | FY 74 | FY 75 | FY 76 | FY 77 |
|--------------------------|--------------|--------------|--------------|--------------|--------------|-------|
| 100 PERSONAL SERVICES | 121.3 | 316.5 | 355.0 | 430.0 | 520.0 | |
| 200 TRAVEL | 11.0 | 38.0 | 40.0 | 46.0 | 46.0 | |
| 300 CONTRACTUAL | 106.0 | 325.0 | 350.0 | 350.0 | 350.0 | |
| 400 COMMODITIES | 5 | 5.0 | 5.5 | 7.0 | 7.0 | |
| 500 EQUIPMENT | | 8.0 | 8.0 | 8.0 | 8.0 | |
| 600 LAND & STRUCTURES | | | | | | |
| 700 GRANTS, CLAIMS, ETC. | | | | | | |
| TOTAL | 238.8 | 692.5 | 758.5 | 841.0 | 931.0 | |

B. FUNDING: (Thousands of dollars)

| | | | | | | |
|-------------------------|-------|-------|-------|-------|-------|--|
| GENERAL FUND | 38.8 | 440.9 | 480.0 | 600.0 | 660.0 | |
| FEDERAL FUNDS | 200.0 | 251.6 | 278.5 | 241.0 | 271.0 | |
| OTHER University of Ak. | 196.5 | | | | | |

C. POSITIONS:

| | | | | | | |
|---------------------|-------|-------|-------|-------|-------|---|
| PERMANENT/TEMPORARY | 14/0 | 32/0 | 37/0 | 43/0 | 59/0 | / |
| MAN MONTHS (P./T.) | 144/0 | 316/0 | 366/0 | 466/0 | 586/0 | / |

III. ANALYSIS (See Fiscal Note Preparation Instructions, Section III)

| | Fy 72 | Fy 74 | Fy 75 | Fy 76 |
|------------|----------|----------|----------|-------|
| 28x10 mos. | 38x10 m. | 43x10 m. | 55x10 m. | |
| 4x12 | 4x12 | 4x12 | 4x12 | |
| 28x7,500 | 33x7,500 | 43x7,500 | 55x7,500 | |
| 2x20,000 | 2x20 | 2x20 | 2x20 | |
| 1x18 | 1x18 | 1x18 | 1x18 | |
| 1x9.5 | 1x9.5 | 1x9.5 | 1x9.5 | |

IV. ATTACHMENTS

V. DATE: 5-2-72 PREPARED BY: Don H. Anderson

Original: Legislative Finance
 cc: Budget and Management
 Prime Sponsor (First Legislator Named)

State-Operated Schools
650 International Airport Road
Anchorage, Alaska 99502

May 2, 1972

Senate Finance Committee Members
Pouch V
Juneau, Alaska

Dear Committee Members:

Attached you will find the Fiscal Note relating to Senate Bill 422, plus a long-range plan for bilingual education programs in the State of Alaska. We believe that there is great urgency about implementing such programs; and appreciate the Senate's action of last Friday authorizing the creation of an Alaskan Native Language Center and requiring bilingual education in State-Operated Schools.

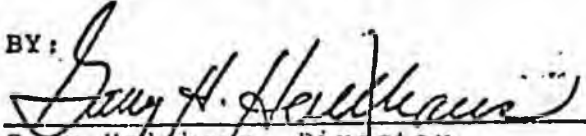
To answer the questions on your Note, the outline of tentative programs to be developed and implemented can be found on the attached long-range plan. The probable locations are those found in Column 3 of Chart B on Page 14. Number 2, at present a total of \$238,800 is allocated to bilingual education through SOS. Of that amount \$200,000 comes from Title 7 funds; and \$38,800 comes from the State general funds. To date, Title 7 monies for bilingual education have amounted to \$358,121. State general fund total to date is \$38,800. State funds requested in Senate Bill 422 will assure continuation of Title 7 funds for the current Yupik Eskimo project and will make new Title 7 money available when the present project expires. The State funds requested will also supplement Title 1, ESEA funds; and Title 4 of the Social Security Act funds. This will enable us to reach those schools which need bilingual programs which cannot be funded through the current Federal programs.

Thanks for your consideration.

Sincerely yours,

Stanley Friese, Superintendent

BY:


Gary Holthaus, Director
Bilingual Education Program

Attachments

SB 421

LONG RANGE PLAN FOR BILINGUAL EDUCATION

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places elders lament the poor quality Native language usage of young people, while teachers bemoan the non-standard English. Occasionally the language difference between elders and children in the village results in little direct communication or understanding between grandparents and their grandchildren. At the same time teachers see the non-standard English usage as a detriment in class, and failure to achieve grade level at established norms is the result. In the villages of category three on the scale, students may frequently appear to understand what the teacher says, but in reality will not. Further, the student will find it necessary to translate from one language to another in order to understand what has been said and formulate a response, and then to translate back so that he can answer, a process which often makes him appear slow.

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dominant culture - and allow the student to make the choice.

Bilingual education thus provides a natural vehicle for true bi-cultural education.

The extensive literature on language acquisition and the information available from the experience of other bilingual programs, not only in the United States but around the world, is very positive about the idea that children learn to speak and read a second language more easily if they have already achieved literacy in their own language. This would indicate that in those villages where children come to school with Native language skills dominant, the first language of instruction and first literacy should be in their local tongue. Literacy in English should be achieved later through the techniques of "English as a Second Language" instruction with a heavy initial emphasis on oral skills. The above is sound strategy for the following reasons:

1. It eliminates much of the mystery, fear and trauma which surrounds the early days in school when a student cannot understand the language of instruction.
2. It makes the school seem a friendlier, less hostile place, and establishes a better learning environment.
3. It eliminates the double burden of learning both the language and academic concepts at the same time. The concepts are taught in the language which is already best understood.
4. It lessens the denigration of local culture and eliminates the condescending attitude so often exhibited by the school toward what happens in the village and the home. Thus it lessens the conflicts between what a student learns in the two most influential areas of early development - the home and the school.

2. Program Purposes

2a. There are some basic assumptions out of which the bilingual program has grown and certain goals which have been established as a result of those assumptions. Stated briefly, those assumptions are listed as follows:

- 1) Students in villages in Alaska are representatives of a viable, valuable culture which is in a continual process of change - as are all cultures - but which has a right to continue its existence as a unique culture whether Eskimo, Indian, or Aleut.
- 2) The schools have an obligation to provide education which is genuinely bicultural and is not designed to shift students unilaterally from one culture to another.
- 3) In those villages where children come to school using English as a second language, students are entitled to receive primary education in their first language and develop oral skills and literacy in English using ESL techniques.
- 4) That education must utilize the unique skills which Native children may bring to the classroom. These may include a variety of perceptual skills and communications skills in two languages.
- 5) That Alaska Native children have a right to attend schools which recognize their culture in the classroom as a legitimate source of study and interest. Local language, history, material culture and value systems all have a place in the curriculum of schools which have Alaskan Native students.
- 6) That one of the contributing causes to the below average achievement which characterizes many Alaskan Native students on standardized tests is the school's failure to teach in a language easily understood by the students. The language mixing which has resulted from past policies works a hardship on Native speakers and is detrimental to their achievement in school.
- 7) That one way to help reestablish coordinate language systems and assist in good language development in two languages is with bilingual instruction and ESL which helps eliminate mispatterning and establishes good usage in both the Native language and in English.
- 8) That literacy in the Native language is a proper goal for Native language speakers; that they have the same right to use and keep their language as English speakers to use and keep English. The fact that one language belongs to the dominant culture and the

other may be helpless in the face of it does not give the dominant culture license to continue to eradicate the local language. The pattern we have followed in the past is as brutal linguistically as the old gladiatorial combat. We have held in the education system that because the language is down or failing we should kill it in favor of English.

- 9) It is also assumed that since initial instruction may be in the local language those students in a genuine bilingual program will not do as well on standardized achievement tests as those who begin with English - until grade five. Because concepts are taught in the local language and English literacy is put off until a more logical time in the developmental skills sequence of children's learning, and because the achievement tests are in English, we assume that the present testing pattern will reverse itself. The present testing indicates that for a while both Native and English speakers test about the same. But as the years pass a gap in performance level begins to emerge with dominant culture children achieving at a higher rate on the tests. At exit from the public school system, Native children in Alaska average below grade level while their non-Native counterparts in the same village are at grade level or better. It is an assumption of this program, based on the experience of other bilingual efforts, that the achievement testing of children in the bilingual program will lag from the very beginning. But as children learn English more quickly and accurately in a bilingual system the gap will narrow instead of widen and at exit from public school Native speaking children will perform at grade level or better.

2b. Goals

- 1) To provide opportunity for literacy in two languages.
- 2) To provide genuine bicultural education for village students.
- 3) To provide for transmission and appreciation for local culture as well as the dominant culture.
- 4) To involve local people in the educational process.

2c. Objectives

When he graduates from grade eight a

- 1) Student will be able to converse in acceptable language patterns with both English speakers and speakers of the local language.
- 2) Student will be able to read material in both languages - at grade

level in English, and whatever materials are printed in his own language.

- 3) Student will be able to discuss salient aspects of both local culture and the dominant culture with his bilingual teachers.

After one year in the program,

- 1) Teachers, both English speakers and bilingual, will be able to discuss important elements of local culture with their students.
- 2) English speaking teachers will be able to use simple greetings and some conversational exchanges in the local language.
- 3) English speaking teachers will be able to discuss local cultural characteristics with residents.
- 4) English speaking teachers will be sensitive to village people and exhibit appreciation for local culture in their actions toward students and villagers.

3. Alternatives

- 3a. A broad range of bilingual programs is needed spanning a continuum from an intensive effort such is currently undertaken at Togiak, Manokotak, Twin Hills or Kongiganak to the other end of the continuum where the language might be taught using ESL techniques or simply is a major unit in a comprehensive social studies curriculum focused on local culture. The model in the first situation might be that adopted at Togiak. There first grade instruction is provided in Eskimo in all subject areas except English. English is learned during one half hour session each day in the morning and afternoon. Math, science, social studies, reading are all in Eskimo. English concentrates on pattern practice of oral skills.

The second year more of the instructional day will be in English and the ESL program will focus on language games and activities all

directed toward reading readiness. Other instruction will continue in Eskimo. In third grade the proportion will shift to still more English, and the fourth grade will be almost the reverse of the first, with perhaps only an hour of Eskimo and the rest of the day in English. It is believed that by that time literacy will be well established in both languages and students can work in the regular curriculum without a language handicap.

A model more central on the spectrum is like the current effort at Nikolai. There the language will be taught for approximately an hour a day in all grades and the rest of the instruction will be in English.

The only known present attempts to teach a Native language as a second language are on the State's college campuses at the University of Alaska, Alaska Methodist University, and Sheldon Jackson.

Selection of alternatives should be done by village people, local school boards, teachers, and linguists. It is assumed that each village will determine the kind of program they want, the amounts of time allocated to each language, and the personnel to be involved. Goals and objectives for the program should be developed by the same group.

- 3b. Program activities include a variety of educational practices and techniques. It is believed that many village people should participate in class programs in an instructional capacity - telling stories, demonstrating techniques of the material culture, discussing village history, teaching songs and dances, describing and developing value systems and religious ideas of the local culture. Community involve-

ment is one of the goals of the program.

The use of ESL in the classroom has been described above.

Class activities could include field trips to old village sites, watching a sled maker, mapping trails, giving local names to mapped areas with game locations, fish spawning areas, berry grounds. Other in class activities should focus on current issues such as the land claims settlement, economics, health, and education. All such discussion should be in the local language.

- 3c. At present the only linguists capable of literacy training in Alaska are non-Native. These people should be used to train village people in literacy so that all classroom instructors in the local language are Native people. Training should be provided which would permit entry into teaching in the Native language at levels ranging from the basic training now offered to graduation with a degree and teaching certificate.
- 3d. Equipment in each bilingual school should include Language Masters, VTR, camera and monitors, as well as the currently standard 16 mm projector and phonograph. The TV equipment is necessary to record activities of students and village people engaged in cultural heritage programs, for the tape exchange of successful classroom projects of teaching techniques and for the development of visual and dramatic skills of the students.
- 3e. Materials should be developed through the establishment of an Alaska Native Language Center whose purposes would be to study Alaskan

languages, develop literacy materials, assist in the translation of important documents, provide the vehicle necessary for development and dissemination of Alaska Native literature, and to train Alaska Native language speakers to work as teachers and aides in bilingual classrooms.

4. Evaluation

Evaluation of each project ought to be done according to the evaluation concepts important to each village, as well as important to the kinds of information sought by A.S.O.S. It may be that the village will judge the validity of the program by standards that may not occur to central office staff. On the other hand, the central office should feel free to gather the data necessary for research and program validation. Such information should include tests devised by linguists, the bilingual teachers and village people, and a research psychologist familiar with the technical aspects of evaluation. Such a person will be employed full time to work on evaluation designs and instruments appropriate to each bilingual site and to assist in the design and implementation of research projects important to understanding the learning processes of village children, their language acquisition, and developmental skills sequences, as well as the effectiveness of bilingual education.

BUDGET

| <u>Cost</u> | | | |
|-------------|---------|----------------|------------|
| | 1970-71 | \$ 200,000 | 7 classes |
| | 1972-73 | 440,900 | 16 classes |
| | 1973-74 | 480,000 | 32 classes |
| | 1974-75 | 600,000 | 40 classes |
| | 1975-76 | <u>660,000</u> | 40 classes |

Five year total \$2,380,900 for program implementation.

Five year total \$1,550,000 for materials development in Alaska Native Language Center (\$310,000 per year for five years).

Teacher Training

*Native Language Center
Special Home*

Native Teachers

17 books

*Radio
T.V.*

↓

LANGUAGE SPOKEN IN VILLAGES

| Aleut <u>Eastern</u> | Innupiat | Yupik | Upper Kuskokwim Athapascan | Koyukon Athapascan | Ingalik Athapascan | Tanana Athapascan | Upper Tanana Athapascan |
|---|--|---|-------------------------------|---|-----------------------|---|----------------------------|
| Akutan Belkofski Cold Bay False Pass Nikolski St. George Island St. Paul Island Sand Point | Ambler Anaktuvuk Buckland Deering Kivalina Kobuk Koyuk Noatak Noorvik Point Hope Selawik Shishmaref Shungnak Teller Wales White Mountain William E. Beltz | Aleknagik Aleknagik N. Shore Aniak Atmautluak Bethel Chuathbaluk Clark's Point Egegik Ekok Ekwok Fortuna Ledge Iguigig Kokhanok Koliganek Kongiganak Levelock Manokotak Nelson Lagoon Newhalen New Stuyahok Ohgsenakale Perryville Pilot Point Pitka's Point Platinum Port Heiden Red Devil Russian Mission Tatitlek Togiak Twin Hills | McGrath Nikolai | Allakaket Bettles Galena Hughes Huslia Kaltag Koyukuk Nulato Rampart Ruby Stevens Village Tanana | Anvik | Dot Lake Manley Hot Springs Minto | Northway |
| <u>Western</u> | | | | | | | |
| Atka | | | | | | | |

LANGUAGE SPOKEN IN VILLAGES

| Ahtena Athapascan | Tlingit | Tsimshian | Kutchin Athapascan | Tanaina | Tanacross | Mixed |
|---|---|-----------------------|--|------------------------|-----------|---|
| Cantwell Chistochina Copper Center Gakona Glennallen Kenny Lake Mentasta Lake | Angoon Coffman Cove El Capitan Gustavus Port Alice St. John's Harbor Shakan Bay Tenakee Tuxekan Wale Pass | Annette Metlakatla | Arctic Village Birch Creek Chalkyitsik Circle Fort Yukon | Nondalton Pedro Bay | Tanacross | Chignik Chignik Lagoon Chignik Lake Crooked Creek Delta Junction Holy Cross Ivanoff Bay *Sleetmute Stony River Thorne Bay Thorne Island Tok *Essentially Yupik |

144N ATHAPASCAN

EAGLE

CHART B

LANGUAGE USE IN A.S.D.S. VILLAGE SCHOOLS¹

| 0 | 1 | 2 | 3 | 4 |
|---|---|---|--|---|
| Alcantra Anderson Village Brown's Court Cape Pole Gildersleeve Gustavus Sunrise Creek | Allakaket Annette Anvik Belkofski Dettles Chignik Chignik Lagoon Chignik Lake Chistochina Coffman Cove Cold Bay Copper Center Crooked Creek Doering (a)Delta Junction Dot Lake El Capitan False Pass Gakona Galena Glennallen Ivanoff Bay Kallag Kenny Lake Kokhanok Koyukuk Manley Hot Springs Metlakatla Minto Nelson Lagoon Nondalton Nulato Pe'ro Bay Perryville Pilot Point Port Alice Port Heiden Rampart Red Devil Ruby St. George Island St. John's Harbor St. Paul Island Sand Point Shakan Bay Stevens Village Tanana Tatitlek Tenakee Thorne Bay Thorne Island Tri-Valley Tuxekan Wale Pass Whittier | Akutan Anaktuvuk Anqoon Aniak Buckland Cantwell Circle Clark's Point Eagle Ekuk (b)Fort Yukon Holy Cross Hughes Huslia Kivalina Koyuk Levelock Mentasta Lake Noatak Noorvik Point Hope Russian Mission (c)Stony River Teller (d)Tok Wales White Mountain (e)William E. Beltz | Aleknagik Aleknagik North Shore Auliler Arctic Village Atka Atnautluak Bethel Birch Creek Chalkyitsik Chuathbaluk Egegik Ekwok Fortuna Ledge Iguigig Kobuk Koliganek McGrath Newhalen New Stuyahok Nikolai Nikolski Northway Ohgsenakale Pitka's Point Platinum Selawik Shishmaref Shungnak Sleetmute Tanacross | Kongiganak Manokotak Toofak Twin Hills |

- (a) Mixed Athapascan, Upper Tanana speakers in the school probably range through categories 2 and 3.
- (b) This is also mixed population, similar in many ways to Bethel's, with students' language patterns and use reflecting home villages and ranging from 0 to 3.
- (c) Three language groups are settled here; some Tanaina in category 2; some Yupik in ranges 2-3; and some Upper Kuskokwim ranging in categories 2 or 3.
- (d) Boarding school, amount of language depends on own village.
- (e) Boarding school, and individual language reflects own villages and speakers fit categories from 1 - 3.

¹The rating scale 0 - 4 should be interpreted as follows:

- 0 - Non-native village, essentially monolingual in English. No native language understood or spoken.
- 1 - Some village people may understand a Native language, but none will be able to speak it, and children probably will not understand it.
- 2 - Most village people of any age understand the language, many older people will speak it, but there are no speakers under approximate age 15.
- 3 - Most village people understand the language, everyone can speak it, but younger people are bilingual with pretty good, probably non-standard, English. School children may have extensive English vocabulary but misuse words, mispattern in sentences, experience difficulty in writing a school theme.

4. Essentially monolingual in Native lang. Younger people will have some English, but those entering school will have very little or none.

Introduced: 4/20/72
Referred: Health, Welfare
and Education

1 IN THE SENATE

BY THE HEALTH, WELFARE
AND EDUCATION COMMITTEE

2 SENATE BILL NO. 421

3 IN THE LEGISLATURE OF THE STATE OF ALASKA

4 SEVENTH LEGISLATURE - SECOND SESSION

5 A BILL

6 For an Act entitled: "An Act relating to bilingual education."

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

8 * Section 1. FINDINGS AND PURPOSE. The legislature finds and declares
9 the following:

10 (1) Traditionally, basic language differences in Alaskan schools
11 have been overlooked to the extent that the need for an educational program
12 which incorporates both English and the Native language dialects has been
13 vastly underestimated and often the program has tended to ignore and some-
14 times belittle classroom use of the Native dialect, a practice deplored by
15 modern educators, concerned parents and students alike.

16 (2) The right to one's native language and culture is inherent in
17 the concepts underlying our constitutional guarantees and continued disregard
18 of this right has been protested by many who believe that Alaskan schools
19 have an obligation to provide education which does not bypass this right and
20 which is not designed to shift students unilaterally from one culture to
21 another. Students in the villages of Alaska are representatives of a viable,
22 valuable culture which is in a continual process of change, as are all
23 cultures, but which has a right to continue its existence as a unique culture
24 whether Indian, Eskimo, or Aleut.

25 (3) The absence of a bilingual program of education has worked a
26 great learning handicap for those students who use English as a second
27 language, placing a double burden of learning both the language and academic
28 concepts simultaneously, while singular emphasis on English usage has con-
29 tributed to a communications gap between parents and child, school and

1 community, even though educational research has shown that the most success-
2 ful educational method in primary programs is one that instructs in the
3 Native dialect and then proceeds to promote literacy in English. It is a
4 well-known fact that contrary traditional methods have resulted in below-
5 standard achievements by Alaskan Native students which, in turn, spawn
6 difficulties in secondary and higher educational pursuits, exacerbate accul-
7 turation problems, present significant barriers in securing adequate employ-
8 ment and constitute a serious hindrance to the full enjoyment of life and its
9 benefits.

10 (4) Establishment of a bilingual program of education for Native
11 Alaskans will encourage the development of educational materials relevant
12 to Native history, legends, folklore, artistic expression, and characteristic
13 lifestyles by recognizing that the local culture is a legitimate source of
14 study and interest. Adoption of a bilingual program of education will tend
15 to bring about an end to the deprecation of local culture elements and values
16 by the schools, stimulate better communication between the community and the
17 school in solving educational problems, effect a positive student self-image,
18 provide more effective use of both English and the Native dialect, foster
19 higher achievement levels in academic performance, encourage more successful
20 secondary and higher education careers, ease the obtaining of employment,
21 allow genuine options for Native Alaskan students in choosing a way of life,
22 and facilitate a more harmonious blending of Native Alaskan culture with the
23 mainstream of society.

24 * Sec. 2. AS 14.08 is amended by adding new sections to read:

25 Sec. 14.08.160. BILINGUAL EDUCATION. (a) A state-operated school
26 which is attended by at least 15 pupils whose primary language is other
27 than English shall have at least one teacher who is fluent in the
28 native language of the area where the school is located. Written and
29 other educational materials, when language is a factor, shall be

1 presented in the language native to the area.

2 (b) The board of directors shall promulgate regulations to carry
3 out the purposes of this section.

4 Sec. 14.08.170. BILINGUAL EDUCATION FUND. There is in the State-
5 Operated School System a bilingual education fund which is an account
6 in the general fund to receive money appropriated by the legislature
7 for bilingual education and to be used for bilingual educational
8 program implementation.

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RECORDS CERTIFICATION



I, the undersigned, an employee of the State of Alaska, do hereby certify that the microfilm images on this microform are accurate reproductions of the original records of the State of Alaska as accumulated during the regular course of business, and that it is the established policy and practice of this State to microfilm its records and to dispose of the original records after microfilm reproductions have been made.

James D. Smith
Signature of Camera Operator

4/4/89
Date

"An Act appropriating to the State-Operated School System for bilingual education and providing for an effective date."

Committee Report

HOUSE OF REPRESENTATIVES

6/7/72

_____ Date

Mr. Speaker

The Committee on FINANCE has had SSSB 422

under consideration. A majority of the members of the Committee

- recommends it do pass
- recommends it do not pass
- recommends it do pass with attached amendment(s)
- recommends it be replaced with CS for _____ and that
CS for _____ do pass
- (and) recommends it be referred to the _____
committee
- reports it back without recommendation
- (other) _____

MEMBERS SIGNING THE MAJORITY REPORT:

| | | |
|-------|-------|-------|
| _____ | _____ | _____ |
| _____ | _____ | _____ |
| _____ | _____ | _____ |
| _____ | _____ | _____ |

MEMBERS NOT CONCURRING IN THE MAJORITY REPORT:

| | | |
|-------|-------------|--------------------|
| _____ | recommends: | |
| _____ | recommends: | <u>Do not pass</u> |
| _____ | recommends: | |
| _____ | recommends: | |
| _____ | recommends: | |

_____ CHAIRMAN

Original sponsor: Health, Welfare
and Education Committee

Offered: 6/5/72
Referred: Rules

1 IN THE SENATE

BY THE FINANCE COMMITTEE

2 CS FOR SENATE BILL NO. 422

3 IN THE LEGISLATURE OF THE STATE OF ALASKA

4 SEVENTH LEGISLATURE - SECOND SESSION

5 A BILL

6 For an Act entitled: "An Act appropriating to the State-Operated School
7 System for bilingual education; and providing for
8 an effective date."

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

10 * Section 1. The sum of \$200,000 is appropriated from the general fund
11 to the State-Operated School System, bilingual education fund, which is an
12 account in the general fund, which shall be expended for the purpose of
13 providing bilingual education.

14 * Sec. 2. This Act takes effect July 1, 1972.

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RECORDS CERTIFICATION



I, the undersigned, an employee of the State of Alaska, do hereby certify that the microfilm images on this microform are accurate reproductions of the original records of the State of Alaska as accumulated during the regular course of business, and that it is the established policy and practice of this State to microfilm its records and to dispose of the original records after microfilm reproductions have been made.

James D. Smith
Signature of Camera Operator

4/4/89
Date

"An Act appropriating to the University of Alaska Center for Northern Education for the creation of the Alaska Native language center and implementation of its program and providing for an effective **Committee Report**

HOUSE OF REPRESENTATIVES

6/7/72

Date

Mr. Speaker

FINANCE

CSSB 423

The Committee on _____ has had _____

under consideration. A majority of the members of the Committee

- recommends it do pass
- recommends it do not pass
- recommends it do pass with attached amendment(s)
- recommends it be replaced with CS for _____ and that
CS for _____ do pass
- (and) recommends it be referred to the _____
committee
- reports it back without recommendation
- (other) _____

MEMBERS SIGNING THE MAJORITY REPORT:

| | | |
|--------------------|--------------------|-------|
| <u>[Signature]</u> | <u>[Signature]</u> | _____ |
| <u>[Signature]</u> | _____ | _____ |
| _____ | _____ | _____ |
| _____ | _____ | _____ |

MEMBERS NOT CONCURRING IN THE MAJORITY REPORT:

| | | |
|--------------------|-------------|--------------------|
| _____ | recommends: | |
| <u>[Signature]</u> | recommends: | <u>do not pass</u> |
| <u>[Signature]</u> | recommends: | <u>do not pass</u> |
| _____ | recommends: | |
| _____ | recommends: | <u>[Signature]</u> |

CHAIRMAN

Original sponsor: Health, Welfare
and Education Committee

Offered: 6/5/72
Referred: Rules

1 IN THE SENATE

BY THE FINANCE COMMITTEE

2 CS FOR SENATE BILL NO. 423

3 IN THE LEGISLATURE OF THE STATE OF ALASKA

4 SEVENTH LEGISLATURE - SECOND SESSION

5 A BILL

6 For an Act entitled: "An Act appropriating to the University of Alaska
7 Center for Northern Education for the creation of the
8 Alaska Native language center and implementation of
9 its program; and providing for an effective date."

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

11 * Section 1. The sum of \$200,000 is appropriated from the general fund
12 to the University of Alaska for the creation of the Alaska Native language
13 center and for the implementation of its program.

14 * Sec. 2. This Act takes effect July 1, 1972.

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The Legislature of the State of Alaska
FISCAL NOTE
Second Session - Seventh State Legislature

I. REQUEST

Bill Identification: SB 423
 Title: U. of A. Alaska Native Language Center
 Requested by: Senate Finance Date: 4/27/72
 Return Date Requested: 5/8/72
 Agency: Univ. of Alaska Program: _____

II. FISCAL DETAIL

Budget Request Unit(s) Affected: _____

A. EXPENDITURES: (Thousands of dollars)

| OBJECT | FY 72 | FY 73 | FY 74 | FY 75 | FY 76 | FY 77 |
|-----------------------------|-------|-------|-------|-------|-------|-------|
| 100 PERSONAL SERVICES | | 232.5 | 232.5 | 232.5 | 232.5 | 232.5 |
| 200 TRAVEL | | 19.0 | 19.0 | 19.0 | 19.0 | 19.0 |
| 300 CONTRACTUAL | | 11.0 | 11.0 | 11.0 | 11.0 | 11.0 |
| 400 COMMODITIES | | 7.5 | 7.5 | 7.5 | 7.5 | 7.5 |
| 500 EQUIPMENT | | 5.5 | 5.5 | 5.5 | 5.5 | 5.5 |
| 600 LAND & STRUCTURES | | 0.0 | 0.0 | 0.0 | 0.0 | 0.0 |
| 700 GRANTS, CLAIMS, ETC. | | 0.0 | 0.0 | 0.0 | 0.0 | 0.0 |
| 800 MISCELLANEOUS (Postage) | | 1.5 | 1.5 | 1.5 | 1.5 | 1.5 |
| Indirect Costs | | 32.7 | 32.7 | 32.7 | 32.7 | 32.7 |
| TOTAL | | 310.0 | 310.0 | 310.0 | 310.0 | 310.0 |

B. FUNDING: (Thousands of dollars)

| | | | | | | |
|---------------|--|-------|-------|-------|-------|-------|
| GENERAL FUND | | 310.0 | 310.0 | 310.0 | 310.0 | 310.0 |
| FEDERAL FUNDS | | 440.0 | 390.0 | 340.0 | * | * |
| OTHER | | * | * | * | * | * |

* See attachment: Funding

C. POSITIONS:

| | FTE | | | | | |
|---------------------|-----|-------|-------|-------|-------|-------|
| PERMANENT/TEMPORARY | / | 24 / | 24 / | 24 / | 24 / | 24 / |
| MAN MONTHS (P./T.) | / | 168 / | 168 / | 168 / | 168 / | 168 / |

III. ANALYSIS (See Fiscal Note Preparation Instructions, Section III)

See page attached.

- IV. ATTACHMENTS
- A. Estimated Budget for the Alaska Native Language Center, FY 1973
 - B. Prospectus for the establishment of the Alaska Native Language Center
 - C. Resolution to the Tlingit and Haida Central Council
 - D. Selected documents and releases on the present Eskimo Language Workshop and its bilingual education activities.

V. DATE: May 1, 1972

PREPARED BY: Michael Krauss

Original: Legislative Finance
 cc: Budget and Management
 Prime Sponsor (First Legislator Named)

Endorsed by W. R. Wood

II. Fiscal detail: B.

PRESENT FUNDING: (FY 1972)

The present University funding for bilingual education programs and materials development for Fiscal 1972 is \$196,555 (\$79,380 from ASOS, and \$117,175 from the Bureau of Indian Affairs). The National Science Foundation granted Krauss \$25,000 for work on St. Lawrence Island Eskimo. Funds allocated by the University for native language teaching by Krauss, Reed, and Nageak totalled \$33,750. Total present funding: \$255,325.00.

FUTURE FUNDING:

Future funding is stated here according to present levels of commitment only:

| | 1973 | 1974 | 1975 | 1976 |
|-----------|--------------|--------------|--------------|--------------|
| Title VII | \$150,000.00 | \$100,000.00 | \$ 75,000.00 | |
| Title I | 190,000.00 | 190,000.00 | 190,000.00 | \$190,000.00 |
| ASOS | 90,000.00 | | | |
| BIA | 100,000.00 | 100,000.00 | 100,000.00 | 100,000.00 |

Additional funding (beyond the current \$100,000 figure) is anticipated from the Bureau of Indian Affairs as they expand into more schools with the bilingual program. Title IV also offers funding possibilities, but this is difficult to predict. Also support can be expected on the basis of past grants, excellent results, and maintained good relations, from the National Science Foundation for research work and from the National Endowment for the Humanities for research and applied programs. Individual grants have varied in size from \$10,000 to \$38,000. Finally, increasing interest and perhaps financial support may be forthcoming from Alaska Native groups or corporations. Commitment by the State of Alaska to support these programs will doubtless play a very positive role in generating these other funds.

III. Analysis

A. The assumptions upon which the fiscal detail is based are that qualified or potentially qualified personnel can soon enough be found.

B. Program summary:

The proposed operating program is described generally in the first three pages of Attachment B and the situation of and needs for each language described in the following nine pages thereof. The tentative operating program (no capital program is immediately foreseen) of the Center is summarized in SB 424: (1) Scientific study of Alaska Native Languages (Aleut, Eskimo, Athapaskan, Eyak, Tlingit, Haida, Tsimshian) which would include also the collection in the field of manuscript and taped materials, their duplication and safekeeping at the Center, (2) Development of literacy materials, (3) Assist in the translation of important documents, (4) Provide for the development and dissemination of Alaska Native literature, and (5) Train Alaska Native language speakers to work as teachers and aides in bilingual classrooms. In fact, the bulk of the personnel would be native speakers of Alaskan languages, trained not only as teachers and aides in bilingual classrooms, but also as linguists and writers specialized in their own languages for writing dictionaries, grammars, native traditional history, lore, mythology, new creative literature, journalism, as well as materials designed primarily for the schools. Much of the work of the Native Language Specialists will be carried on in the field or in central regional locations for each language, e.g. Sitka for Tlingit, Fort Yukon for Kutchin Athapaskan, where regional centers for the cultivation of these languages are expected to develop, largely in connection with the schools, and where production of language materials may eventually develop into small local industries.

Funds are requested not only for travel within Alaska (mostly for Native Language Specialists between Fairbanks and home or the field), but also for staff to travel outside (e.g. to visit federal foundations in Washington for research funds, or to attend conferences), and especially internationally, for cultural exchange between Alaskan Natives and their close Canadian (Eskimo, Athapaskan, Tlingit, Haida, and Tsimshian) and Greenlandic and Siberian (Eskimo) relatives.

Estimated Budget

FISCAL 1973

Alaska Native Language Center

100 Personnel

| | |
|---|----------------|
| Director (Krauss 5/12 time) | 11,500 + |
| Executive Officer | 20,100 + |
| Linguist | 18,000 + |
| Administrative Secretary (10A) | 9,422 + |
| Technical Assistants (part-time, 1 FTE) | 8,000 |
| Illustrators (part-time, 2 FTE) | 15,000 |
| Steno-Clerk-Typists (part-time, 3 FTE) | 19,000 |
| Native Language Specialists (14: e.g. 1 Aleut, 2 St. Lawrence Island Yupik, 1 Gulf Yupik, 3 Inupiaq, 3 Athapaskan, 2 Tlingit, 1 Haida, 1 Tsimpshaan) | 98,000 |
| | <u>199,022</u> |

+ Full time: 59,022
 Leave Benefits .16
9,440

9,440
208,462

Staff Benefits at 11.52%

24,015

TOTAL SALARIES

232,477

\$232,477

200 Travel

| | |
|--|---------------|
| Travel and Subsistence in Alaska | |
| 14 Native Language Specialists | |
| 2 trips each at \$150.00 | 4,200 |
| Subsistence for above at 5 days | |
| each trip, average \$30.00 per day | 4,200 |
| Staff Travel and Subsistence in Alaska | 1,600 |
| Travel and Subsistence, outside Alaska | |
| (Staff) | 3,000 |
| Travel and Subsistence, International | <u>6,000</u> |
| TOTAL TRAVEL | <u>19,000</u> |

19,000

300 Contractual

| | |
|------------------------------------|---------------|
| Informants' and Contributors' Fees | 8,500 |
| Duplicating Services | 1,500 |
| Telephone | <u>1,000</u> |
| TOTAL CONTRACTUAL | <u>11,000</u> |

11,000

Estimated Budget, Alaska Native Language Center

Fiscal, 1973

400 Commodities

Recording tapes, printing paper,
and office supplies

7,500

7,500

500 Equipment

Typewriters (5)

2,000

Tape Recorders (10)

1,000

Desks and Chairs

1,000

Cabinets and Shelves

1,000

Miscellaneous Office Equipment

500

TOTAL EQUIPMENT

5,500

5,500

800 Miscellaneous

Postage

1,500

1,500

TOTAL DIRECT COSTS 276,977

Indirect Costs (overhead expenses:
space rental, accounting, library services,
heat, electricity and other utilities,
maintenance and janitorial services)
at 11.8%

32,683

TOTAL COST

\$309,660

Attachment B

PROSPECTUS FOR PROPOSAL TO ESTABLISH A CENTER FOR
ALASKA NATIVE LANGUAGES AT THE UNIVERSITY OF ALASKA
PILOT FIRST YEAR 1 JUNE 1972 TO 31 MAY 1973

submitted by Michael E. Krauss
Professor of Linguistics
University of Alaska
31 January 1972

Support is requested for the establishment of an Alaska Native Language Center at the University of Alaska, for the documentation, preservation, study, and cultivation of the languages of the native people of Alaska. The scope of the activities of the Center will include basic research on these languages, collection and preservation of data in them and on them, dissemination of these materials in the form of grammars, dictionaries (including specialized lexica, e.g. place-names, fauna-flora), and textual materials of all sorts (traditional tales, local history, curricular texts for the schools, ethnographic accounts, biography, etc.). Materials may be designed for both academic and local popular use.

A major function of the center will be that of providing the native people themselves with the opportunity to become the leading students and cultivators of their own languages, as they are uniquely qualified as native speakers to become. Rather than looking mainly to a supply of non-native graduate students as supported personnel, the Center will recruit and train promising native speakers of these languages, whatever their formal academic status, who show the interest and ability to contribute to the documentation, study, and/or cultivation of their language.

Another major function of the Center will be that of coordinating research and development efforts in Alaska native languages, and serving as a central clearinghouse and reposit-

tory of information and data accumulating from activity in the field. As a Center for such study, it will also be a part of the University of Alaska's academic program, not a separate research institute. As a State Center, it will encourage and support the development of local centers for each language group and/or in villages in conjunction with the local schools.

There will be a very close relationship between the Center and the educational agencies concerned with Alaska Natives: State-Operated Schools, Bureau of Indian Affairs, the Center for Northern Education at the University of Alaska. Much of the publication resulting from work under the Center will be designed for the needs and use of the village schools. Many of the persons trained by the Center will be native teachers and aides. The cultivation of Alaska Native languages is definitely envisioned as part of an educational process, supremely relevant to those whose unique intellectual heritage those languages are. This priceless heritage can all too easily be lost, through continuing neglect in the school, or it can be used in the school for the improvement and enrichment of the people.

The present proposal is for the establishment of the Center and the financing of the pilot first year of activity. It is anticipated that funding will come from several sources: federal but also, and later increasingly, State and local, and also self-supporting.

There is great need at this point for maximum flexibility in order to use opportunities and fill needs as they arise on short notice. The specific details are hard to predict. The general picture, however, is very clear. Many Alaskan languages are dying, some are already almost extinct. All the rest are either in grave danger or in an increasingly precarious position, as mounting cultural, economic, and demographic pressures conspire to exterminate Alaska's native cultures and societies as such. At the same time, a powerful resurgence of pride in and concern for their cultural identity is sweeping through native Alaska, counteracting the pressures toward assimilation which they realize threatens them with irreparable and also unnecessary loss. In some cases, for the language it is already too late, for some purposes, elsewhere not yet too late. Virtually everywhere, it is clear, native interest in and concern for native languages is markedly increasing. At the same time there are more and more individuals who have the desire to take an active role in the cultivation and preservation of their language, and also the educational background and intellectual preparation to make this kind of contribution through literate means. A Center is needed to train such individuals, and support work of this sort as local conditions permit, local needs are felt, and able personnel becomes available.

The following report on all the languages of Alaska will give a good picture of the specifics, as they seem at this point.

I. Eskimo-Aleut language family

- A. Aleut (two major dialects, 600 speakers, rapidly declining)
1. Eastern Aleut: Alaska Peninsula, Akutan, Unalaska, Nikolski, Pribilofs; 500 speakers, no children anywhere except a few at Nikolski. There is a fair 19th-century literature, partly published, in Cyrillic, linguistic and religious. Lexicon only very sketchily covered, no extensive competent work since Jochelson ca. 1910, and what there is is largely unpublished. A strong local demand is arising for pedagogical materials for local "revival" efforts. Resource personnel are e.g. Willie Tcheripanoff of Akutan, Mrs. Nathalie Jones of Nikolski; and especially Mrs. Anfesia Shapsnikoff of Unalaska, trilingual and trilliterate (Aleut, English, Russian), age over 70, extremely knowledgeable, gifted, and able to contribute. Prof. dr. Knut Bergsland, University of Oslo, is ideally qualified to direct this work.
 2. Western Aleut: Atka only; 100 speakers, including all children, and also a very few elderly speakers of Attu dialect. There is some 19th-century literature, religious, and a ms. dictionary. This language has been studied extensively by Knut Bergsland, 1952-71, with excellent published and forthcoming results. There is an urgent need for development of local literature and inclusion of language in the school curriculum; Atka is the only community where there is any real hope for survival of Aleut as a spoken language. Bergsland is ideally qualified to help here also.
- B. Eskimo (two major language-groups, 30,000 speakers in Alaska, largely viable still)
1. Yupik (three mutually unintelligible languages in Alaska)
 - a. St. Lawrence Island Yupik (nearly identical with the main dialect of Siberian Yupik); 1,000 speakers (800 on St. Lawrence Island, 200 in Nome and elsewhere), including all children on the Island, where the society and culture are still very strong. The Russians have produced a very extensive scientific and pedagogical literature for Siberian Eskimo. A similar development is now beginning for the language in Alaska, with a new practical orthography designed by Krauss, Badten, and Hascall, on the basis of NSF-sponsored research in 1971-2 on the phonology (very inadequately treated by the Russians). With encouragement and help by Krauss, the Bureau of Indian Affairs is planning to begin the inclusion of an Eskimo language component in the Island schools. Personnel include Krauss; Mrs. Linda Badten, first Island college graduate, teacher in Fairbanks Schools since 1955, highly skilled in American and Cyrillic writing-systems for the language, in grammatical analysis of the language, and in developing literature in it; David Shinen, Summer Institute of Linguistics, Nome, ten years

experience with the Island language, has produced some religious materials, has adopted the revised orthography, and is interested in helping with the production of secular literature; native personnel are being trained to take the major role in these developments: several teachers' aides in the Island schools and several native students at the University of Alaska and Alaska Methodist University. Krauss is also making efforts to establish communication and exchange between St. Lawrence Island and Soviet Eskimos; this is highly desired on the Alaskan side, but diplomatically very difficult.

- b. Pacific Gulf Yupik (popularly called "Aleut", one language with local dialects, all mutually intelligible): Prince William Sound (Chugach), outer Cook Inlet, Kodiak Island, Alaska Peninsula; 500 speakers, moribund, few under 40 and no children anywhere. Some 19th-century religious literature in Kodiak dialect. Minor fieldwork by Hammerich in 1950's and by Reed in 1960's, all unpublished, discloses major dialect patterns, but grammar and lexicon are very fragmentary. A local demand for school materials is beginning sporadically. A native student at Alaska Methodist University, one of the youngest speakers, is becoming proficient in writing the language and has begun transcribing traditional tales from an older informant from Port Graham; with further training and direction by Irene Reed, who is the best professionally qualified to help with this language, there is a good chance that this student and others may yet retrieve much of this rapidly declining language and literature. The gravity of the situation of this "Aleut" language and the (real) Aleut language is not generally appreciated, partly because the popular and US Census use of the term includes both these languages and many Bristol Bay (Central Yupik) Eskimos as well, all lumped together to number a dozen times more than the actual number of speakers of either "Aleut".
- c. Central Alaskan Yupik: Bristol Bay, lower Kuskokwim and Yukon and deltas, Nunivak Island; one language, with mutually intelligible local dialects, with nearly 20,000 speakers, including all children everywhere except Bethel, the largest native linguistic community in Alaska, and the most vigorous. There was a small 19th-century Cyrillic religious literature, and some 20th-century Catholic and Moravian literature, including two inadequate grammars (Barnum, Hinz). Since 1961 at the University of Alaska there has been a curriculum on this language, and serious and extensive research by Irene Reed, Afcan, Miyaoka, Krauss, who have produced a pedagogical grammar (prepublication stage), and a very carefully considered standard orthography. A grammatical sketch by Miyaoka is forthcoming. But further grammatical, dialectological, and, especially, lexical work is badly needed. Since 1970 the Bureau of Indian Affairs and State-Operated school

systems have cooperated to support a very promising program of bilingual education in several Yupik village schools. About 40 native teachers have been trained to teach in this program at the University of Alaska, and while at their posts also help contribute to the development of a literature in the language for the schools, a program also carried out at the University of Alaska under the very able direction of Irene Reed, whose dedicated staff includes Paschal Afcan, Martha Teeluk, Marie Nick Blanchett, Dorothy Napoleon, all gifted native language specialists. About 50 titles are already published or forthcoming, yet this production falls short of meeting the very strong demand for materials from the villages. It is hoped that active literacy will spread fast enough, given adequate training programs, that the villages themselves will increasingly contribute to the growth of Yupik written literature.

2. Alaskan Inupiaq: Norton Sound, Seward Peninsula, Kobuk River, North Coast; one language, local dialects mutually intelligible, except between extremes, about 7,000 speakers but position extremely precarious, many children in many places speaking it less well than English or not at all, especially in Nome and Kotzebue. Literature in 20th century only, nearly all religious, including entire New Testament. There are three booklets of traditional tales (Unipchaat, by Zibell in Kobuk dialect), a fair dictionary (Webster and Zibell, Barrow and Kobuk dialects), but only very fragmentary and inaccurate grammatical information (Jenness, Webster). Scientific work is badly needed. Both Krauss and Bergsland are currently involved: Bergsland in working with tapes of Nunamiut narrative, which he would like to edit and publish, and Krauss in the supervision of a course in the language at the University of Alaska, in which a native teacher, James Nageak of Barrow, is being trained, as well as two native assistants, Edna McLean of Barrow and Nita Sheldon of Noorvik. The development of literature was seriously slowed by the departure of Webster from the field in 1969 and the death of Zibell in 1971. But there is already rather widespread literacy in the language, and a very strong demand for materials, with a resurgence in pride and a genuine revival of loyalty to the language. Many native speakers are now becoming capable of contributing to the written literature. The BIA school at Barrow has begun an Eskimo language curriculum in grades 7-9, under the direction of David Fauske, with the native assistant Martha Aiken, and the demand for teachers and materials for this sort of program is spreading rapidly.

II. Na-Dene language group (the Athapaskan-Eyak language family together with the distantly or problematically related languages Tlingit and Haida)

- A. Haida: Hydaburg, with some scattered in Ketchikan and elsewhere; moribund, with perhaps 100 speakers in Alaska, most over 40, few if any under 20. (The Hydaburg dialect is fairly close to that of Masset on Queen Charlotte Islands, BC, and that is strongly divergent from the Skidegate dialect. Both dialects are moribund in BC as well, with fewer than 100 speakers there all told.) There is some religious and linguistic literature from 1890-1910 (Swanton, Newcombe, Keen, Harrison), very inadequate for most purposes. Except for one afternoon by Sapir in 1920, there was no work on Haida for over 50 years! In the 1960's Bursill-Hall and Kess began fieldwork in BC, but neither pursued it far. Robert Levine, a promising graduate student at Columbia, is to begin extended fieldwork at Skidegate in February 1972, but for the Hydaburg-Masset dialect there is so far no promising new work. Krauss, however, has worked some with it recently, and has hopes that Mrs. Genevieve Soboleff, now of Fairbanks, a fluent speaker, literate in the old writing systems for Haida, will be able to devote herself to work with her native language at the University of Alaska. Mrs. Helen Sanderson and others at Hydaburg are also interested in recording and transcribing what remains of tradition in Haida.
- B. Tlingit: Southeastern Alaska, from Ketchikan to Yakutat; one language with local dialects but all mutually intelligible; about 1,500 speakers, mostly over 30, virtually no children anywhere, still important but moribund; the dialect of the few oldest speakers of the southernmost group, Tongass, recently discovered to be strongly aberrant in the important phonological trait of having glottal modification instead of tone as in all other dialects, in urgent need of study. There was some 19th-century Cyrillic religious literature, partly published. Early 20th-century work by Swanton is also very inadequate, but was improved by Boas. Recent studies by Naish and Story of Tlingit grammar are very good. They also published a sketchy noun-lexicon, and have a better verb-lexicon forthcoming. Before leaving the field of Tlingit they also published a primer and a short series of conversational lessons. Work on Tlingit has since been promoted by Krauss and Richard Dauenhauer of Alaska Methodist University. Working with Dauenhauer are now Jeffrey Leer, a very talented linguist competent in spoken Tlingit, and Mrs. Nora Florendo, a highly gifted native writer in the language. Leer shows promise of great insight and productivity in Tlingit linguistics, and Florendo the same in the literature: she is available to travel throughout Southeastern Alaska collecting and recording Tlingit traditional literature, including her special interest, potlatch oratory, a highly developed poetic art amongst the Tlingits, about which little is yet known, and a collection of which she is now editing for publication.

Resurgence of native interest in Tlingit is very strong now: in response to this Krauss directed in June 1971 the first Tlingit Language Teachers' Conference at Sitka. In attendance were included several of the teachers who had already begun to try to teach their native language in the schools, but who lacked training and coordination. An organization was formed for the preservation of the Tlingit language, the collecting and production of materials in it, the cultivation and study of it. Krauss and Walter Soboleff (Director of Native Studies Program) at the University of Alaska, and Dauenhauer, Leer and Florendo at Alaska Methodist University are training other Tlingits to transcribe their language, in hopes that efforts and competence to preserve a record of Tlingit linguistic traditions will spread rapidly enough to precede the death of its sources.

C. Athapaskan-Eyak

1. Eyak: Cordova and Yakutat; nearly extinct, ^{two}~~three~~ speakers at Cordova, two at Yakutat, all aged. Since 1963, with support of NSF, Krauss has devoted a major research effort to preserving as complete as possible a record of this language, critically important for Na-Dene historical-comparative linguistics. His work includes careful study of all previous materials, and extensive field data from all surviving speakers. His very detailed lexicon (4,000 pp. typescript) has been published in a limited edition (Xerox), but needs incorporation of supplement and condensation to make wider publication practical. A carefully edited collection of texts is also available in limited Xerox edition, but this represents only a fraction of the repertoire that could still be elicited from Mrs. Anna Nelson Harry of Yakutat, the sole surviving source of Eyak folklore. Mrs. Harry is in fact a talented storyteller. Krauss has not had time himself, or the opportunity to train anyone else, to elicit further from her. Her son, Jerry Nelson, Mayor of Yakutat, understands Eyak, and might be motivated to become involved in this work. Krauss's Eyak grammar remains in the pre-publication stage. There is only a small local demand for popular Eyak materials.
2. Athapaskan (a vast language-family and dialect-complex, comprising about 40 languages, in Alaska, Canada, Oregon, California, and Southwestern states, including 140,000 speakers of Navajo; about 10 Athapaskan languages are spoken in Alaska: all have been "charted" and defined by Krauss as a result of his 1961-63 survey, supported by NSF, of Athapaskan Alaska; the basic phonological developments of them all have been mapped in terms of isoglosses, their basic relationships determined, and their present state of viability noted. Most are moribund, and most are

in no way adequately studied, except for short wordlists for the purposes of the survey. Morphology, syntax and lexicon largely unexplored. There is also more archaism and variety amongst Athapaskan languages in Alaska than anywhere else, but only 3,000 of the 175,000 speakers of Athapaskan languages are in Alaska, 20,000 are in Canada, and almost all the rest are Apachean.) The following is a brief summary of the Alaskan Athapaskan languages as defined (in part arbitrarily) by Krauss.

- a. Ahtena: three dialects, mutually intelligible: (1) Chitina, Tonsina, Copper Center, Glenallen, Tazlina, Louise-Tyone, Gulkana-Gakona, Denali-Cantwell; (2) Chistochina, Batzulnetas; (3) Mentasta; moribund, 250 speakers, few if any under 20. No published literature whatever. Extensive but inadequately transcribed lexicon in F. de Laguna's ethnological fieldnotes. In addition to survey, Krauss and Ruby Tansy, a student from Cantwell, transcribed a fragmentary corpus in Miss Tansy's native Ahtena. Miss Tansy might be available to pursue this work. Degree of local native interest in preserving language unknown.
- b. Tanaina: two major dialect groups, mutually intelligible: (1) "Inner" (Knik, Eklutna, Susitna-Talkeetna, some Tyonek; closely related to but not intelligible to Ahtena); (2) "Outer" (Kenai, Ninilchik, Seldovia, Iliamna, Nondalton, Lime-Hungry-Stoney, some Tyonek); moribund, perhaps 400 speakers, few if any under 20 except perhaps at Lime. No extensive or recent literature or competent documentation other than wordlists. Strong local interest known at Nondalton, Eklutna, probably elsewhere. Highly talented native speakers, e.g. Macy Hobson of Nondalton, wish training to work with language. Tanaina and Ahtena together constitute South Alaskan Athapaskan, rather different from all other Athapaskan languages, Tanaina being especially aberrant lexically, and both show promise of being especially archaic in verb-prefix morphology, perhaps Eyak-like, and badly in need of study.
- c. Ingalik: two dialects, mutually intelligible: (1) Kuskokwim (nearly extinct, except for a few individuals at Sleetmute, Stoney River, Aniak, all trilingual Ingalik-Yupik-English); (2) Yukon (Anvik, Shageluk, Holy Cross; more conservative than Kuskokwim); moribund, 150 speakers, very few if any under 30. Chapman's published traditional texts are important and helpful for the literature (1914), and Osgood (1940) published some lexicon, but both are woefully inadequate in transcribing this very conservative phonology. Sapir himself has a few hours of fieldnotes from 1923, unpublished but a most valuable source. Since then the only material is from Krauss's survey. Degree of local interest and available talent unknown.

- d. Holikachuk: now moved to Grayling on Yukon; intermediate language between Ingalik and Koyukon, partly intelligible to both; moribund, perhaps 40 speakers, very few if any under 20. No literature or documentation whatever except a very short wordlist in Krauss's survey. Degree of local interest and available personnel unknown.
- e. Koyukon: two major dialect groups, with much mutual intelligibility except between extremes: (1) "Outer": Kaltag, Nulato, Koyukuk, Ruby, Galena, Kokrines, Allakaket, Huslia, Hughes, some at Rampart; (2) "Inner":
a. Tanana Village, Stevens Village, some at Beaver, few at Allakaket ("South Fork"); b-1. Crossjacket, Manley; b-2. Roosevelt-Minchumina (extinct), Bearpaw; all moribund (2b-1 and 2b-2 nearly extinct), 600 speakers, very few under 30, except at Hughes, very few under 20. In early 20th century, the Jesuit Jetté published some religious literature in Outer Koyukon, also a short but literarily excellent corpus of traditional tales, and left an enormous amount of ms. material, mostly religious, but including a magnificent 7,000-page lexicon, now at Gonzaga Archives, Spokane. Unfortunately Jetté was hopelessly incompetent phonologically, so all his work has the critically serious defect of being very inadequately transcribed. This now irreplaceable material should be copied and retranscribed in the field, or by a competent native speaker. More recently, David Henry, SIL, produced some religious material, a primer, reader, and short lexicon, in an adequate orthography. SIL support for his program is limited because of the limited viability of the language, but Henry is available to teach literacy and train personnel to write down the oral traditions, and produce materials to meet the rapidly growing demand for language and culture programs in the local schools and in Fairbanks. A few small liturgical works from 1908-15, badly transcribed, are all that is written so far in Inner Koyukon.
- f. Upper Kuskokwim: Nikolai, Telida, McGrath (closely related to Tanana 1., but separated from that by Koyukon 2b-2.); viable, 150 speakers, including all children at Nikolai. Ray Collins, SIL, has lived at Nikolai and McGrath since 1965, and has published primers and short dictionary in adequate orthography. In 1971 Collins began to plan a native language program for the curriculum in the Nikolai State-Operated school, with expectations of some State support. This language is, all told, probably the most archaic phonologically of all Athapaskan languages. Until very recently it was wrongly considered, according to an unjustified assumption by Osgood, to be a form of Ingalik. The people are generally unaware of the closeness of their language to Tanana, because of the Koyukon intrusion and their orientation toward McGrath, which dominates the area.

- g. Tanana: series of dialects, mutual intelligibility very low between extremes: (1) "Central": Minto-Tolovana, Toklat, Nenana, Wood River (a single dialect, its close relationship to Upper Kuskokwim unknown to the speakers); (2) "Transitional": a. Chena, Salcha, Goodpaster; b. Healy Lake, Tanacross. Mostly moribund, perhaps 300 speakers total: 150 of (1), very few under 35, none under 25; fewer than 10 of (2a), none young; but perhaps 150 of (2b), including some children at Tanacross, where the language is still viable. The only documentation for most of these dialects is a few poor wordlists, and Krauss's survey material. Some supplementary lexicon has been transcribed from the nearly-extinct (2a) by students with Krauss, in the only efforts ever made to record from survivors of the original population of the area now occupied by the University of Alaska the language of this area. Krauss also has a fair-sized corpus of fieldnotes from Minto (1), from research in 1961 with NSF support: paradigms for a partial grammar, fairly extensive lexicon, and about 100 pages of text. There is some interest in Minto and Nenana in preserving the language, and some potential local personnel. At Tanacross the interest is very strong, and there are two Tanacross students currently working with Krauss on a writing-system for the language. There are strong hopes that some program and literature may develop at Tanacross and that the language may survive there.
- h. Upper Tanana: Tetlin and Northway, dialects very slightly different, but both very different from Tanacross, with which there is much mutual intelligibility due mainly to passive bilingualism; viable, 300 speakers, including all children at Tetlin, many at Northway. Paul Milanowski, SIL, has worked in area since 1960, and has published religious materials and primer-readers in an adequate orthography for the language. With the cooperation of the State-Operated school at Northway, he has begun a program in the language as part of the curriculum. Interest is very high also at Tetlin, however, and it is hoped that the program and the literature may expand. Virtually no scientific study of the language has been published.
- i. Han: Eagle; moribund, perhaps 30 speakers in Alaska (also a few near Dawson, YT), few if any under 20; both Krauss and a student, Nancy McRoy, have several days' supplementary fieldnotes on this language. Innovative, but less so than Kutchin, it provides many important insights into the very problematical phonological development of Kutchin, and has one of the most elaborate consonant systems in the world. Degree of local interest in preserving language and available personnel unknown.

j. Kutchin: one dialect-group in Alaska, slight local differences (closely related also to Canadian Kutchin, "Loucheux", with which it is somewhat less well mutually intelligible); Circle, Ft. Yukon, Venetie, Arctic Village, Chalkyitsik, Birch Creek, Canyon Village (and at Old Crow, Ft. MacPherson, Inuvik in YT); viable, 900 in Alaska (1,100 in Canada), including all children at some locations, eg. Arctic Village, Venetie, some children at others, e.g. Fort Yukon. Large religious literature from 1890-1910 by MacDonald in poor orthography for Canadian dialect, resulting at least in a high respect for literacy, also in Alaska. Most important scientific work by Sapir in 1923, 6 fieldnotebooks in Ft. Yukon dialect, material further worked up by Sapir (texts) and Haas and Golla (stem-list), but none ever published. Benveniste published fauna-list in 1957. Phonology extremely difficult, not well understood even by Sapir or Benveniste. Most extended work now by Richard Mueller, SIL, in Arctic Village and Ft. Yukon since 1960, who has published religious materials, some primary lessons, and a short dictionary of the language in a practical orthography. Ability to read these materials is fairly widespread. Interest in preserving and cultivating the language is generally high. Mueller, who is currently chairman of the Ft. Yukon Advisory School Board, is now planning the development of a Kutchin language component in the schools at Arctic Village, Fort Yukon, with the cooperation of the State-Operated Schools administration. In Canada MIT-trained linguist John Ritter is working with Loucheux, and is interested in coordinating efforts with Mueller internationally. As elsewhere, scientific and educational-cultural developments in Kutchin show signs of great potential, if support can come soon enough, to counteract the mounting destructive pressures against the survival of the language and culture.

k. Tsetsaut: long assumed extinct, formerly spoken in southernmost Alaska at Portland Canal. Boas obtained a very meager corpus from three survivors of this tribe in 1894. Krauss has had reports that there was an intact group of Tsetsauts functioning much later than that. If any surviving speakers can be found, Tsetsaut fieldwork would certainly have very first scientific priority, since it is obvious from Boas's poor materials that this was by far the most aberrant phonologically of all attested Athapaskan languages, and preserves uniquely important information for comparative Athapaskan.

III. Tsimshian: Metlakatla; moribund, perhaps 50 speakers, mostly over 40, no children. Moved to Alaska in 1870's from BC, where most remain. Scientific work by Boas, Rigsby, Dunn, but none suitable for school, where a demand has developed.

Professional Personnel

Michael E. Krauss, Director. Professor of Linguistics, University of Alaska. In Alaska since 1960, Krauss has worked to some extent with very nearly every language of Alaska, and has studied extensively Eyak, Minto Athapaskan, St. Lawrence Island Yupik, Mainland Yupik, Iñupiaq. As the attached report will show, he has also made efforts to coordinate and promote efforts to cultivate many Alaskan languages.

Irene Reed, professional consultant. Miss Reed has worked with Pacific Gulf Yupik, and has been in charge of the Central Yupik courses at the University of Alaska since 1962. Since 1970 she has also been director of the teacher-training and materials development for the Yupik bilingual education program sponsored by the BIA and State-Operated schools.

+ e.g.

Knut Bergsland, professional consultant. Professor of Finno-Ugric at the University of Oslo, Bergsland is also certainly the leading scholar in both Aleut and Iñupiaq Eskimo. He has also been centrally concerned with the Lapp language and the education and cultural rights of this Northern minority people, whose problems in many ways parallel those of Alaska Natives.

Linda Badten, professional consultant. Mrs. Badten is the first St. Lawrence Islander to graduate college. She is highly expert in St. Lawrence and Siberian Eskimo linguistics and literature, and also an experienced educator, having taught for fifteen years in public schools.

Dudley Hascall, professional consultant. Assistant Professor at the University of Alaska, experienced researcher in Central Yupik and St. Lawrence Island Yupik.

Language Specialists

These would include those mentioned in the text of the reports on the specific languages, and others with similar qualifications or promise.

Supplies, Equipment, Services, Travel

As shown on budget.

Materials Production (Publication)

Largely for popular materials for local use. School material production to be supported at least in part by the schools.

Attachment

Resolution submitted to the Tlingit and Haida Central Council
by Ms. Rosita Worl, younger generation Tlingit leader and spokesman:

Tlingit Renaissance

The Tlingit and Haida Languages are death bound. There are no more than 1500 adults who speak the languages and virtually no children. Unless action is initiated immediately, the knowledge and oral traditions of the Tlingit and Haidas who had achieved one of the most sophisticated and complex cultures in North America will be lost forever without written record. The oral traditions in potlatch oratory remains unexcelled by any other society. The greatest heritage we can leave to future generations of Tlingits and Haidas will be lost forever unless action is initiated immediately

There has been an awakening and resurgence of interest in the languages and culture of Tlingits and Haidas by students in elementary, secondary, and institutions of higher learning, and by the general Tlingit and Haida population. Educators and social scientists are recognizing that a positive self image concept is essential for a well adjusted individual. One of the prescriptions has been knowledge of one's self. Students have been obligated to study ancient history of Western civilization and European languages. Tlingit and Haida students have advocated a desire for their own history, language and culture to be taught in educational systems. For generations our elderly have been prohibited and discouraged in offering their body of knowledge. Their oral traditions were deemed unworthy and not beneficial to education. Thus a communication gap not only of generation but of worlds has been created. The elderly have indicated a desire to record, preserve, and teach their children their language and knowledge.

For the benefit of Tlingits and Haidas and for the benefit of humanity, the following resolutions are offered:

Be it resolved that Tlingit and Haida Central Council adopt as a priority educational need the development and promotion of programs for the documentation, preservation, study, cultivation and dissemination of these materials in the forms of grammar, dictionaries, and textual and instructional materials of the languages and oral tradition of the Tlingit and Haida Peoples.

Be it resolved that the Tlingit and Haida Central Council video tape system be utilized to further the above named objectives, and in addition it be utilized as a literary training device geared especially for teaching literate Tlingit speakers the revised popular orthography of Naish and Story, and that funds be sought from the Office of Aging, the Alaska State Humanities, or other agencies or foundations

Be it resolved that the Tlingit and Haida Central Council be directed to assist the Tlingit Language Workshop under the sponsorship of Sheldon Jackson College and the Tlingit Language Institute currently being formed at Alaska Methodist University in seeking funding for their activities.

Be it resolved that the Tlingit and Haida Central Council in view of high publication costs far beyond the means of individual scholars, authors and editors make available to the Tlingit Language Workshop the sum of \$5,000.00 to be used as a revolving fund for the publication of Tlingit and Haida language material. Costs for publication to be paid back into the fund as sale proceeds received to cover costs of publication.

Be it resolved that Tlingit Haida Central Council endorse to the Board of Regents, University of Alaska and to the Board of Trustees, Alaska Methodist University the establishment of a Native Language Center.

Be it further resolved that these institutions be requested to employ Tlingit and Haida speakers in the instructional setting for teaching of Tlingit or Haida languages.

Be it resolved that Tlingit and Haida Central Council recommend to Headstart and other pre school programs to employ Tlingit and Haida speakers for language instruction and cultural education to children.

The Eskimo Language Workshop--^{April}~~January~~ 20, 1972

The Eskimo Language Workshop has been preparing educational materials in Yupik Eskimo for 13 schools participating in the Bilingual Education Program. These schools are all located in Southwestern Alaska in the villages of Akiachak, Aleknagik, Bethel, Kasigluk, Kipnuk, Kongiganak, Manokotak, Napakiak, Nunapitchuk, Quinagak, Togiak, Tuntutuliak, and Twin Hills. Currently 4 of these schools are in their second year of operation in bilingual education, the remainder in their first. The Workshop is trying to develop materials for all major parts of the elementary curriculum in the language indigenous to this area.

Books published so far consist of stories to be read to children, a set of four pre-primers and other simple stories the children will be able to read themselves. Included in this collection are original stories and songs by members of the workshop and the bilingual teachers, traditional Eskimo stories, and translations and adaptations of a few "Western" stories such as Goldilocks and the Three Bears, Peter Rabbit, Thumbelina, and Are You My Mother? In addition, the Workshop has produced a set of worksheets on the Yupik alphabet, teachers' guides for the pre-primers, a set of mathematics worksheets to accompany the standard arithmetic books used in the schools, and elementary level science material. Students training to be teachers in the program have also been experimenting with puppet productions on video-tape, mainly in language arts.

To date, the Workshop has published about ³⁵~~25~~ books in final form. There are approximately ⁴⁰~~30~~ more books in various stages of development, many of them currently being tested in the schools for adequacy and appropriateness. A good deal of the material produced by the Workshop is generated from the daily materials produced by the teachers in the bilingual classrooms. These are sent periodically to the Workshop where they are edited, revised, and reproduced for use in all the schools participating in the program.

An important affiliate in the program is the Rural School Project whose staff cooperates in the training of teachers and in the production of E.S.L. materials. While the Eskimo Language Workshop provides the necessary training in Eskimo literacy, A.R.S.P. provides the teacher training for both the Eskimo and English-speaking teachers. There are currently three people from the A.R.S.P. staff cooperating with the Workshop. *32 teachers have been trained and are now teaching in the villages.*

The staff of the Workshop itself consists of a director and five full-time writers, artists, and technical and secretarial assistants. Much use is made of student help, particularly trainees in the program.

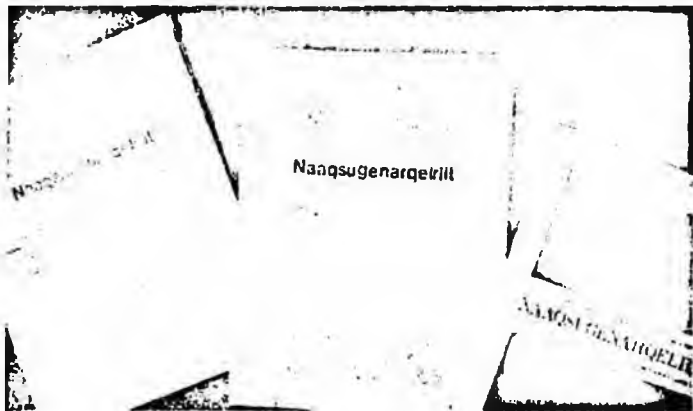
So far, the response to the Workshop's materials--from the teachers and especially the students and adult community--has been quite good. In fact, the major difficulty the Workshop faces is to keep up with the demand for more materials of all kinds.

Kathy Morack
E. Irene Reed

THE LIVING LANGUAGE OF ESKIMO



University of Alaska photo



Above—Two principals in Eskimo language development at the University of Alaska, "Pat" Afcan, a consultant, and Professor Irene Reed check proofs of a new primer "Qessanquq Avelengaq," a story about "The Lazy Mouse." Below—Translated as "Things worth reading," "Naaqsugenarqerilit" is the official publication of the University of Alaska's Eskimo Language Workshop.

Story and photos by
LESLYE A. KORVOLA

"Kumelucaq" was the book the aged Eskimo woman was studying intently. Until recently she could find only religious materials printed in her native Yup'ik language, but times are changing.

Although Hans Christian Andersen might not have recognized it, "Kumelucaq" is his tale of "Thumbelina." It was one of the first traditional stories of white man's culture that was translated into Yup'ik Eskimo. It has become very popular with adults as well as children, for the Eskimos have long been fascinated with written language, although only recently has Eskimo been standardized in this form.

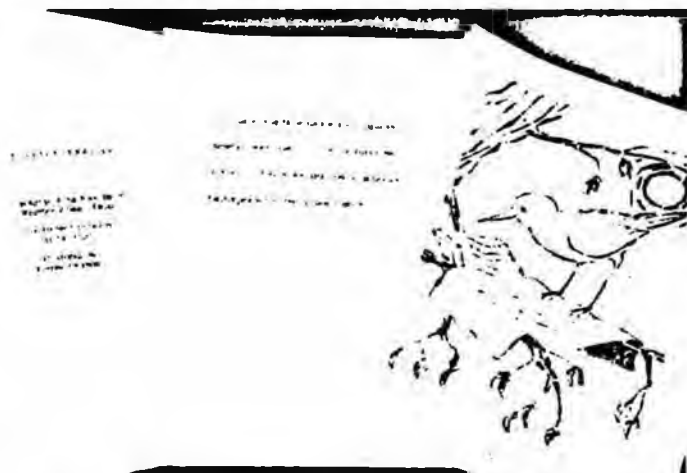
Just a decade ago, young Eskimos were punished if they spoke their native language in school. All subjects were

taught in English. To speak other than English was forbidden, even though the children often thought in their mother tongue, Eskimo.

In the fall of 1970 a bilingual program was initiated with first grade classes in the Bureau of Indian Affairs schools at Akiachak, Napakiak and Nunapitchuk and a kindergarten class in Bethel's state operated school. All subjects were taught in Eskimo, the language these children had learned at home, while English was introduced as a foreign language.

"At first the children were afraid to speak in Eskimo in school," recalls Marie (Nick) Blanchett, who taught in the bilingual class at Nunapitchuk. "They were afraid they were doing something they weren't supposed to do. It took them about a week to get over their astonishment."

In some areas the parents had mixed feelings. As the year progressed, however, it became apparent that the children not



Above—Eskimo and "kass'aq" (white) students are equally interested in studying Eskimo as a written language at the University of Alaska. Below—"Tukutukuaraller," the story of a common snipe is a traditional Eskimo story recently published. Told by Anna Rose Joe of Mountain Village, the story was transcribed into writing by "Pat" Afcan and illustrated by Andrew Chikoyak.



only did better in their studies in their native language, but they also learned English with greater ease.

This year there are five more state operated schools (Togiak, Manokotak, Twin Hills, Aleknagik and Kongiganak) and four additional BIA schools (Kipnuk, Kasigluk, Tuntutuliak and Quinhagak) in which first graders are speaking Eskimo.

This change is the result of much dedicated work during the last decade, much of which has been done at the University of Alaska at College.

When Dr. Michael E. Krauss arrived in 1960, he offered a course which was labeled as linguistics, but which was actually (through the use of Martha Teeluk as a native "informant") a course in Eskimo. By 1962, Miss Irene Reed, a student of Dr. Krauss who had become fascinated by the Eskimo language, was able to begin a class in the Yup'ik dialect.

Through the support of the National Science Foundation (1961-1963), the Institute of Social, Economic and Government Research (1967-1968) and the National Endowment for the Humanities (1968-1969) studies in Alaskan Eskimo were carried out. The sounds were carefully analyzed and put

into writing, and thus a new standardized orthography developed.

In 1967 Professor Osahito Miyoka, who is now at Otaru University in Hokkaido, Japan, arrived as a Carnegie visiting professor. His linguistic studies in Eskimo contributed greatly to the understanding of Eskimo grammar and phonology.

Then, in 1968, reflecting this nation's growing interest in minority ethnic groups, Dr. Theodore Anderson of the Southwest Educational Development Laboratory came to Alaska to collect material about the use of native languages as a part of his study of bilingualism.

Thus when the Bureau of Indian Affairs held a Bilingual Conference in the fall of 1969, the University's Department of Linguistics and Foreign Languages had the information needed to spark interest in Eskimo language usage and teaching, even if some officials were skeptical of bilingual education. The job of training native speakers in teaching techniques was assumed by the BIA. The entire program was established on the firm foundation of research, linguistic analysis and careful planning.



Skilled in its use since childhood, these Eskimo students are now learning to analyze and reduce to writing their native tongue.

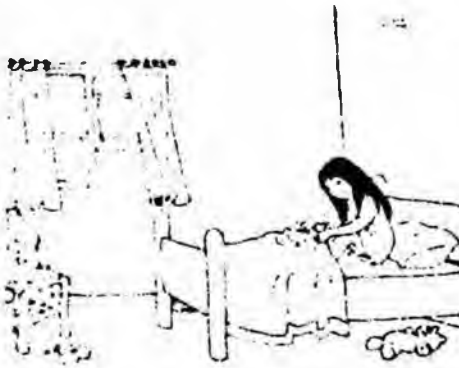
Today the enrollment in Yup'ik is growing faster than in any other language of the Department of Linguistics and Foreign Languages at the University of Alaska. It has been given equal status with the study of European foreign languages.

Eskimo is actually a family of languages, just like the Germanic or Romance languages. The northern Eskimos along the Arctic coast speak the Inupiat dialect. Yup'ik, Yup or Yupiaq is spoken by the Eskimos of the lower Kuskokwim, Yukon and Nushagak Rivers and surrounding areas. This dialect is spoken by the greatest number of Alaskan Eskimos and over the largest area.

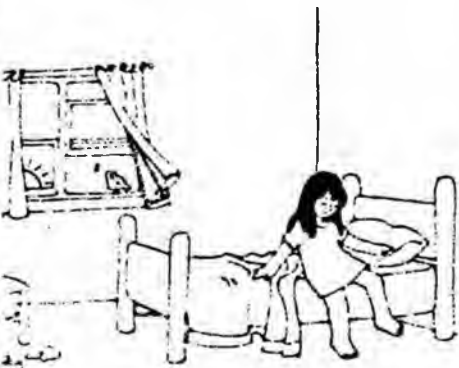
Still other Eskimo languages exist, like Greenlandic Eskimo and the Siberian

variety, which is spoken by the Eskimos of St. Lawrence Island in Alaska. Each dialect differs from others as much as Dutch from German or Italian from Spanish.

As a result of the growing interest in Eskimo, there is need for research and expansion of the Eskimo program at the University of Alaska. Recently Dr. Krauss was given a grant by the National Science Foundation to study the sound system of



Inarten.



Maketen.

Used as a reading primer textbook for Eskimo first graders on the lower Kuskokwim, "Cacirkat" was developed at the University of Alaska's Eskimo Language Workshop.

the Eskimo dialect spoken on St. Lawrence Island. Last fall courses began in Inupiat, the dialect of the northern Eskimos. Meanwhile, a great deal of work still remains to be done in the Yup'ik dialect.

At the Eskimo Language Workshop the traditional spoken literature is being transcribed into written language, original materials are being written in Yup'ik and

commentary of concern to the Eskimos is being translated.

In the fall of 1969 Mike Wallace of CBS television did a program on the native land claims issue for "60 Minutes." Two months after the program was shown in Fairbanks, the commentary appeared in Eskimo in the first issue of *Naaqsugenarqelriit* ("Things Worth Reading"), the publication of the Eskimo Language Workshop.

Even an excerpt from the *Congressional Record* has been translated into Eskimo and published in *Naaqsugenarqelriit* (February, 1970 issue). It was Martha J. Sara's testimony, "Do not Refuse Us," made before the Subcommittee on Indian Affairs.

Although few translations are yet available to the general public in published form, over 50 items have been prepared for school use in the Yup'ik Eskimo. They include book lists, classroom materials and stories such as "Tukutukuaraller," traditional Eskimo story of a common snipe (a bird); "Qessanquq Avelengaq," an original story about "The Lazy Mouse," and "Qimalleq," the tale of "Flopsi, Mopsiq, Pameyuaq" and "Qimalleq-Ilu," the translation of "Peter Rabbit."

In the Eskimo language classes taught by Professor Irene Reed, Eskimo and "kass'aq" learn side by side. (Commonly written "gussock" in English, "kass'aq" means "white man" in Yup'ik Eskimo and is from the Russian "cossack.") There is a good deal of give and take, and laughter is not uncommon. At times a slight variation in pronunciation produces a word quite inappropriate such as "aanaq" which means "the mother" being confused with "anaq" which means "excrement"!

Learning Eskimo is like learning any foreign language; the student must first analyze what he means in his mother tongue before he can express himself in the second language.

In studying Eskimo all of the students must learn to use the linguistic tools for analysis. For the "kass'aq" half of the class it is a struggle to learn this complicated language where a whole sentence such as, "He doesn't want to eat," is written as a single word, "Nereyunerituq." Sentences are not always a single word, but the fact that a complete thought can be written thus is at first startling.

"Tengessuutecuariiyukapigtelrunericugenarqarpetegenga," is an unusually long word-sentence. Yet a seven-year-old Eskimo of Southwest Alaska would be able to understand its meaning, "You two probably didn't really want very much to make a little airplane for me."

By breaking word-sentences into component parts, the Eskimo students
Continued on page 67

THE LIVING LANGUAGE OF ESKIMO

Continued from page 25

learn to analyze the language they have heard since childhood. Most of them are in a special program being trained to teach Eskimo in their native villages.

The Eskimo, often quiet and bashful in classroom situations, is a lively participant in Professor Reed's classes. He is often called upon to give the correct pronunciation for a word, or Miss Reed may ask him how to best express a particular thought. Thus he acts as an "informant," a role that is vital if the understanding of his language is to be broadened.

Much of the classroom material is based on the Yup'ik spoken along the Yukon, but many of the Eskimo students in the current classes are from Bristol Bay or the Kuskokwim area. Classes thus provide the opportunity for students to discover and understand differences within their dialect. The students provide good representation of the Bristol Bay and Kuskokwim areas, and the Yup'ik of the Yukon is represented by Paschal Afcan or Martha Teeluk, who regularly attend the classes and serve as Miss Reed's chief consultants.

"Pat," as Paschal Afcan's friends call him, has particular pride and interest in the writing of his language. Certainly he never imagined that he would become involved in such a program when he left his native village. Born in Akularak on the lower Yukon, he left home in 1951 to attend college in Great Falls, Montana. Then he entered the Navy for four years. His interest was art. But when Mr. Miyaoka and Miss Reed were looking for someone to assist in their research into Eskimo, Paschal Afcan, who was studying at the University of Alaska at that time, became involved in the research and preparation of Eskimo language materials. Today he is editor of the Eskimo Language Workshop's *Naaqsugenarqelriit* and one of the journal's most prolific contributors. He recently conducted a successful workshop on his language at St. Marys. Afcan sums up his commitment, "I feel I am doing something useful for my people."

In the workshop Irene Reed directs a talented group which includes Martha Teeluk, Marie (Nick) Blanchett, Paschal Afcan and other writers and artists, all of

whom are involved in the development of materials to use in the classroom. This entails the preparation of a textbook for classes in the Eskimo language, as well as recording as written literature tales that were previously passed on by word of mouth.

Pat Afcan has been particularly valuable for his contributions in translating and creating poems and prose for both general use and the periodical put out by the Eskimo Language Workshop. The most difficult task, however, has been the translation of materials in other subject areas such as arithmetic and the preparation of stories for the teaching of reading.

Problems arise when concepts never before expressed in Eskimo must be written. Until now the language of instruction was always English. Care must be taken in coining new terms to find expressions meaningful in the framework of already existing language. Standardization of Eskimo must be established in order that materials can be truly useful.

For the children who are beginning their education in the bilingual program it is important that a variety of classroom and reading materials be available in Eskimo. Thus Martha Teeluk and Marie Blanchett are presently preparing a series of elementary graded readers. Both have taught in village schools in their native language and understand the needs of the children.

With each passing year the bilingual program will enlarge. This year there are 13 schools where children in their first year are learning in Eskimo. Four schools have youngsters continuing their education in Eskimo for the second year while English is beginning to play an ever-expanding role. By the fifth grade they will be ready to assume the study of most subjects in English. Meanwhile, additional materials are needed, not only

for those presently in the bilingual program as they progress through the elementary grades, but also for the children starting school.

Once education alienated children from their parents, their Eskimo traditions and heritage of oral literature. Children grew up ashamed of their native language and yet they were unsure in expressing themselves in English, the imposed language of learning.

But this is an exciting time of transition! With the first years of school taught in the language which children have learned at home, parents can be involved in their children's education.

Now their native language has new value to the Eskimos. With it they can educate their children, preserve their literature and record the history of their people. They have a chance to maintain their identity.

The awakening awareness of their history and hope for the future is well expressed by Tupuggaaq (Martha Teeluk) in her lead article in the first issue of *Naaqsugenarqelriit*:

"... Our ancestors should be given more credit since they had such a harsh environment to cope with. We will make a history of their activities since we have acquired the techniques of a written language in Eskimo. This is our heritage from our forefathers." ■

Continued on page 71

37 January, 1971

ESKIMO SYMBOLS TAUGHT IN ALASKA

Children Learning Alphabet
Along With English

Special to The New York Times

COLLEGE, Alaska, Jan. 30—A class of 15 Eskimo children, meeting in a small, yellow school building at Nunapitchuk in southwestern Alaska, has spent the first half of this school year learning a new alphabet for the language they and their families speak—the Yuk (pronounced yook) dialect.

They are the first members of a five-year pilot project in bilingual education introduced this year in three Bureau of Indian Affairs schools run by the state of Alaska. For all of these children, Eskimo is the first language, learned from the cradle at home, and English to them is a foreign language. Educators hope this new experimental language and curriculum will bridge the gap.

At the class in Nunapitchuk, two Eskimo teachers handle the classwork in conjunction with a white instructor. Other teacher teams work at Akia-chak and Napakiak schools and at the state-controlled Bethel Elementary School.

Goldilocks In Eskimo

Recently, the students gave a visitor dramatized presentations of "Goldilocksaaq Pingayun—Ilu Taqukaat (Goldilocks and the Three Bears) and an enthusiastic rendition of "Twinkle, Twinkle Little Star" in the same Yuk dialect, one of the two most widely spoken by Alaskan Eskimos.

For the class's teacher, Miss Marie Nick, this is a memorable occasion. Years ago, when she herself was a student in the same Eskimo village, she had to go without lunch as punishment for uttering a single Yuk word on the school ground.

While the two Eskimo teachers concentrate on Yuk, in the same school, a Caucasian teacher, Betty Perala, spends an hour a day indoctrinating the students in English. During this hour no word of Eskimo may be spoken.

Instead of "kavireliq" the students carefully chant in unison "red." Instead of "Uivik," they pronounce December. And in place of "Alpirin" they shout Tuesday.

With Federal Help

A key partner in this program is the University of Alaska, cooperating jointly with the United States Office of Education through the Federal Bilingual Education Act and parallel state programs for Eskimo education.

The university's functions include training of native teachers to conduct the Eskimo language classes, development of an Eskimo grammar by the university's linguistics faculty and origination of a special bachelor of arts degree with a minor in Eskimo.

Dr. Bruce R. Gordon, head of the department of linguistics and foreign languages, said the University of Alaska was the only one in the country listed by a Modern Language Association survey as teaching Eskimo.

Apostrophe Borrowed

The next academic year, participants in this program may choose from courses in elementary Yuk; Inupiaq Eskimo, the dialect of natives in the Arctic; intermediate Eskimo with linguistic analysis of folklore material; preparation of teaching materials in Eskimo; a special topics course, and an Eskimo language workshop.

The new language developed by the linguistics department, experts consists of 18 symbols, plus the apostrophe, borrowed from the English alphabet.

Miss Irene Reed, who has been influential in developing the curriculum, has eight natives, mostly part-time students, on the workshop payroll. Paschal Aftan, an Eskimo writer, artist and sculptor who is based here, has written a number of the 40 workshop books for children, either published or in the works, some of them illustrated in cartoon style by Andrew Chikoyak of the village of Tununak off the southwest coast.

Calls Program a Success

"The Eskimos are a remarkably creative people," Miss Reed said. "The books, of course, are all culturally relevant but we deliberately do not exclude the outside world entirely. The Eskimos see it in the movies all the time."

"We intend that Eskimo will continue throughout the natives' lives as a meaningful language," Miss Reed said after a recent inspection trip to Nunapitchuk. She described the first four months of the program as a success.

"Some people have felt that the only goal of bilingual education should be to make these people as efficient as possible in English. I disagree. I don't think that should be the only goal. Competency in English does not have to be accomplished at the sacrifice of Eskimo."

The program first began at the university level in 1961, instituted by Dr. Michael E. Krauss of the University of Alaska. Recently, he remarked that the Soviet Union was far ahead of this country in developing textbooks for minority groups. He said texts had been printed in Eskimo in Siberia since 1932.

Alaska seeks bilingual Eskimo; children taught in native tongue

BETHEL, Alaska. (Reuters) — It is school time again for Alaska's Eskimos in remote rural districts—but with a major difference.

For the first time, the youngsters in the earliest school grades will be taught in their own Eskimo language. The program aims at making the pupils bilingual.

Alaska, the largest state of the United States which joined the union in 1959, formerly taught the Eskimo children from kindergarten up in the English language only. To the children, English represented a foreign language.

Since about 15 per cent of Alaska's 294,000 population are Eskimos or Indians, the children became emotionally upset in the rural schools here

and in settlements along the Kuskokwim River.

Their native tongue is Yuk (pronounced Yook), a language closely related to the old native language of Siberia.

Yuk is used from Norton Sound to Bristol Bay in Western Alaska. North of Norton Sound and across the top of the continent to Greenland, the Eskimos speak Inupiaq.

State-run schools here and schools operated by the Federal Bureau of Indian Affairs in nearby Akiachak, Nunapitchuk and Napakiak are included in the program for teaching the children in their own language.

Educators have emphasized that it is ridiculous to teach the youngest pupils with English-language books oriented to an urban culture. The children could not understand reports about heavy vehicular traffic, paved streets, large department stores and fathers leaving for their city offices.

The educators said it was wrong for the children to be forced to turn their backs on their own culture and tongue, which not only made them feel inferior but discouraged them from going into higher education.

The new program has presented a number of difficulties, according to Mrs. Winifred Lande, who works with the Alaska rural schools project. She says there are no books written in the Yuk or other Eskimo languages.

Yet the Eskimos have an intricate grammar and vocabulary capable of many more nuances of expression than English. Missionaries have tried in vain since the early 19th Century to prepare Eskimo language dictionaries.

The linguistics department of the University of Alaska has tried to develop a written Yuk language in the past year, using a standard English alphabet. It includes a few symbols as well.

Mrs. Irene Reed of the linguistics department says "Eskimo is proving to be quite adequate as an instrument of education. But because the language has never been used

as a language of instruction, we have to develop new words and standardize usage.

"For example, words for square and rectangle are not well differentiated in Eskimo. In order to signify rectangle, we have developed a word which means a lengthened square," she explained.

In translating children's stories such as *The Little Red Hen*, changes have to be made to fit the youngsters' knowledge. In Yuk, the hen becomes a ptarmigan, an Arctic grouse. There are no domestic chickens in Eskimo country.

English will become a second language. By the third or fourth year of school, the children will be ready to read English. Eventually, it is hoped, children will be equally fluent in both languages.

Rules hospital need not build memorial wing

Women's College Hospital need not build and equip a memorial wing to benefit from the will of James Brown, who died on Sept. 8, 1936, Mr. Justice Lawrence Pennell ruled yesterday.

Dorothy Machan, executive director of the hospital, said in an affidavit that at Oct. 30, 1936, the residue in question, amounting to \$760,000, would have been more than enough to build and equip a wing. However, the hospital now wanted this condition removed. Mr. Justice Pennell agreed.

Mr. Brown specified in his will that a memorial wing include an oil portrait of him and a tablet to his memory.

Miss Machan said a new x-ray department would bear Mr. Brown's name, that his portrait would be hung at its entrance, and that the department would include a memorial tablet.

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Some concern over transplant of marrow

A 33-year-old construction worker who received a bone marrow transplant at Princess Margaret Hospital on July 8 is in satisfactory condition although there is still some concern, one of his doctors said yesterday.

The man is being treated for infection but this week he has no fever and his blood counts are reasonably stable, the doctor said. He has not shown a recurrence of leukemia, a blood cancer.

A person who received a similar transplant here in June died after 17 days.

A boy at Kingston General Hospital who had the same operation in August died.

A 23-year-old Alberta woman died Sept. 5 four days after receiving her second bone-marrow transplant at the University of Alberta Hospital.

Ua NEWS

NEWS SERVICE
UNIVERSITY OF ALASKA
PHONE 479-7581

RELEASE DATE:
-Saturday P.M.'s, January 16, 1971-

COLLEGE, Alaska--In a one-story yellow school building at Nunapitchuk in Southwestern Alaska an inscription in Eskimo designates "The Eskimo Language Room".

Inside, since early last Fall 15 or 16 Eskimo children, not quite ready for the first grade, have been learning a newly developed alphabet for Eskimos speaking the Yuk (YOOK) dialect. They give visitors dramatized presentations of "Goldilocksuaq Pingayun--Ilu Taqukaat" (Goldilocks and Three Bears) and enthusiastically sing "Twinkle, Twinkle Little Star" in the same dialect, one of the two most widely spoken by Alaskan Eskimos.

All of these children, as well as some in similar schools of the Bureau of Indian Affairs (B.I.A.) in the lower Kuskokwim River area, come from homes where Eskimo is the first language and English is a foreign tongue.

Two Eskimo teachers handle the Eskimo class work at Nunapitchuk in cooperation with but not constant observation by a white instructor. Pairs of Native teachers work similarly at Akiachak and Napakiak schools and at Bethel Elementary school, which is operated by the state.

-more-

*Gene Reed
Linguistics*