

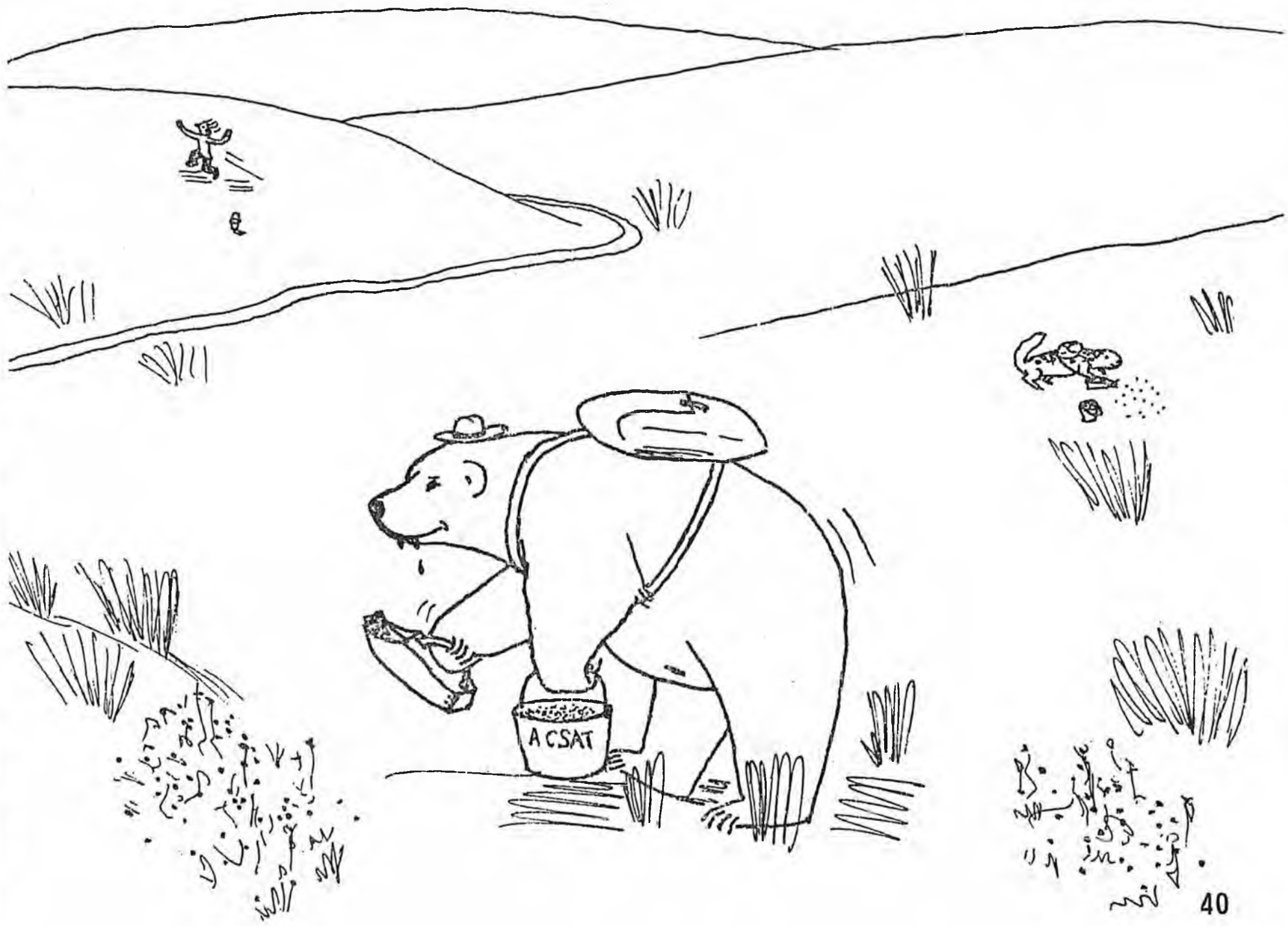
Leg. Finance - Finance Comte Files (1971-72) 8879

SB 422 cont., 423 174



"Amlerenek acsaneq iqvarenarqukuk," qanertuq
Qanganaq.

Tuai-llu Taqukam Qanganam-llu aqvaakek
iqvarcuutetek, atmatek-llu, qaltanek-llu iqvamek
assigtarkaitenek, angeleriamek Taqukaq, mike-
cuaremek-llu Qanganaq. Tua-llu iqvangelutek.

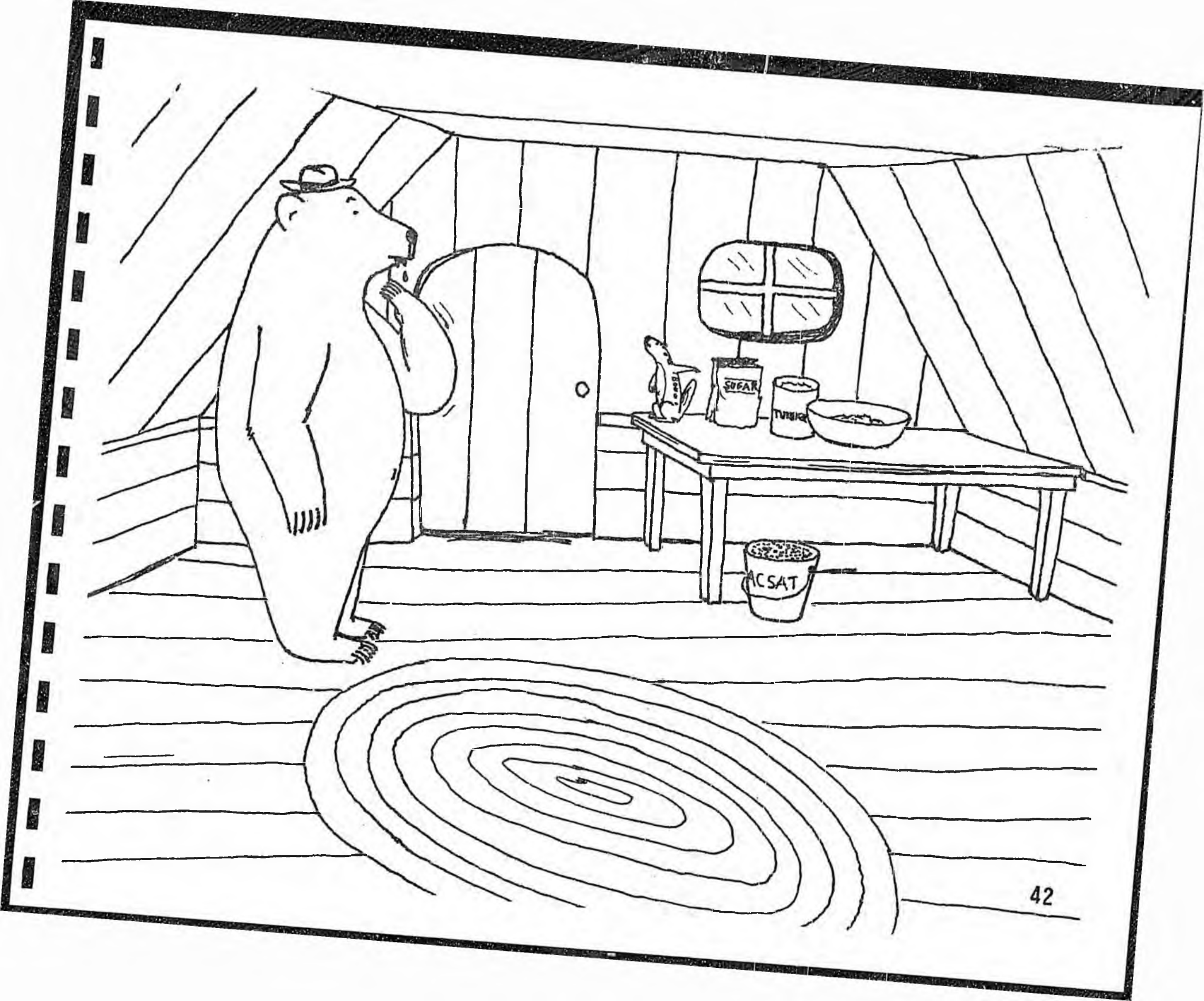


Tuai-Ilu amleriata iqvatek uterulluki Taqukam
eniinun.

Tuai-Ilu Qanganaq qanertuq, "Nutaan qantar-
pagemek pinarqaaten uqumek-Ilu imireluku aku-
lluku-Ilu unatevegun."

"Ciin tuatenanaqsia?" qanertuq Taqukaq.

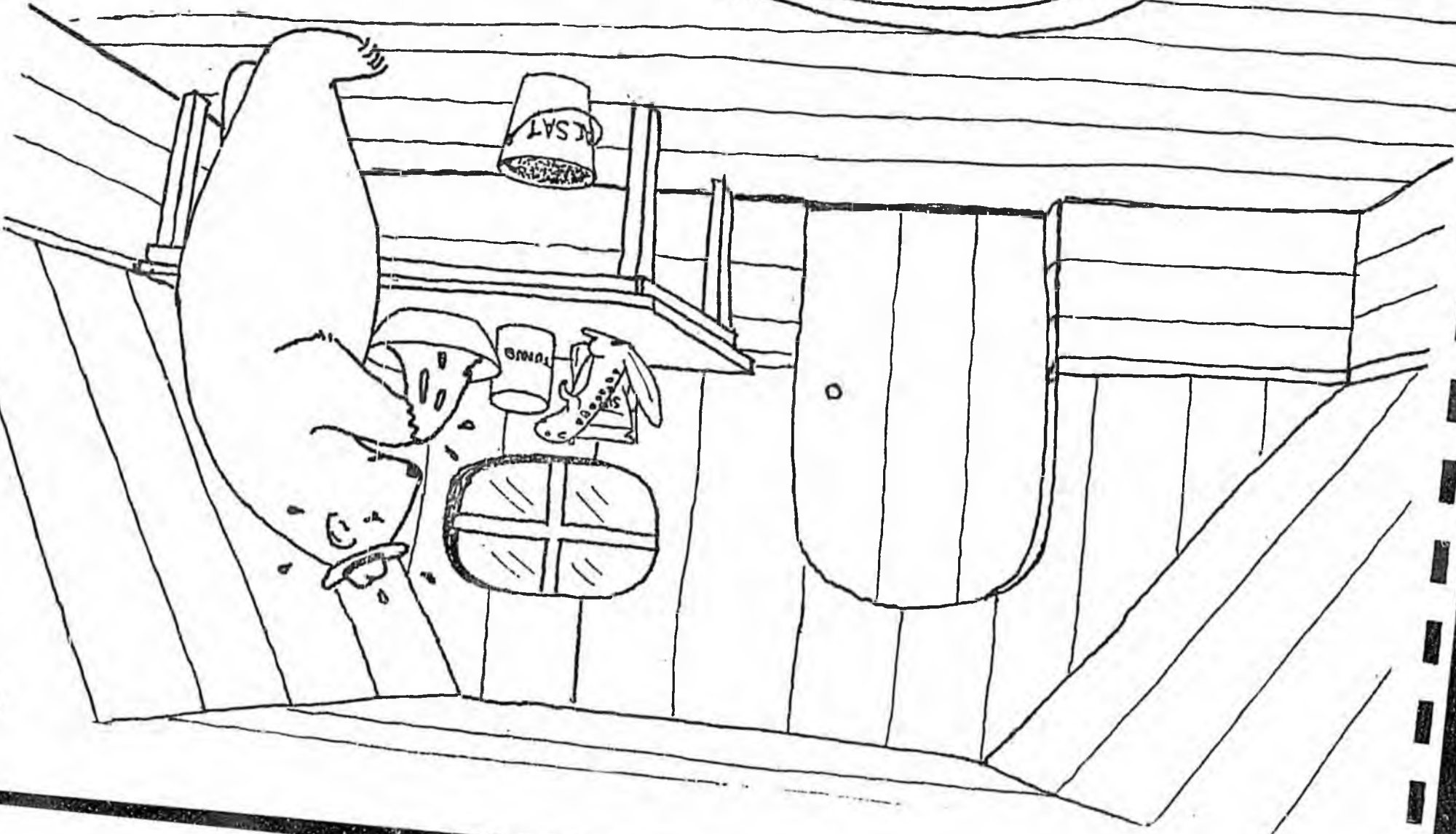
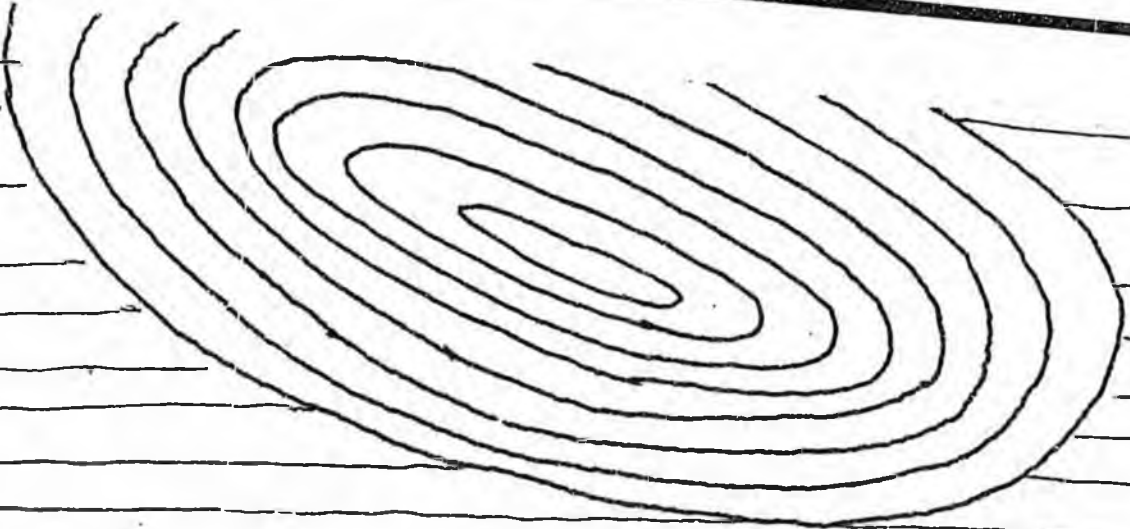
"Pinerilkuvegu elicarciigaciiqamken camek na-
llunerilkemenek," qanertuq Qanganaq.



Tuai Taqukam akutaa uquq.

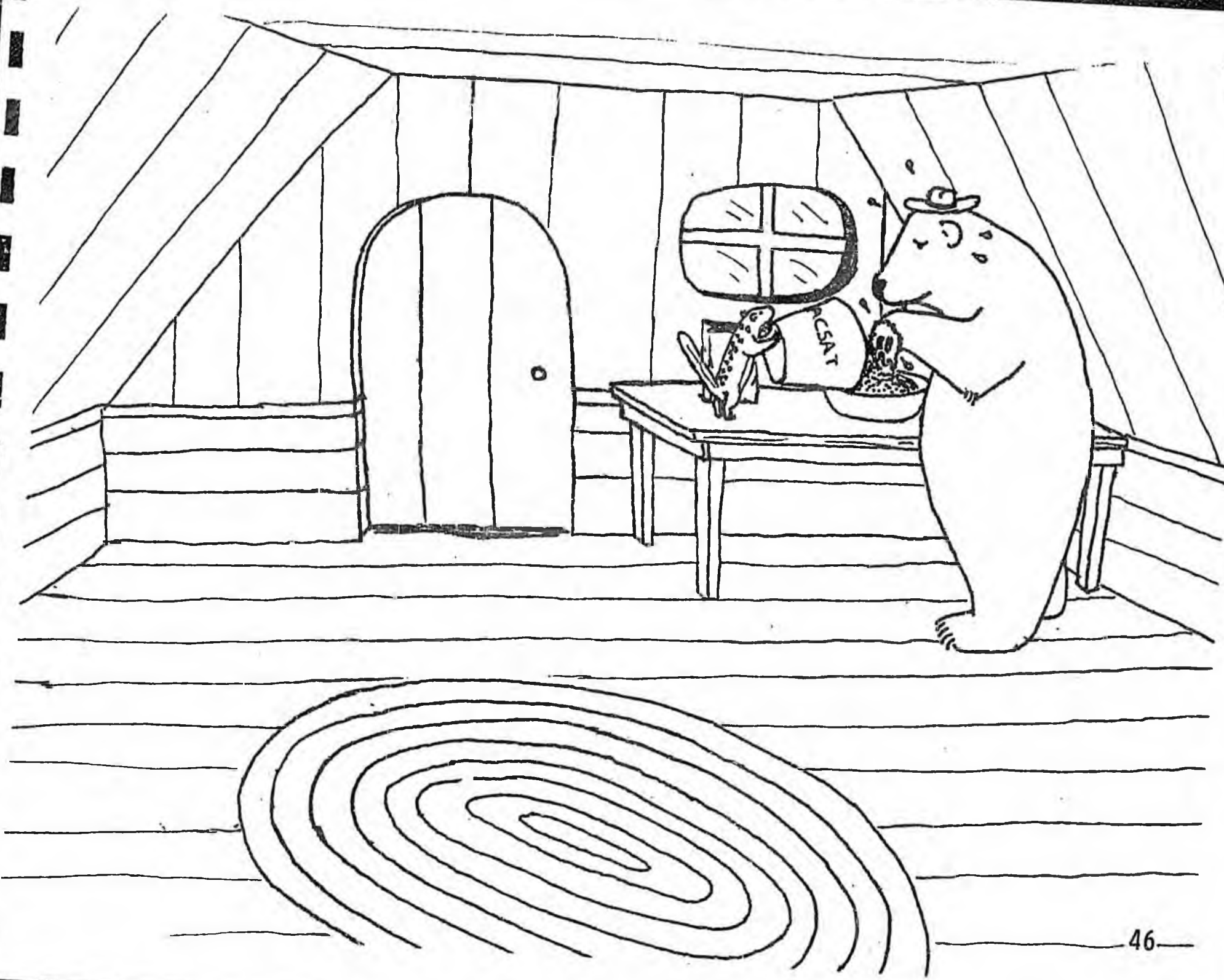
"Uumi-lli pellerenaqvaa! Melqunka uquurtanka,"
qanertuq Taqukaq.

"Taugaam taqekuni quyanaqciquq," qanertuq
Qanganaq.



Taqukam akucimalran kinguakun Qanganam saarraliraa Taqukam unatai uqulissiyaagata qanerulluku-llu cali akutevesiaresqelluku. Tuai-llu acsat kuvai qanerulluku akuyutesqelluki picuqcaareluki.

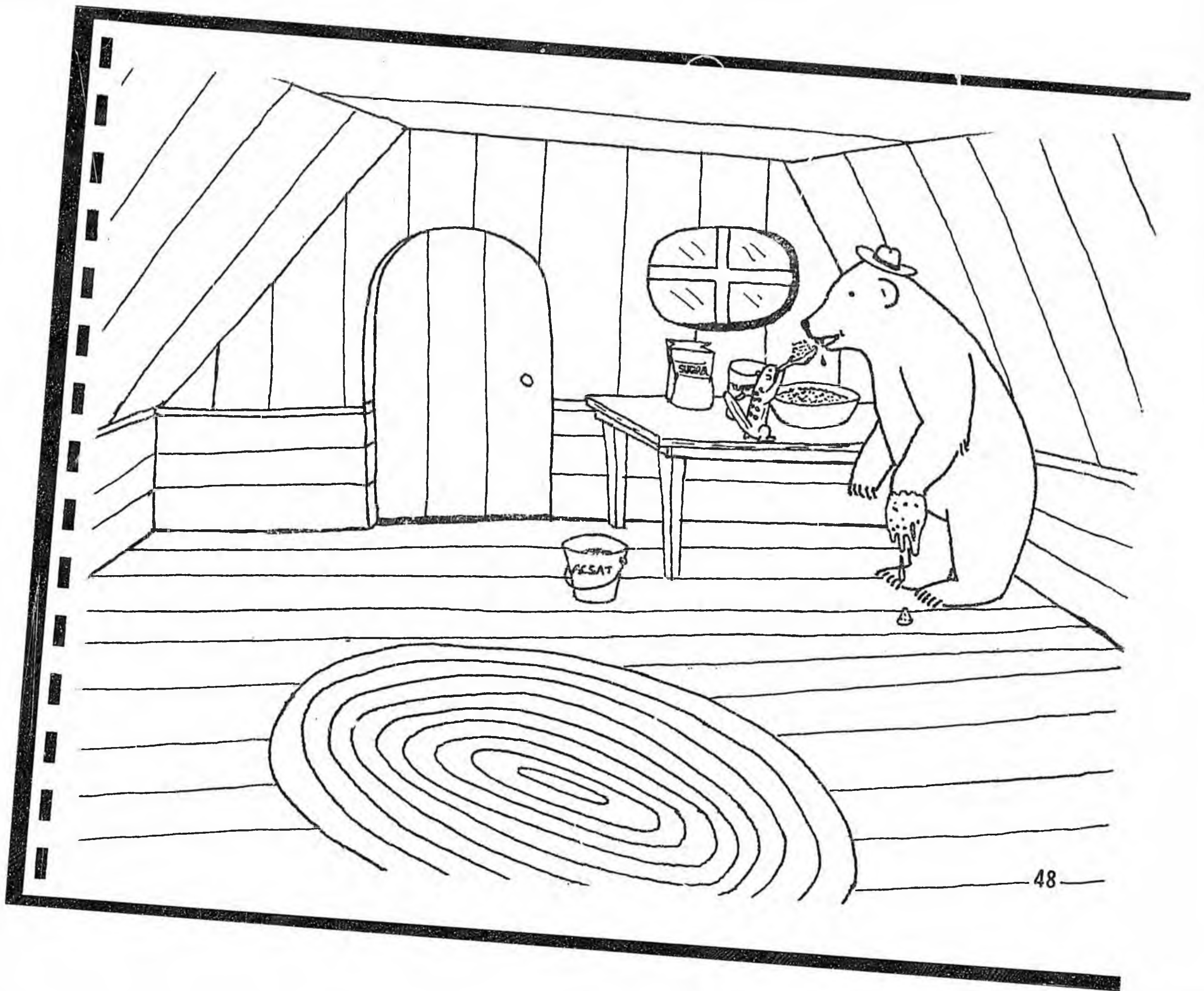
Taqukaq qanertuq, "Pellerenaqvaa! Acsautenka uqurlainaurcetaten."



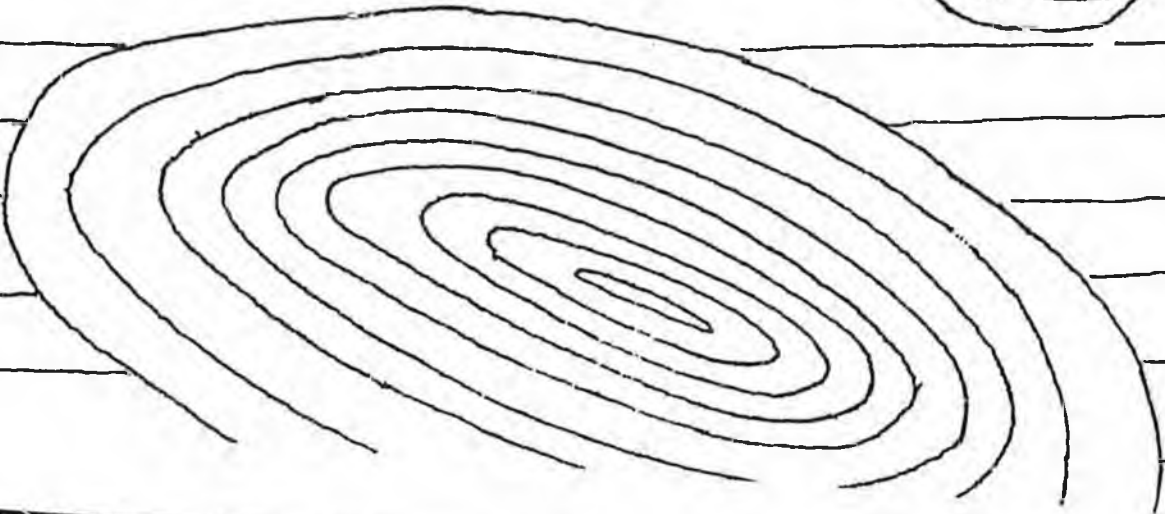
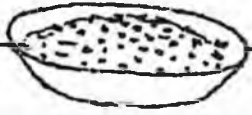
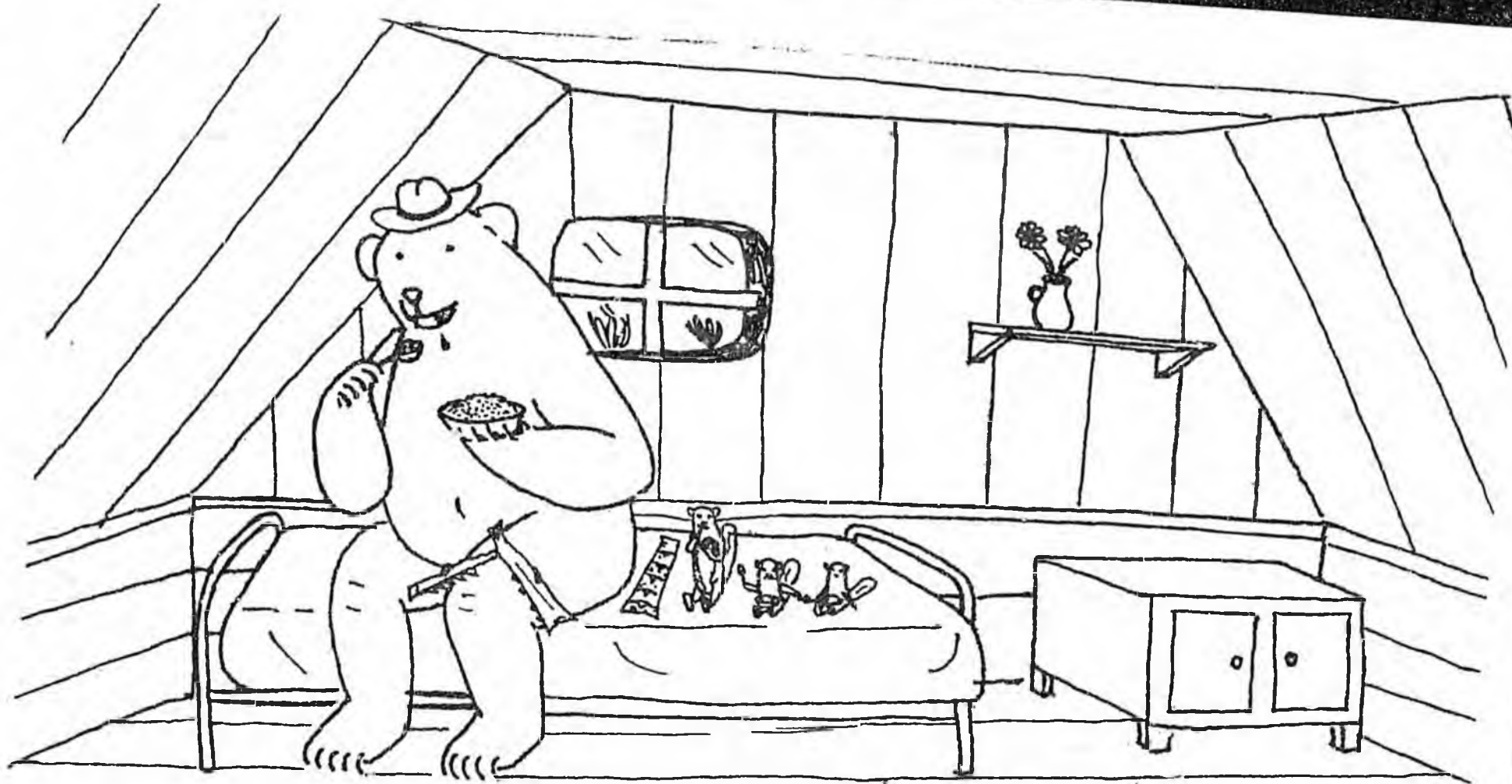
Acsat akuyutelrin uqumi kinguakun Qanganam
Taqukaq iqmiliraa naspaasqelluku.

"Assiqapigtuq," qanertuq, tua-llu tamalkuan
nereluku.

"Akutamek pilaraat," qanertuq Qanganaq.



Tua-llu Taqukaq allamek qantamek akutaliuq,
qanerutaa-llu Qanganaq ilai tailluki neresqelluki
neqerluarenek tapireluki. Cali uitasqelluki enemini
tuai elalruamiu eniit.



Original sponsor: Health, Welfare
and Education Committee

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

SB 422

I. REQUEST

Bill Identification: SB 421 "An act relating to
 Title: bilingual education."
 Requested by: Legislative Finance Date: May 3, 1972
 Return Date Requested: As soon as possible.
 Agency: State Operated Schools Program: Pre-Elem. Secondary

II. FISCAL DETAIL

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

OBJECT	FY 72	FY 73	FY 74	FY 75	FY 76	FY 77
100 PERSONAL SERVICES		300,000				
200 TRAVEL						
300 CONTRACTUAL		150,000				
400 COMMODITIES		50,000				
500 EQUIPMENT						
600 LAND & STRUCTURES						
700 GRANTS, CLAIMS, ETC.						
TOTAL		1,000,000				

B. FUNDING: (Thousands of dollars)

GENERAL FUND		1,000,000				
FEDERAL FUNDS						
OTHER						

C. POSITIONS:

PERMANENT/TEMPORARY	/	100 /	/	/	/	/
MAN MONTHS (P./T.)	/	900 /	/	/	/	/

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

- a. Staff cost (estimated need for 100 "teachers" (Aides) at \$8,000 per aide per year)----- \$ 800,000
 100 x \$8,000 = \$800,000
- b. Instructional materials development estimate----- 200,000
- Total----- \$1,000,000

IV. ATTACHMENTS

V. DATE: May 8, 1972

PREPARED BY: Nathaniel Cole

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

Introduced: 5/2/72
Referred: Finance

1 IN THE HOUSE

BY THE HEALTH, WELFARE
AND EDUCATION COMMITTEE

2 HOUSE BILL NO. 820

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 \$2,380,900 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 according to the following schedule and which
14 shall lapse on June 30, 1977:

15	1972 - 1973	7 classes	\$200,000
16	1973 - 1974	16 classes	440,900
17	1974 - 1975	32 classes	480,000
18	1975 - 1976	40 classes	600,000
19	1976 - 1977	40 classes	660,000

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

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Introduced: 5/2/72
Referred: Finance

1 IN THE HOUSE

BY THE HEALTH, WELFARE
AND EDUCATION COMMITTEE

2 HOUSE BILL NO. 821

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 for
7 the creation of the Alaska Native language center
8 and implementation of its program; and providing for
9 an effective date."

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

11 * Section 1. The sum of \$1,550,000 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. The appropriation shall
14 be expended at \$310,000 a year for five years and shall lapse on June 30,
15 1977.

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

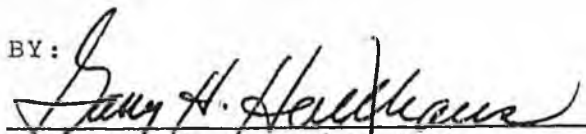
To answer the questions on your Note, the outline of tentative programs to be developed and implemented can be found on the attached long-range plan. The probable locations are those found in Column 3 of Chart B on Page 14. Number 2, at present a total of \$238,800 is allocated to bilingual education 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

STATE OF ALASKA

THE LEGISLATURE

BUDGET AND AUDIT COMMITTEE

AUDIT DIVISION
POUCH W — ALASKA OFFICE BUILDING

FINANCE DIVISION
POUCH WF — STATE CAPITOL

JUNEAU 99801

MEMORANDUM

TO: Stanley Friese, Supt.
State-Operated Schools
650 International Airport Road
Anchorage, Alaska 99502

FROM: LEGISLATIVE FINANCE
ROOM 407
CAPITOL BUILDING

DATE: April 27, 1972

SUBJ: FISCAL NOTE REQUEST

PLEASE COMPLETE THE ATTACHED FISCAL NOTE FOR SB 422,
AND RETURN IT TO OUR OFFICE BY 5/8/72.

IN ADDITION TO THE GENERAL INSTRUCTIONS REGARDING FISCAL
NOTE PREPARATION (REFERENCE OUR MEMO OF _____),
PLEASE OBSERVE THE FOLLOWING:

1. Outline the tentative program to be developed and implemented. Designate probable locations.
2. How much federal and state funds are presently allocated to bilingual education in S.O.S.? Would these state funds generate any additional federal funds? If so, how much, and from which federal programs?

TIMELY RETURN OF THIS INFORMATION IS REQUESTED. HOWEVER,
IF ADDITIONAL PREPARATION TIME IS REQUIRED, NOTIFY OUR OFFICE
AS SOON AS POSSIBLE IN ORDER THAT DISCUSSION OF THE PROPOSED LEG-
ISLATION MAY BE RESCHEDULED TO A LATER DATE.

ATTACHMENTS: (1) FISCAL NOTE
(2) COPY OF BILL VERSION

CC: BUDGET & MANAGEMENT

cc: Gary Holthaus,
State-Operated Schools

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	440.5	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)

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. Hackman

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

LONG RANGE PLAN FOR BILINGUAL EDUCATION

TABLE OF CONTENTS

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1. Needs/Rationale	1
2. Program Purposes (basic assumptions, goals, objectives)	6
3. Alternatives (program models)	8
4. Evaluation	11

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 -- 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 understood. Experience indicates that bilingual education gets people involved:

- a. In class activities as instructors/participants.
- b. In conversations with teachers.
- c. In observation of classes, programs.
- d. In response to parent conferences.
- 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 schools 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).

LANGUAGE SPOKEN IN VILLAGES

Han Athapascan	Ahtena Athapascan	Tlingit	Tsimshian	Kutchin Athapascan	Tanaina	Tanacross	Mixed
Eagle	Cantwell Chistochina Copper Center Gakona Glennallen Kenny Lake Kentasta 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 Ivanof Bay *Sleetmute Stony River Thorne Bay Thorne Island Tok *Essentially Yupik

LANGUAGE SPOKEN IN VILLAGES

Aleut	Innupiat	Yupik	Upper Kuskokwim Athapascan	Koyukon Athapascan	Ingalik Athapascan	Tanana Athapascan	Upper Tanana Athapascan
<u>Eastern</u>							
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 Ekwok 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							

CHART B

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

0	1	2	3	4
Alcantra Anderson Village Brown's Court Cape Pole Gildersleeve Gustavus Sunrise Creek	Allakaket Annette Anvik Belkofski Bettles Chignik Chignik Lagoon Chignik Lake Chistochina Coffman Cove Gold Bay Copper Center Crooked Creek Deering (a)Delta Junction Dot Lake El Capitan False Pass Galena Galena Glennallen Ivanoff Bay Kaltag Kenny Lake Kothanok Koyukuk Manley Hot Springs Metlakatla Minto Nelson Lagoon Hondalton Nulato Pedro 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 Anaktuyuk Angoon Aniak Buckland Cantwell Circle Clark's Point Eagle Ekuk (b)Fort Yukon Holy Cross Hughes Huslia Kivalina Koyuk Levelock Mentasta Lake Montak Noorvik Point Hope Russian Mission (c)S'ony River Teller (d)Tok Wales White Mountain (e)William E. Beltz	Aleknagik Aleknagik North Shore A.bler Arctic Village Atka Atnautluak Bethel Birch Creek Chalkyitsik Chuathbaluk Egegik Ekwok Fortuna Ledge Iguigig Kobuk Koliganek McGrath Newhalen New Stuyahok Nikolai Nikolski Northway Ongsenakale Pitka's Point Platinum Selawik Shishmaref Shungnak Sleetmute Tanacross	Kongiganak Manolotak Toqliak 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 the Native language. Younger people will have some English, but those just entering school will have very little or none.

Why Not in Colorado, Too?

MASSACHUSETTS HAS just become the first state in the nation to make bilingual education mandatory for school children with limited knowledge of English.

This is an idea which ought to be put into effect in Colorado, too.

Gov. Francis W. Sargent, in signing the bilingual education bill into law, noted that there are more than 40,000 school-age children in Massachusetts "whose primary language is other than English." Most of them, as in Colorado, speak Spanish at home.

The new Massachusetts law makes it mandatory for every school system with 20 or more children of limited English-speaking ability to provide a transitional bilingual education program for its pupils. The children would be taught their regular academic subjects in Spanish, while receiving instruction in English until they are fluent enough in English to move into regular English-speaking classes.

"These children for too long have been ignored or penalized simply because their speech is different," Sargent said. And we're sure the same thing is happening to many Spanish-speaking children in Colorado.

There are only a few bilingual classes for Spanish-speaking children scattered around Colorado — most of them experimental programs financed with federal funds. Yet there must be several thousand children in schools around the state who need this kind of bilingual education.

INERTIA AMONG educators being what it is — not to mention financial problems being what they are — it is all too likely that many school districts that need bilingual programs the most don't have them.

This coming session of the General Assembly would be a good time to see to it that Colorado catches up with Massachusetts.

Denver Post 1/4/72



85TH ANNIVERSARY
COUNCIL ANNETTE ISLANDS RESERVE

METLAKATLA INDIAN COMMUNITY

JOHN R. BENSON, MAYOR

TOWN OF METLAKATLA

RUSSELL HAYWARD, SECRETARY

P. O. Box 8

METLAKATLA, ALASKA 99926

FRIEDA R. DAMUS, TREASURER

April 25, 1972

RECEIVED

APR 27 1972

Alaska State-Operated Schools
Planning and Instruction

Mr. Lyle Wright
Associate Supt.
Research and Planning
State Operated Schools System
650 International Airport Road
Anchorage, Alaska

Dear Mr. Wright:

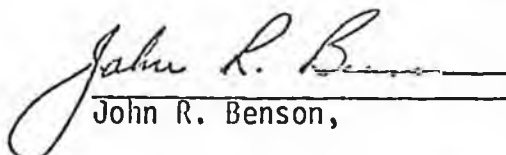
We are submitting the enclosed Resolution 72-11 to your attention.

We kindly request that favorable consideration be made to include the Tsimpshean language in the Title I funding program.

A reply will be appreciated.

Very truly yours,

METLAKATLA INDIAN COMMUNITY



John R. Benson,

Mayor

Tsimpshean War Canoe



1887-1972

RESOLUTION NO. 72-11

REQUEST TITLE I FUNDS FOR TSIMPSHEAN LANGUAGE

WHEREAS, the Tsimpshean language, mother tongue of the native students of Metlakatla Schools, is fast dying out. There are few people yet living who can speak this language properly. No text book has ever been written to keep this language alive, and

WHEREAS, Tsimpshean Cultural Education is direly needed for all Tsimpsheans in Metlakatla and those living outside of Metlakatla. We must preserve our tribal culture, and

WHEREAS, people living in Metlakatla that speak Tsimpshean are very much interested in a program to write, record, and publish the Tsimpshean language while they are available, and

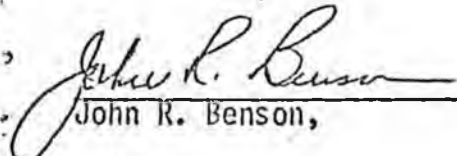
WHEREAS, the cost of the work involved in view of the extent of time that would be required for researching, documenting, and organizing text book materials, would be too great for a local organization to bear; with the need of professional service and expert handling of organizational work, it would not be feasible for the tribe to venture alone on such a program.

NOW, THEREFORE, BE IT RESOLVED, that the Metlakatla Indian Community Council of Annette Islands Reserve hereby requests the service of Mr. Lyle Wright, Associate Superintendent, Research & Planning, State Operated Schools System, 650 International Airport Road, Anchorage, Alaska, to place on the Title I Board of Alaska the enclosed request for Title I funding of the program for researching, documenting and publishing of the Metlakatla Tsimpshean Language.

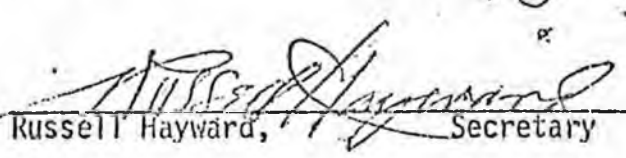
Introduced, passed and adopted this 17th day of April, 1972 at Metlakatla, Alaska.

Signed:

ATTEST:


John R. Benson,

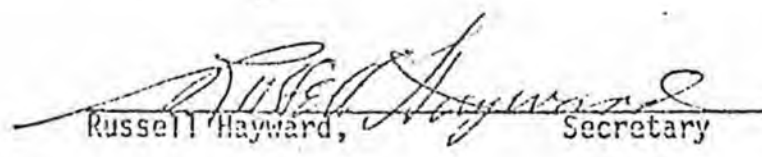
Mayor


Russell Hayward,

Secretary

C E R T I F I C A T I O N

I hereby certify that the foregoing Resolution was duly passed by the Metlakatla Indian Community Council of Annette Islands Reserve at a meeting at Metlakatla, Alaska, on the 17th day of April, 1972, a quorum being present.


Russell Hayward,

Secretary

REQUEST FOR TITLE I FUNDS

Metlakatla Tsimpshan Language Proposal

The Tsimpshan language, mother tongue of the native students of Metlakatla schools, is fast dying out. There are few people yet living who can speak this language properly. No textbook has ever been written to keep this language alive. The new Testament, translated before the turn of the century is now obsolete.

The design for the program will follow this general outline. There will be three phases in the development of the project.

PHASE I - 1973-74

- a. Survey
Research
Evaluation of materials on hand
Organization of materials on hand
Planning
- b. Contacts
Some contacts with Canadian Clans have already been made but are now cold because of lack of funds. These will be renewed.

Further contacts will be made to attempt to find others interested in this same project.
- c. Plans will be laid to design a course to fit our needs at Metlakatla.
- d. Interpreters will be contacted to help on the Canadian side. Although those of Metlakatla migrated from Canada, the dialect is not always the same.
- e. Work already accomplished will be reviewed and plans for phase two will be made.

OBJECTIVE

To design a course to be taught at Metlakatla State-Operated school to preserve the Tsimpshan language.

Request for Title I Funds
Metlakatla Tsimpshan Language Proposal
Page 2

COSTS Phase I Planning Only

Director of project, one year salary	\$20,000	
Travel expenses between Alaska, Canada and libraries throughout the United States	10,000	
Assistant, one year salary	15,000	
Travel and expenses	7,500	
Secretary and photographer	10,000	
Travel Expenses	7,500	
Interpreters	4,000	
Sundry Expenses	6,000	
GRAND TOTAL PHASE I	<u>\$80,000</u>	\$ 80,000
1974 - 75 PHASE II		
Design of Pr gram		
Writing of books	<u>\$100,000</u>	\$100,000
1975 - 76 PHASE III		
Copyrights and publishing of books, materials and teacher guides, etc.	<u>\$100,000</u>	<u>\$100,000</u>
TOTAL PHASE I, PHASE II, PHASE III		<u>\$280,000</u>

BRISTOL BAY

AREA DEVELOPMENT
CORPORATION, INC.



April 21, 1972

Gary Holthouz
State Operated Schools
International Airport Rd.
Anchorage, Alaska

Dear Gary,

Per telephone call made about three weeks ago. Enclosed is a resolution entitled "Bi-Lingual Program."

The board knows the importance of such a program and would like to see it extended throughout all the villages of the Bristol Bay Region, I realize the impossibility of fulfilling this task at one time. I will list the villages in order of priority in 3's.

1. Ekwok, Portage Creek, New Stuyahok
2. Clarks Point, Pilot Point, Ekuk
3. Levelock, Igugig, Kokhanok
4. Newhalen, Port Heiden, Koliganek
5. Egegik, Twin Hills

Villages that have their own school system:

1. Dillingham
2. Naknek
3. South Naknek
4. King Salmon

Would it be possible for these villages having their own school system to be included in the "Bi-Lingual Program?"

Sincerely yours,

Ted Angasan
Regional Director

cc: All Board Members
Archie Gottschalk

AREA DEVELOPMENT
CORPORATION, INC.



RESOLUTION 72-7

Entitled: Bi-Lingual Program

Whereas, the Bi-Lingual Program in the Bristol Bay Region is now being administered in three villages: Togiak, Manokotuk and Aleknagik;

Whereas, the common traditional language in most villages within Bristol Bay is Yupik, and

Whereas, due to modern technology, the Alaskan Native is losing interest in our language, our rich traditional customs and our history;

Whereas, the Bi-Lingual Program is a tool to revive our Yupik Language, Legends, Stories, and the History of our Culture, with which the children can establish pride in our past rich heritage;

NOW THEREFORE BE IT RESOLVED by the Bristol Bay Area Development Corporation Board of Directors, representing thirty one (31) villages, duly assembled on this 24th day of March 1972, at Dillingham, appeal to the State Operated Schools, the Alaska State Legislature and the Honorable Governor Egan to continue and extend the Bi-Lingual program throughout other villages within the Bristol Bay Region.



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 O. Smith
Signature of Camera Operator

4/4/89
Date

Committee Report

SENATE

Ref: 4/27/72

June 5 1972 Date

Mr. President:

The Committee on Finance has had SB 423
(U of A Alaska Native Language Center - approp)
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 SB 423 and that
State CS for SB 423 do pass
- (and) recommends it be referred to the _____
committee
- reports it back without recommendation
- (other) _____

MEMBERS SIGNING THE MAJORITY REPORT:

[Signature] [Signature]

[Signature]

MEMBERS NOT CONCURRING IN THE MAJORITY REPORT:

_____ recommends:
_____ recommends:
_____ recommends:
_____ recommends:
_____ recommends:
[Signature]
CHAIRMAN

*
ST LIB JNU
TBGUNIV OF AK AHG
T+
ST LIB JNU

UNIV OF AK FBK

FBKS TLX N 191
MAY 9 72

TO: SENATOR JOHN BUTROVICH CHAIRMAN, SENATE FINANCE COMMITTEE
POUCH V JUNEAU, ALASKA 99801

SIGNED : HAROLD BYRD

APPROVE REVISED VERSION OF SENATE BILL 423 FOR THE ALASKA
NATIVE LANGUAGE CENTER IN THE AMOUNT OF \$200,000.00 TO BE
USED IN THE FOLLOWING WAYS:

100 PERSONAL SERVICES	\$150,100.00
200 TRAVEL	10,000.00
300 CONTRACTUAL	10,000.00
400 COMMODITIES	7,400.00
500 EQUIPMENT	5,500.00
600 LAND AND STRUCTURES	0
700 GRANTS	0
800 MISCELLANEOUS, POSTAGE FIXED COSTS & STAFF BENIFITS	17,000.00
	200,000.00

FUNDING:

GENERAL	\$200,000.00
FEDERAL	\$300,000.00
OTHER	0

POSITIONS:	PERMANENT/	TEMPORARY	MAN/	MONTHS
	3	14	36 /	115

ANALYSIS CALLS FOR STAFFING AT:

1	5 MOS	11.5
1	TIMES 12 MOS	20.1
1	TIMES 12 MOS	18.0
1	TIMES 12 MOS	9.5
1	TIMES 12 MOS	8.0
ABOVE LINE SHOULD READ 1 TIMES 10 MOS		
1	2 TIMES 6 MOS EA AT 7.5	15.0
3	TIMES 6 MOS EA AT 6.33	19.0
7	TIMES 10 MOS EA AT 7.0	49.0

150.1

FROM HAROLD BYRD DIRECTOR OF BUDGET

STATE LIBRARY PLEASE DELIVER IMMEDIATELY

R
KNCVNOFNJKNFBK

UNIV OF AK FBK

*
ST LIB JNU
V

SEN BUTROVICH

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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STATE OF ALASKA

THE LEGISLATURE

BUDGET AND AUDIT COMMITTEE

AUDIT DIVISION
POUCH W — ALASKA OFFICE BUILDING

FINANCE DIVISION
POUCH WF — STATE CAPITOL

JUNEAU 99801

M E M O R A N D U M

TO: Harold Byrd, Director
Budget Development
University of Alaska
College, Ak. 99701

FROM: LEGISLATIVE FINANCE
ROOM 407
CAPITOL BUILDING

DATE: April 27, 1972

SUBJ: FISCAL NOTE REQUEST

PLEASE COMPLETE THE ATTACHED FISCAL NOTE FOR SB 423,
AND RETURN IT TO OUR OFFICE BY 5/3/72.

IN ADDITION TO THE GENERAL INSTRUCTIONS REGARDING FISCAL
NOTE PREPARATION (REFERENCE OUR MEMO OF _____),
PLEASE OBSERVE THE FOLLOWING:

1. Summarize the tentative operating and capital programs that would be developed and implemented with these funds. Designate probable locations.
2. How much federal, state, or other funds are presently allocated for Native language studies or education by the U of A? Would SB 423 funds generate additional federal or other funds? If so, how much, and from which specific programs?

TIMELY RETURN OF THIS INFORMATION IS REQUESTED. HOWEVER,
IF ADDITIONAL PREPARATION TIME IS REQUIRED, NOTIFY OUR OFFICE
AS SOON AS POSSIBLE IN ORDER THAT DISCUSSION OF THE PROPOSED LEG-
ISLATION MAY BE RESCHEDULED TO A LATER DATE.

ATTACHMENTS: (1) FISCAL NOTE
(2) COPY OF BILL VERSION

CC: BUDGET & MANAGEMENT

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

I. REQUEST

Bill Identification: SB 243
 Title: U. of A. Alaska Native Language Center
 Requested by: Senate Finance Date: 4/27/72
 Return Date Requested: 5/3/72
 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				
200 TRAVEL		19.0				
300 CONTRACTUAL		11.0				
400 COMMODITIES		7.5				
500 EQUIPMENT		5.5				
600 LAND & STRUCTURES		0.0				
700 GRANTS, CLAIMS, ETC.		0.0				
800 MISCELLANEOUS (Postage)		1.5				
Indirect Costs		32.7				
TOTAL		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 /	/	/	/	/	/
MAN MONTHS (P./T.)	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

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				
200 TRAVEL		19.0				
300 CONTRACTUAL		11.0				
400 COMMODITIES		7.5				
500 EQUIPMENT		5.5				
600 LAND & STRUCTURES		0.0				
700 GRANTS, CLAIMS, ETC.		0.0				
800 MISCELLANEOUS (Postage)		1.5				
Indirect Costs		32.7				
TOTAL		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 /	/	/	/	/	/
MAN MONTHS (P./T.)	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 a. releases on the present Eskimo Language Workshop and its bilingual education activities.

V. DATE: May 1, 1972

PREPARED BY: _____

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

II. Fiscal detail: B.

FUNDING:

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 funding: \$255,325.00.

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

Fiscal 1973: Title VII \$150,000.00
Title I 190,000.00
ASOS 90,000.00
BIA 100,000.00

Fiscal 1974: Title VII \$100,000.00
Title I 190,000.00
ASOS
BIA 100,000.00

Fiscal 1975: Title VII 75,000.00
Title I 190,000.00
ASOS
BIA 100,000.00

Fiscal 1976: Title VII
Title I 190,000.00
ASOS
BIA 100,000.00

OTHER:

* 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 commitments, 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 can be expected from Alaska Native regional groups or corporations. Commitment by the State of Alaska to support these programs will doubtless play a very positive role in generating outside 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 1 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.

IV. Attachments

- A. Estimated Budget for the Alaska Native Language Center, Fiscal Year 1973
- B. Prospectus for the establishment of the 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

Alaska Native Language Center

100 Personnel

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

+ Full time: 59,022	
Leave Benefits .16	
9,440	<hr/>
	9,440
	<hr/>
	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 <i>- Alaska</i>	1,600
Travel and subsistence outside Alaska	
(Staff)	3,000
Travel and Subsistence for international	
Travel (Staff)	6,000

TOTAL TRAVEL 19,000 19,000

300 Contractual

Informants' and Contributors' Fees	8,500
Duplicating Services	1,500
Telephone	1,000
	<hr/>

TOTAL CONTRACTUAL 11,000 11,000

Estimated Budget, Alaska Native Language Center
Fiscal, 1973

400 Commodities		
Recording tapes, printing paper, and other 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	
	<hr/>	
TOTAL EQUIPMENT	5,500	5,500
800 Miscellaneous		
Postage	1,500	1,500
	TOTAL DIRECT COSTS	276,977
Indirect Costs (overhead ex- penses: space rental, accounting, library services, heat, electricity and other utilities, maintenance and janitorial services) at 11.8%	32,683	
	<hr/>	
TOTAL COST		\$309,660

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

A Hadzmont C

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 family, 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.

Attachment D
3026

The Eskimo Language Workshop - ~~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, Quinhagak, 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 ³⁵25 books in final form. There are approximately ⁴⁰30 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," "Naaqsugenarqelriit" 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.

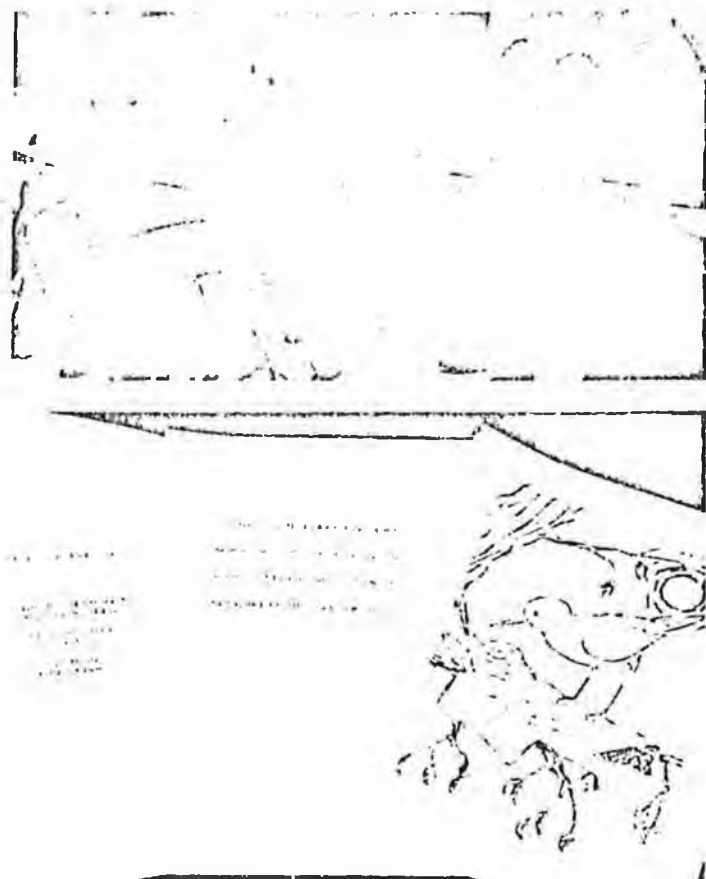
Just a decade ago, young Eskimos were punished if they spoke their native language in school. All subjects were

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 (1967-1969) 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 Miyazaki, 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 Yup'iq 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.

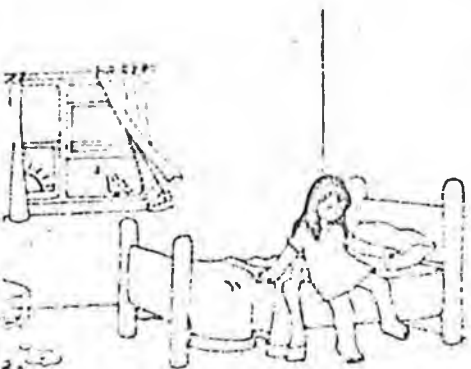
Still other Eskimo languages exist, like Greenlandic Eskimo and the Siberian

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, "Cacirikat" 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 "Flopsiq, Mopsiq, Pameyuq" and "Qimalleq-llu," 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.

"Tengessuuteqaraliyukapigtelumericugenarqarpetegenga," 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

chum and I boarded an Alaska Railroad train for a pack trip into Mount McKinley National Park, then just opening to visitors. We then back-packed down the old Richardson Highway to Valdez.

This was 1923-style tourist travel in Alaska, and we are happy indeed to have been there in those good, old days.

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


Continued on page 71

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it describes in rich detail aspects of tradi-
tional Eskimo village life as the author and
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ters with encroaching modern White soci-
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OR USE ORDER FORM ON PAGE 72

THE LIVING LANGUAGE OF ESKIMO Continued from page 67

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 Afran 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. Standard-
ization of Eskimo must be estab-
lished 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 class-
room 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

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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."

HOW SWEET IT IS

Continued from page 46

snow runs the boiler; wood cut from scrub timber on the hillside heats the boiler; and the back power of the two men is used to gather the bags of sap. (A five-gallon bag almost full weighs 30 pounds.)

Sap runs rapidly, and is clear and transparent. It is protected from debris and contamination by galvanized covers that are slipped over the frames holding the bags onto the drain spouts. For extra assurance of purity, the sap drains through orlon filters six times before the evaporation process is completed.

By experimentation, Carroll Phillips has found that the slower the syrup is reduced in liquid content, the more it

resembles molasses. Old-timers, attempting to satisfy their sweet teeth in the days when sugar was very expensive and hard to come by, had developed a similar product. They noted that when they bothered to speed up the process, the syrup was much better. Most of the time, however, they just tapped a tree or two, hung buckets and poured the daily contents into a container on the back of a cook stove to evaporate slowly, storing the results for their winter supply. Even a

molasses-tasting syrup was better than sourdough hot cakes than no syrup.

While men first tapped the ground gold and now tap the ground for these Alaskans are tapping the tree the tapping does no permanent damage to the trees, it may develop from a process used by the Gold Rushers to fill a into a process refined to build a agricultural industry in the days of latest Oil Rush.

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31 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 Akiachak 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 "Uvik," they pronounce December. And in place of "Aipirin" 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 13 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 Afcan, 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.

(Toronto, Canada)

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 Macham, executive director of the hospital, said in an affidavit that at Oct. 30, 1936, the residue in question, amounting to \$200,000, 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 Macham 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.

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.

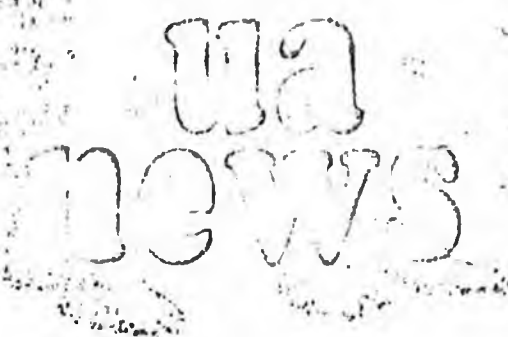
A boy at Kingston General Hospital who had the same operation in August died.

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

Photo
orrow.
The
Royal
42-14.

*Gene Reed
Linguistics*

1



NEWS SERVICE
UNIVERSITY OF ALASKA
PHONE 479-7581

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

COLLAGE, 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 "Goldilocksaaq Pingayun--llu 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-

For Marie Nick, one of the Native teachers, this is a memorable switch. For she remembers the day when, as a pupil in the same village, she had to go without lunch as punishment for uttering an Eskimo word on the school ground.

In the same school at Nunapitchuk the beginning Eskimo pupils spend about an hour a day being indoctrinated in English by a Caucasian teacher, Betty Perala. She sings, "Do you know what time is it?" and they pipe the reply, "It's time for English now". During this hour no word of Eskimo may be spoken.

Instead of "Kavireliq" they talk of red. Instead of "Uivik" they speak of December. In place of "Aipirin" they mention Tuesday.

They are following this routine in a five-year pilot project in bilingual education, introduced this year in the three B.I.A. schools and in the one at Bethel run by the state.

The University of Alaska is a key partner in the University-federal-state program endorsed last Spring by the U.S. Office of Education through the Federal Bilingual Education Act and the Bureau of Indian Affairs.

The University not only is training Native teachers to conduct the Eskimo language classes but its linguistics faculty has developed an Eskimo grammar and the University is making it possible for students to win a bachelor of arts degree with a minor in Eskimo.

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

The catalog for the 1971-72 academic year will include not only elementary Eskimo in the Yuk dialect but elementary Inupiaq Eskimo, the dialect of Natives in the Arctic; intermediate Eskimo with linguistic analysis of folklore material; a course in the preparation of teaching materials in Eskimo; a special topics course and an Eskimo language workshop. The alphabet consists of 18 of the symbols, plus the apostrophe, borrowed from the English alphabet.

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

"The Eskimos are a remarkably creative people," Miss Reed observed. "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 anyway."

But the children's books, with titles such as "The Lazy Mouse", essentially deal with subjects familiar to the Eskimos. In "The Little Red Hen" there are ptarmigans, crows and shrews.

Miss Reed looks forward not only to the establishment of a major in Eskimo at the University, but "of a program of Eskimo studies linked with anthropology". On her return recently from an inspection trip to Nunapitchuk she described the bilingual program's first four months as a success and said that 10 trainees now were enrolled at the University of Alaska receiving instruction as bilingual teacher aids in state-operated schools in the Bristol Bay area in the Southwest. The program is to be initiated next Fall in the villages of Togiak, Twin Hills, Manokotak, Aleknagik and Kongiganok. Villages themselves vote on the question of instituting bilingual studies.

"We intend that Eskimo will continue throughout the Natives' lives as a meaningful language," Miss Reed said. "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 workshop has started publication of the first Yupik (Yuk) periodical--Naaqsugenarqelriit (Things Worth Reading)--with contributions of prose and poetry submitted increasingly by villagers themselves.

Dr. Michael E. Krauss, known as the "father" of Eskimo studies at the University of Alaska, instituted them in 1961. A visiting Japanese scholar, Osahito Miyaoka, who came in 1967, undertook with Miss Reed the cooperative teaching of the Eskimo courses. While they taught, they, with Dr. Krauss and Mr. Afcan, developed the Yupik (Yuk) classroom grammar as a basis for college-level classroom instruction for those learning Yuk as a second language.

"It took some doing," Miss Reed recalled. "When teachers elsewhere in the country are teaching grammar they take a book off the shelves. We have had to write our own text and often were hard put to it to keep up with the classwork, Eskimo being a very difficult language."

Dr. Krauss, who has degrees from Harvard, Chicago, Columbia, Western Reserve, the University of Paris, and several other institutions, noted that Soviet Russia was far ahead of this country in developing textbooks for minority groups. He said texts had been printed in Eskimo in Siberia since 1932.

"The United States and Canada," he added, "are 30 to 40 years behind the Soviets in their policy, in spite of the fact that the Eskimos constitute a vastly larger minority in the northern regions of America than of Siberia."

NEWS SERVICE
UNIVERSITY OF ALASKA
PHONE 479-7581

RELEASE DATE:
July 22, 1970

BILINGUAL LANGUAGE
PROGRAM

College--This September, first graders participating in a pilot program in four Southwest Alaskan Eskimo village schools will study reading, writing, social studies and mathematics in the language they already know - Yuk Eskimo.

In these villages, where few students know any English when they start school, Eskimo will be the major classroom language for first grade. The children will learn English as a second language, with more and more of their work being in English as they advance in school.

This pilot project under the aegis of the Rural School Project, is sponsored by the Bureau of Indian Affairs, which runs three of the four village schools participating in this project. The Division of State Operated Schools will have one experimental kindergarten under the project this fall. The linguistics department at the University has worked since 1961, however, to develop a standardized writing system which was essential for this project.

"English is the 'language of survival' in Alaska," explains linguist Irene Reed, who heads the materials development for the project. "However, it should never be so at the expense of the Eskimo language. If this program succeeds, Eskimo will remain as a language of literature and culture throughout the lives of the students."

Miss Reed has worked in Yuk Eskimo since 1960, when she came to Alaska to work with linguist Michael Kraus on developing an Eskimo grammar. Mrs. Martha Teeluk, who works as one of Miss Reed's assistants for the project, started in 1960 as an informant in Yuk Eskimo, while she was a student at the University.

Irene Reed left Alaska for four years in 1963 to return to the University of Alaska in 1967 to work with Japanese linguist Osahito Miyaoka in developing an Eskimo classroom grammar.

This book, which is in the final stages of preparation, is based on the Yuk dialect used by Paschal Afcan, who is now working as Miss Reed's chief assistant in the development of instructional materials for the teaching project.

Through the research work in Eskimo, and the development of a grammar, the University has been able to offer courses in Eskimo as a foreign language, giving it equal status with other languages offered by the Department of Linguistics and Foreign Language.

The object of the program this summer, according to Irene Reed, is to train Eskimo-speaking people to teach in their villages at the primary level. They will teach reading, writing, social studies and math, using the standardized written language they have learned this summer. English speaking teachers receive special training in bilingual teaching methods, as they will be teaching the English language component, an obviously important part of the program.

At the same time as the teachers are learning the elements of the program, the development of instructional materials continues. This is a massive job, which requires developing a terminology in areas which have never been standardized in Eskimo.

"Many of the terms which need to be standardized are mathematical," Miss Reed illustrated. "For example, what do you call a 'set' in Eskimo, or an equation, or a fraction?"

Much of this work is done by the teacher-students, who use their cumulative experience to determine what terms are most widely used for various concepts in the villages. The learning materials are adapted so that they will be culturally relevant to the students and their teachers.

Teachers in the program, who come from Napakiak, Nunapitchuk, Akiachak and Bethel, are enthusiastic about the possibilities of the program continuing, which will depend upon results during the coming year. To determine results, a system of culturally unbiased tests are being developed by Dr. James Orvik of the Rural School Project. The picture-vocabulary test, which is the first of its kind for Alaskan children, will measure both receptive and expressive vocabulary in English and in Eskimo. Results will be compared with test results of children in neighboring "control" villages, where classes are taught in English

"What is important," Miss Reed emphasized, "is to have a truly bicultural program. Language is one of the most important vehicles of any culture. We're going into this particular area (the Kuskokwim) because the Eskimo language is still so strong here. In the villages we've selected, most of the children know almost no English when they enter school. Our program, we believe, will be most meaningful in such an area.

"We also think the program will increase parental support in the villages. The child will be able to share his learning with his family, rather than be cut off from them, by this education process."

The stories have been adapted to exclude concepts which are totally unfamiliar to the Eskimo child.

Members of the program also write original children's stories. They are illustrated by natives and "gussuks" directed by natives, to assure that the illustrations are ethnically accurate and culturally relevant.

"We're going to introduce the child to the outside world through Eskimo. We're using familiar stories, such as Goldilocks, and the Three Bears, Peter and the Wolf, Thumbelina, etc. and will tell the children these are stories known by children all over the world."

Teachers participating in the summer training program have already contributed original stories.

In August, these teachers return to their villages to teach first grade with a kindergarten class in Bethel. They will form three-teacher "teams," with two Eskimo teachers and one English teacher in each group. Unlike previous programs, where Eskimos served only as teacher aides, both Eskimo and English teachers have essentially the same status in the classroom.

Through the Eskimo language, the program aims to bring Eskimo children into the wider world, without destroying their culture or language in the process. and, without destroying the child's potential by forcing him to learn exclusively in a foreign language.

"According to many psychologists," Miss Reed explains, "much of a child's important learning takes place before age six or seven. The Eskimo children learn a great deal from their parents - a whole culture ^{in fact.} ~~impact.~~ When you cut off Eskimo at age six or seven and try to switch completely to English, you cut off the learning process and make the child start almost from the beginning. For many it takes a lifetime to get caught up."

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.

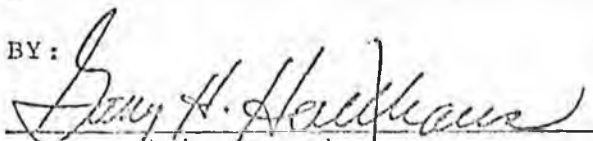
To answer the questions on your Note, the outline of tentative programs to be developed and implemented can be found on the attached long-range plan. The probable locations are those found in Column 3 of Chart B on Page 14. Number 2, at present a total of \$238,800 is allocated to bilingual education 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