

Bigjim organizes Native instructors at KCC

KCC Native Instructors Caucus, an association of Alaskan Native college instructors, has been formed at Kuskokwim Community College in Bethel, according to Fred Bigjim, organizer of the group.

Composed of college and adult education teachers in Bethel and villages in the AVCP region, the group has as its purpose the formal involvement of Native educators in issues affecting educational programs in the area.

"We feel that there is a need for Native voices to become

actively involved with college degree requirements, curriculum Development, and a more serious approach to the delivery of college courses to the villages," stated Bigjim, who is an instructor at the college.

Kuskokwim Community College currently employs nine Native instructors and an additional 19 Native adult education teachers. Tony Vaska, division head for Yup'ik language and cultural studies, is acting chairman of the Native Instructors Caucus. Commented Vaska, "The need for a KCC Native

Instructors Caucus is imperative for several reasons. 1.) to insure equity of rights and privileges, whether monetary or civil, in matters pertaining to educating the Native people, 2.) to insure the delivery of proper education to Native people from the perspectives of Alaskan Natives as well as western intellectual education practices, and 3.) to

recognize Alaskan Native experiences as educative a process as might a formal education process experienced by some Natives and most non-Natives."

Lucy Sparck, who teaches sociology at the college voiced her enthusiasm. "It's about time we got something going out here for Native teachers. The university has been very slow to

focus attention on the real educational needs in our area."

The KCC Native Instructors Caucus will encourage the participation of other Native educators in the AVCP region. It is estimated that there are nearly 200 Natives employed as professionals and paraprofessionals in education in schools and agencies in the area.

Barrow Extension Center case will be taken to grand jury

Fairbanks Daily News Miner

Richard Ivey, coordinator of the Barrow Extension Center at the University of Alaska, was also bookkeeper for Inupiat University at Barrow at the same time, court records indicate.

Both institutions are being investigated by State Troopers and other authorities in connection with financial irregularities, and the former president of Inupiat University has been charged with felony embezzlement of public funds.

A Troopers' spokesman has said information from the investigation of the two organizations will be taken to a Grand Jury in late December or early January.

Ivey was associated with the Barrow Extension Center from Aug., 1975, until Aug. 17, 1976, according to a University of Alaska spokesman, and was coordinator at the time of his termination. A recent report by Dr. Paul Gulyas of the Alaska Commission on Postsecondary Education said some UA students had received credit through the center in 1975 for 30 courses that were not taught.

The center is being investigated in connection with applying for state tuition grants for non-existent classes, Gulyas said last month.

Ivey was suspended from his job July 30 and was fired Aug. 17, 1976, according to UA President Robert Hiatt. In a letter to the commission Nov. 9 Hiatt said Ivey was fired and student records frozen because of evidence uncovered by a UA auditor "plus other unauthorized personal involvements with Inupiat University."

Hiatt said an auditor had found some checks for teachers were endorsed and made pay-

able to Inupiat University and some of the teachers who allegedly had endorsed them said they had not done so.

Inupiat University is a separate institution legally. Its president James Milne, who had been associated with IU since Feb., 1975, has been charged with felony embezzlement of public money in a charge filed by Troopers in Barrow. Milne has since been suspended from his post.

The charge centers on a federal check for \$18,950 made payable to Inupiat University and dated July 6, 1976. Bank records indicate Milne obtained a cashier's check made out to a travel agency on July 15, for \$10,848, Troopers charge. Milne is charged with converting the government funds to his own use.

Besides those records, the charge is based on the statement of Ivey, court records show. He is listed as bookkeeper for Inupiat. The Troopers' charge states that Ivey contends the check was a refund for excess FICA taxes withheld from employees of Inupiat University.

Documents filed by Milne's attorney indicate a search of Inupiat University buildings took place July 28, 1976 by Barrow police and a state trooper.

Milne's attorney has also asked for a temporary restraining order "to prevent the District Attorney's office from using the evidence obtained (in the search) before the Grand Jury."

The case is now being handled in Barrow.

Kay Moor leaves RurAl CAP

A robe of sadness crept into last week's RurAl CAP Board meeting in Anchorage, as the Board "reluctantly and with regret" accepted Kay Moor's resignation as the agency's Controller. Mrs. Moor will leave Alaska next month to join her husband in Pakistan where he has accepted a position with the United Nations as an engineer.

In accepting her resignation, the Board passed a resolution of tribute:

"Be it resolved that the Board of Directors of the Rural Alaska Community Action Program, in wishing the very best to Kay Moor, formally extends its gratitude to Kay for her long tenure, her loyalty, her competence, and her demonstrated dedication to the needs of the people of rural Alaska and the guiding principals of RurAl CAP."

Moor joined RurAl CAP in October of 1969, first serving in the role of Accounting Techni-

cian. In May of 1972 she was promoted to the position of Administrative Coordinator for the Head Start Program, and assumed duties as Assistant Director of Child Development in September of that same year. In January of 1974 she assumed the duties of RurAl CAP Controller.

"Kay is a real example of what RurAl CAP means by 'Career Development,'" stated Board President Gordon Jackson. "She's done a fine job in one of the most demanding positions at RurAl CAP—and she's done it cheerfully and loyally under a whole series of administrations." (Byron Mallot, now AFN President, was RurAl CAP's Director when Moor joined the staff.)

Added Executive Director Phil Smith: "We'll miss her. The whole staff is sorry to see her go; but we're really happy for the new opportunities she will have overseas."

ISER opens central office in Anchorage

FAIRBANKS—The University of Alaska, Fairbanks' Institute of Social and Economic Research has established a central office in Anchorage to consolidate staff members who previously maintained offices at various locations in that community.

The new Anchorage office is at 707 A Street, adjoining the university's Arctic Environmental Information and Data

Center.

There will be no shift of personnel from Fairbanks to Anchorage as a result of the opening of the new office, emphasized Edward Gorsuch, director of the institute.

There are eight professional and six support personnel in the institute office at Fairbanks, seven professional and five support personnel at Anchorage, and one professional at Juneau.

Education program at U of C designed to help Native student

The American Indian Educational Opportunity Program (AI-EOP) has designed an educational program to encourage Native Americans to further their education and to provide supportive services that will help them achieve their academic and career goals. The University of Colorado at Boulder (and AI-EOP) has initiated a special summer program which provides new students with an introduction to the University of Colorado and an academic curriculum that recognizes personal and educational difficulties that Native Americans might have in transition from their home communities to the college environment.

One important aspect of the Summer Institute is that a number of students whose high

school records do not indicate that they would do well in college or who did not complete high school but do show potential to succeed in the University are admitted. Any member of a Native American tribe (who can prove that he or she is at least one-quarter Indian by B.I.A. standards) is eligible to apply through AI-EOP to the University of Colorado at Boulder. Through the summer program, students develop and refine basic educational skills while earning credit toward their prospective degree.

Students demonstrating financial need in the Summer Institute are provided room and board, fees, books, and a weekly stipend, provided they enroll in AI-EOP classes and that they have a completed financial aid

application file in the Office of Financial Aid. There is NO TUITION charged for AI-EOP Summer Institute classes.

How to Apply:

If you are interested in applying to the University of Colorado at Boulder through AI-EOP, write or call (collect).

American Indian Educational Opportunity Program
University of Colorado
at Boulder
Boulder, Colorado 80309

Phone 303/492-8241

AI-EOP applicants do not have to pay the \$10.00 application fee. To be considered for the Summer Institute or Fall semester, all applications for admission and financial aid must be completed and submitted no later than April 1.

Something is wrong in Native Education

by Dennis Demmert

After nearly a century of American education, Natives have only a tiny number of trained professionals, and at the same time, each generation has less knowledge of Native ways and Native culture. Something is wrong! What is it!

Are Natives lacking in intelligence and ability! Educational research once "proved" that, but newer research indicates that Natives and non-Natives have similar abilities and intelligence. We know now that generally Natives are just as able as non-Natives—but we also know that Natives still have problems in school. The dropout rate is higher and achievement rate lower for Natives than for non-Natives.

Are Natives lacking in motivation and desire for education? Some educational researchers contend that that is the problem? but as a Native who has worked in education, I cannot accept that contention. I've seen too much tough determination wasted to accept that idea. If anything, the successes we have had are a tribute to exceptional Native efforts and desire. Still, too many Native people with tremendous desire for education and the intelligence to "make it" simply aren't making it. What is wrong?

We no longer need to accept the notion that Native problems in education are all the fault of Native people. It is time that we critically examine our school system as a source of many problems of Native education. Our educational system is part of the process by which we all obtain education, good or bad.

While Natives and non-Natives have many similar educational needs, there are also differences in the ways we learn, some differences in what we want to learn. An educational program which may be satisfactory for non-Natives is not necessarily adequate or appropriate for Native people. Our educational system has a responsibility to respond seriously to both Native and non-Native educational needs.

Some teachers have said they'd like to teach more about Natives, but that they can't find good curriculum materials and they, themselves, don't know enough. Some teachers have said they'd like to incorporate the study of Native issues into their classes, but that the local school systems maintain Native programs as add-on frills, separate from the rest of the educational program. Some teachers have testified that even after several years of teaching Native students. The school system had not provided them the knowledge or the tools to do the job.

Our state school system is comprised of local school systems (city, borough and rural), our State Department of Education and the University of Alaska. If educators in those institutions are, indeed, "professionals," then it is time they saw the continuation of Native educational problems and failure as a reflection of their own failure. If they are concerned professionals, then it is time for them to act on those problems.

If Native people are to succeed in education, it is necessary for Natives to continue and even increase our stubborn efforts to get education. But we also need substantial improvement in the educational program offered Native people.