

Former Peace Corps Folks Offer Services

Four former Peace Corps volunteers have offered their services for the summer to any Indian tribe in the United States, including Alaska.

Mr. and Mrs. Norman Gordon and another couple who served with them for two years in Nigeria in the Peace Corps are offering to spend their summer working without salary for an Indian or Eskimo community.

"We are all experienced in teaching, in community affairs, in day care facilities for preschool children, in educational resources, in minor construction, and in other related areas," writes Norman Gordon.

"We have the summer free and do not require a summer salary. Since each couple has two young children, all we would need would be some kind of accommodations."

The Gordons will send resumes or further information to any Indian or Native community group who wishes their services.

They can be written to at 175 West 93rd Street, New York City, N.Y. 10025.

Bilingual Classes...

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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 BIA 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 Yukon 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 Afcan, 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 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 Univer-

sity, but "of a program of Eskimo studies linked with anthropology."

On her return recently from an inspection trip to Nunapituk 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 aides 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—Naagsugenarqeliit (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."

Dr. Kleinfeld Seeks New Avenues...

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children.

Since 1969, she has taught at UA in College and is presently working on a "resource" project for the Rural Student Boarding Home Program.

Despite impressive qualifications, Dr. Kleinfeld faces some unusual problems in her work. Some of them come from the fact that people don't expect a pretty young girl to be a top-notch expert in her chosen field—educational psychology.

"One of the problems I used to have was in submitting articles to some of the professional journals," she explained. "I used to sign them Judy Kleinfeld and get the most snippy replies. Then Andy suggested I sign Dr. J.R. Kleinfeld, and the change was amazing. I got the nicest answers," she explained as part of what it means to be a female professional.

Andy, Andrew Kleinfeld, is presently a law clerk for Alaska Supreme Court Justice Jay Rabinowitz. This spring, he expects to set up law practice in Fairbanks—a move which will establish the Kleinfelds as permanently transplanted Alaskans.

Another problem often comes in her frequent observation visits to Fairbanks schools, where she observes teachers and Native students in the classrooms as part of her work with the Boarding Home Program.

"I'm often mistaken for a high school student," Judy explains. "In a way, though, it's an advantage. I try to be inconspicuous so the children act normally in their classes. Otherwise, they'd feel self-conscious."

In her recent work, Dr. Kleinfeld examined accounts of explorers who remarked upon Eskimos' unusual abilities to find their way in the Arctic, skills which she thought might be evidence of unusual intellectual abilities.

"When we tested the children," she explained, "they scored unusually high in cognitive abilities. They came close to and surpassed national norms in those areas, despite the fact the tests are culturally biased."

These children, who may understand diagrams and graphs far better than their frequent problems with the English language show, may possess skills which are especially useful in several scientific and technical fields.

An explanation of these abilities is the basis of "Cognitive Strengths of Eskimos and Implications of Education," an ISEGR research note Dr. Kleinfeld published last month.

"We have to alert teachers to the fact that these children may have unusual abilities in these areas. Many teachers in the bush are already using image based instruction, but they have to make up their own materials. We may be able to develop standardized programs which will emphasize the abilities students do have, and use them to strengthen the ones they have trouble with."

As part of a "resource program" for the Rural Boarding Home Program, Dr. Kleinfeld is trying to find out what makes some teachers successful with rural Native students.

"I've been observing teachers in the classroom, and then we interview students about their school and how they like the families they're living with," she explains about the methods used to try to improve the program.

"We've hired Eskimo college students, to interview both Indian and Eskimo students. They've taught us a lot about how to interview the kids. They can speak Eskimo to the students who speak the same dialect."

One of the things, the professor says she's learning is how to interview these high school students.

"We found out some of the children didn't know what an 'interview' was. It's a fairly complicated concept."

In the spring, the ISEGR researchers hope to run teacher workshops, to acquaint teachers who work with Eskimo and Indian students with methods which have proved effective when used by other teachers.

"One problem is the Eskimo kids are so quiet," Dr. Kleinfeld explained. "When they're in a class with white children, the white kids are often behavior problems, and the Eskimo children get ignored and don't get the help they need."

One thing which researchers are finding about the Boarding Home Program is it is excellent for a certain kind of student—the one who wants to stay in the city or go to college.

"The kids learn social skills in their homes, things like how to meet strangers and how to behave in social situations. For the student who wants to return to the village, however, it sepa-

rates him from his people."

During the past few weeks, the Boarding Home Program project has been studying various programs in Anchorage and other cities which are experimenting in ways to improve the education of their rural high school students.

"We examined the core programs in Anchorage," explained Dr. Kleinfeld and programs where Native rural students attended separate classes or were combined in classes with other kids."

"The unusual thing is that I found the success of any program usually depends on the teachers, rather than the organization. I ended up sitting in on classes trying to find out what makes one teacher successful and another class in the same program fail."

If the ISEGR work is successful, Alaskan students may find their non-Native teachers more aware of their abilities, and less apt to steer them away from college and professional careers.

If so, the next generation of educated Alaskan Natives may get a great deal of benefit from the research being done today by a young educational researcher from the lower 48.

Jury Selection...

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the Bush Conference, held in Anchorage in December.

He was assisted in his defense of Alvarado by John Hedland, a former Alaska Legal Services attorney now in private practice.

The conference, Cook argued, emphasized the importance of representation of Natives at every level of the judicial system. The jury system, he argued, is at the heart of the judicial system.

Whatever "community" jury selection was based on in the Alvarado case, Cook argued, it was improperly defined if it did not include the place in which the crime was committed and where both the defendant and his alleged victim live.

Selection of jurors from the Anchorage area, Cook argued, had to be unfair to his client since there are nowhere near the percentage of Natives in Anchorage as there are in the entire Third Judicial District or any "community" which included Chignik.

One question the court has to decide is whether Cloyd Alvarado, a ¼ Aleut with a Spanish father and half-white mother, should be considered a Chignik native or a San Francisco white.

Most court decisions in the United States regarding "excluded" groups require the person requesting the ruling be a member of the group excluded. One not a member of the excluded group lacks "standing" to contest the exclusion because he presumably is not hurt by it.

However, the defense argued, Alvarado is defined as a Native for purposes of BIA eligibility, Alaska Native Health Service policy and despite his San Francisco birth is eligible for a settlement under any proposed land claim bill.

He lives in the village of Chignik, is married to a full-blooded Aleutian and follows the village Native way of life.

Quoting from the Declaration of Independence, the appellant compared the transport of an Alaskan Native to Anchorage for trial to that of colonists brought across the seas to the mother country—one reason the colonists listed for their separation from England.

"Certainly," the appellant

argued, "if a white person in Anchorage was accused of committing a crime there, taken 450 miles to a Native village and tried by a jury selected from within a 15 mile radius of the village, he would consider this an unfair and unjust definition of community for selecting his jury."

A trial by jury in a small village, the attorney conceded, might not be possible—there might not be enough adults from whom to choose a jury or even enough electricity to run a transcriber.

However, trials could be moved to nearby regional centers or jury selection based on the entire Third Judicial District.

The 15 mile limit, argued Mr. Cook, adds a residence requirement to the qualifications for jury duty outlined in the state statutes.

The small village population makes a major crime a rarity. Holding trials in the villages would, however, educate the Native population in the workings of the court system. The expense of this, Cook argued, would be comparatively low.

The State, represented by Bob Eastaugh of the prosecutor's office, bases its case on the idea that no coherent group has been intentionally and systematically excluded from jury selection.

Village Natives, argued Eastaugh, are not a constitutionally cognizable group. If any group is excluded, it is rural people.

The prosecutor also argued that a predominantly Native jury might refuse to convict on rape charges. He quoted William Babcock, an anthropology expert who testified for the defense at the original trial, that the Aleuts might not share the idea of rape as a crime.

If the Alaska Supreme Court returns a favorable decision on the case of Alvarado v. Alaska, some new system of selecting juries will have to be devised—a system which does not exclude 72 per cent of the Natives of the Third Judicial, or any other, district.

This could change the concept of what justice means to the Alaskan Native, and end at least one of the grossest inequities Natives face in their relation to the court system.